ANNUAL TABULAR VIEW, FOR THE YEAR 1861.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACH'G. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	Teachers members of the church.	Pupils members of the church.	Cost of Education.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number received from the first.
1.—Tillipally										3	5		8	5	309										5	157	29	186	5		$221.04	1			41	
2.—Panditeripo	1					1	2			3	3	1	7	4	96										3	68	14	82	2		" 115.66	1			41	
3.—Batticotta	1					1	2		1	4	11	4	20	6	358				1	2	20				10	234	89	313	8		" 326.88	1	3	7	97	
4.—Oodoovill	1		1			2	3		1	1	8	3	13	7	413							1	4	44	6	206	124	330	6	2	" 223.20	1	4	1	113	
5.—Manepay	1					1	2			4	4	2	10	3	128										4	76	35	111	3		" 174.84	2		2	58	
6.—Chavagatchery								1		2	5	2	10	5	130										5	124	16	140	2		" 167.34	1	1		34	
7.—Oodopitty										3	4	1	8	5	145										4	156	18	174	2		" 159.84	1	1		22	
8.—																																					
9.—																																					
10.—																																					
11.—																																					
12.—																																					
13.—																																					
14.—																																					
15.—																																					
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17.—																																					
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21.—																																					
22.—																																					
23.—																																					
24.—																																					
25.—																																					
26.—																																					
27.—																																					
28.—																																					
Totals, ...	4		1			5	9	1	2	20	40	13	76	35	1579				1	2	20	1	4	44	37	1021	325	1346	28	28	1388.80	8	9	10	406	

Note. The "Average attendance at Station on the Sabbath" includes all the stated meetings held Sabbath morning within the limits of the Station. The whole number of regular services held at all the Stations Sabb. A.M. is 26 including Valany. In the P.M. the number of meetings held regularly is 29. Average attendance at all 2709.

Note. At Panditeripo one member and at Tillipally three members are dropped from the list as lost members having been for a long time absent from the Province. Hence the disciplinary totals of this year, and last.

ANNUAL TABULAR VIEW, *Continued.*

	NAMES OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Received the past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female pupils.
1.	Karative Batticotta Station	1			1	2	1	17				1	48	2
2.	Pungertive " "			1	2	3						1	40	"
3.	Usan Chavagatchery "			1	2	3						2	52	6
4.	Varany " "			1	1	2						1	23	"
5.	Atchuvaly Oodoopitty "			1	1	2						1	50	4
6.		1		4	7	12	1	17				6	213	12
7.														
8.	Valany "J. N. E. Society"	1		1	3	5	1	15		1		3	79	
9.														
10.														
11.														
12.														
13.														
14.														
15.														
16.														
17.														
18.														
19.														
20.														
21.														
22.														
23.														
24.														
25.														
26.														
27.														
28.														
29.														
30.														
31.														
	Totals, ...													

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:
No. 1.—Rev. ——, *Pastor*; ——, *Teacher*, &c.]

Tillipally
Mr. Thomas Snell Catechist
" Augustus Ambrose "
" Samuel Hemphill "

Panditeripe
Mr. Alexander Lovell "
" Samuel J. Ropes "
" James Gregorie "

Batticotta
Mr. Nathaniel Niles Nat: Preacher
" Izel Packus Catechist
" Abner Bryant "
" Samuel Cruel "
" Robt. Crossett "

Oodooville
Mr. Moses Welch Nat: Preacher
" Cyrus Mann Catechist

Manepay
Mr. Silas Moody Catechist
" Cotton Mather "
" Frances Asbury "
" Catheraman "

Chavagatchery
Rev. Thos. P. Hunt. Nat: Pastor
Mr. Benj: Devins Catechist
" Joseph Emerson "

Oodopitty
Mr. James Gidwood Catechist
" Chandler Bartlett "
" Thos: L. Hammer "

OUT-STATIONS.

Karative (Batticotta Station)
Rev. M. Cornelius Native Pastor

Pungertive (Batticotta Station)
Mr. Geo. Boardman Catechist

Usan (Chavagatchery Station)
Mr. Thos. J. Lee Catechist

Varany (Chavagatchery Station)
Mr. John P. Lawrence Catechist

Atchuvaly (Oodopitty Station)
Mr. John Adams Catechist.

Valany "J. N. E. Society"
Rev. D. Stickney Nat: Pastor
Mr. H. H. Raymond Catechist

N. B.
The one School of Karative pupils and teachers and the one of Pungertive are included with those of Batticotta Station
The two Schools of Usan and the one of Varany are included with those of Chavagatchery Station
The one School of Atchuvaly is included with those of Oodopitty Station

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year,	Morning Star 700, Childs Paper 1050	1750
Number of tracts printed during the year,	2000	
Whole number of pages printed during the year,	128000	
Number of pages in native language printed during the year,	12800	
Pages of Scripture,	None	
Pages of tracts,	2000	
Whole cost of printing during the year,	$301.65½	
A Charge to American Bible Society,	Nothing	
B Charge to American Tract Society,	$18.24	
Charge to American Board of Commissioners for Foreign Missions,	$283.41½	
Whole number of copies from the beginning,		
Whole number of pages from the beginning,		

BOOKS AND TRACTS.

C Volumes of Scripture distributed during the year,	1143	
C Other books and tracts distributed during the year,	Books 4106, Tracts 14075	18181
Books and tracts now on hand,	Books 10,567, Tracts 74,021	84,588

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	None	
Lithographic presses,		
Founts of type in native languages,		
In what languages,		
English founts,		
Founderies,		
Book-bindery, whether complete,		
Value of printing establishment, exclusive of buildings,		
Value of buildings,	$1800.00	By estimation
Number of houses of missionaries,	12	
Value of these houses,	$14942.40	" "
Number of school-houses,	About 40.	
Value of these school-houses,	$144.00	" "
aNumber of houses of worship,	6	
Value of these houses of worship,	$5064.00	" "
Number of houses for native assistants,	About 27.	
Value of these houses,	$2045.28½	" "
Value of mission library,	$648.88.	" "
Whole number of volumes,		
Number received last year,		
Value of other property, consisting of—	Church Bells, Almyras, Chemical & Philosophical Apparatus &c. valued $1920.00 Buildings of Boarding Schools at Batticotta and Oodooville valued $4560.00.	

a. Four Village Churches built by subscription not included

A. 500. Matthew purchased from the Jaffna Auxiliary Bible Society not included — $27.60. Charged to Am: Bib: Soc.
B. 200 Blind way — " — " — " — " — Relig: Tract — " — " — " — $12.00
300 Faithful Promiser — " — " — " — " — " — " — " — " — $7.10
10000 Tracts of various kinds " — " — " — " — " — " — " — $86.64.
} Charged to Am: Tract Soc.

C. This gives only the distribution from the Depository at Manepay.

REMARKS.

Received Dec. 5, 1861.

Received March 22, 1862

Missionary for 1861.

ANNUAL TABULAR VIEW, FOR THE YEAR 1861

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACH'G. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	Teachers members of the church.	Pupils members of the church.	Cost of Education.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number received from the first.
1.— Tillipally										3	6	"	9	4	149										6	106	37	143	6	1	$177.84	1	2	2	38	
2.— Panditeripo	1					1	2			3	3	.	6	4	65										3	75	4	79	1	"	96.49	1	2	3	36	
3.— Batticotta	2					3	5		1	3	7	5	16	6	331				1	1	24		2 male teachers 2 female		7	147	48	195	6	"	161.98	1	12	1	107	
4.— Oodooville	1		1			2	3		1	1	10	3	15	6	346							1	4	41	8	220	167	387	10	"	208.44	1	19	"	124	
5.— Manepay	1					1	2			1	3	2	6	4	144										3	61	32	93	1	"	104.64	1	1	"	31	
6.— Chavagachery								1		2	2	1	6	2	55										2	40	11	51	1	"	78.10½	1	3	.	34	
7.— Oodoopitty	1					1	2			2	4	1	7	3	166										4	113	27	140	3	"	84.46	1	"	"	19	
8.—																																					
9.— Names of Out-stations																																					
10.—																																					
11.— Karative (Batticotta Station)								1			1	"	2	1	61										1	25	4	29	1	$	35.56	1	3		18	
12.— Pungerlive (" ")										1	2	"	3	2	40										1	40	"	40	2	"	70.56	"	"	"	"	
13.— Navaly (Manepay ")								1		1	1	"	3	2	52										1	10	22	32	1	"	28.80	1	"	"	31	
14.— Usan (Chavagachery ")											2	"	2	2	26										2	29	6	35	2	"	48.96	"	"	"	"	
15.— Varany (" " ")										1	1	"	2	1	29										1	24	"	24	"	"	25.92	"	"	"	"	
16.— Atchuvaly (Oodoopitty ")										1	1	"	2	4	10										1	27	10	37	1	"	14.40	"	"	"	"	
17.—																																					
18.—																																					
19.—																																					
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23.—																																					
24.—																																					
25.—																																					
26.—																																					
27.—																																					
28.—																																					
Totals, ...	6	1				8	14	3	2	19	43	12	79	41	1474				1	1	24	1	4	41	40	917	368	1285	35	1	$1136.15½	10	42	6	453	

Note. The Average attendance at Station on the Sabbath P.M. includes 1 meeting at Tillipally, 2 at ~~Panditeripo~~, 5 at Batticotta, 4 at Oodooville, 1 at Manepay, 2 at Chavagachery and 3 at Oodoopitty making 18 services

The whole number of regular services held at all the Out-Stations on Sabbath P.M. is 7. including Valany

In the P.M. the number of meetings held regularly is 28 - Average attendance at all 868

Note "Members recd. during the year includes only those recd on profession of faith

Valany Church 1 15

N.B. The "Cost of Education" includes only common schools

The whole amount for education may be found on 2nd page.

ANNUAL TABULAR VIEW, *Continued.*

NAMES OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Received the past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female pupils.
1.— Valamy The field	1		1	3	5	1	15				3	85	4
2.— of J. N. E. Society													
3.—													
4.—													
5.—													
6.—													
7.— See Out Stations on first page.													
8.—													
9.—													
10.—													
11.—													
12.—													
13.—													
14.—													
15.—													
16.—													
17.— The whole amount expended for Education													
18.—													
19.— Boarding School for Males at Batticotta $619.60½													
20.— " " Females " Oodoovill $1181.97¼													
21.— Common Schools - - - - - - - - - - $1136.15½													
22.— $2937.73¼													
23.—													
24.—													
25.—													
26.—													
27.—													
28.—													
29.—													
30.—													
31.—													
Totals, ...													

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:
No. 1.—Rev. ——, *Pastor*; ——, *Teacher*, &c.]

Tillipally
Mr. A. Anketell Catechist
" S. Hemphill "
" Moses "
Panditerips
Mr. A. Lovell "
" J. Gregorie "
" T. Snell "
Batticotta
Mr. N. Niles Native Preacher
" A. Bryant Catechist
" S. Buel "
" R. Crossett "
Oodoovill
Mr. M. Welch. Native Preacher
" C. Mann Catechist
Manepay
Mr. S. Moody "
" Catheraman "
Chavagachery.
Rev. T. P. Hunt Native Pastor
Mr. B. Levins Catechist
" J. Emerson "
Oodoopitty
Mr. C. Bartlett "
" T. L. Hamner "

OUT-STATIONS

Karative (Batticotta Station)
Rev. M. Cornelius Native Pastor
Pungerlive (Batticotta Station)
Mr. G. Boardman Catechist
Navaly (Manepay Station)
Rev. T. Asbury Nat. Pastor
Usan (Chavagachery Station)
Vacant
Varany (Chavagachery Station)
Mr. J. B. Lawrence Catechist
Atchuvaly (Oodoopitty Station)
Mr. J. Adams Catechist

Valany "J. N. E. Society"
Rev. D. Stickney Native Pastor
Mr. N. N. Raymond Catechist

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year,	Morning Star 675, Chitos Paper 1050	1725
Number of tracts printed during the year,	Ten Commandments	1000
Whole number of pages printed during the year,		7900
Number of pages in native language printed during the year,		7900
Pages of Scripture,		None.
Pages of tracts,		1000
Whole cost of printing during the year,		$193.24
A Charge to American Bible Society,		$74.12½
B Charge to American Tract Society,		$70.46.
Charge to American Board of Commissioners for Foreign Missions,		$191.04
Whole number of copies from the beginning,		
Whole number of pages from the beginning,		

BOOKS AND TRACTS.

C Volumes of Scripture distributed during the year,		2238
C Other books and tracts distributed during the year,	Books - - 3291, Tracts - 12,775	16,066
Books and tracts now on hand,	Books - - 11,484, Tracts - - 61,246	72,730.

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,		In native hands
Lithographic presses,		
Founts of type in native languages,		
In what languages,		
English founts,		
Founderies,		
Book-bindery, whether complete,		
Value of printing establishment, exclusive of buildings,		
Value of buildings,		$1800.00. By estimation
Number of houses of missionaries,		12.
Value of these houses,		$14,942.40 "
Number of school-houses,	About	40
Value of these school-houses,		$400.00 "
a Number of houses of worship,		6.
Value of these houses of worship,		$5064.00. "
Number of houses for native assistants,	About	24.
Value of these houses,	"	$1565.28½ "
Value of mission library,		" 648.88.
Whole number of volumes,		
Number received last year,		

Value of other property, consisting of— Church Bells, Almyras, Chemical & Philosophical Apparatus &c. valued $1920.00
Buildings of Boarding Schools at Batticotta and Oodoovill valued $4560.00

a. Four Village Churches built by subscription not included

A. 300. Tamil Testaments & Psalms purchased from Arcot Mission ~~charged~~ $27.44½
30. English " " " the J. Aux: Bible Society " 3.08
500. Matthew " " " " " " " 27.60
300. Luke " " " " " " " 12.00
200 Small Epistles " " " " " " " 4.00. $74.12½ Charged to Am: Bib. Soc'y.
B. 1300. Tamil Calenders " " " J. R. Tract " " $41.60
500. History of Joseph " " " " " " " 10.00
100. Scripture History " " " " " " " 6.00
4000. Good Gifts " " " " " " " 10.66 $68.26. Charged to Am: Tract Soc'y.

C. This gives only the distribution from the Depository at Manepay.

REMARKS.

Rec'd Apr. 24. 1862.

Ans'd June 15/62

ANNUAL TABULAR VIEW, FOR THE YEAR 1862.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACH'G. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	Teachers members of the church.	Pupils members of the church.	Cost of Education.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number received from the first.
1.— Tillipally										2	5		7	4	127										6	102	47	149	5	$ 168.57	1	1	2	36	
2.— Panditeripo	1					1	2			2	4	1	7	5	87										4	96	22	118	1	" 112.08	1	1	3	31	
3.— Batticotta	2					3	5		1	3	8	4	16	6	298				1	1	21		2 Mat. teachers, 2 Fem. "		6	130	50	180	7	" 144.96	1	6		113	
4.— Oodooville	1		1			2	3		1	1	8	3	13	6	345							1	4	44	8	161	165	326	9	" 141.12	1		3	119	
5.— Manepay	1	1				2	4			1	3	2	6	3	131										3	64	28	92	1	" 86.40	1			30	
6.— Chavagachery	1					1	2	1		2	2	2	7	2	68										2	48	20	68	1	" 81.48	1	5		39	
7.— Oodooshitty	1					1	2			2	5	1	8	2	116										5	143	47	190	5	" 72.24	1	2	2	19	
8.—														School Superintendant																						
9.— Names of Out Stations												1	1																							
10.—																																				
11.— Karalive (Batticotta Station)								1			1		2	1	35										1	33	5	38	1	$ 37.44	1			17.	
12.— Poongerlive (" ")										1	2		3	2	49										2	75	5	80	2	" 48.96					
13.— Navaly (Manepay ")								1		1	2		4	1	79										2	16	42	58	2	" 28.80	1	1		31	
14.— Usan (Chavagachery ")											2		2	2	47										2	52	6	58	2	" 72.16					
15.— Varany (" ")										1	1		2	1	24										1	35	1	36	1	" 20.04					
16.— Itchuvaly (Oodooshitty ")										1	2		3	2	83										2	52	18	70	2	" 57.84					
17.—																														Salary of 1 School Superintendant	53.76					
18.—																																				
19.—																																				
20.— Note The Average attendance at Station on the Sabb: A.M.																																				
21.— includes 1 Meeting at Tillipally 1 at Panditeripo 4 at																																				
22.— Batticotta 3 at Oodooville 1 at Manepay 2 at																																				
23.— Chavagachery and 2 at Oodooshitty making 14 Services																																				
24.— The whole number of regular services held at																																				
25.— all the Out stations on Sabb. A.M. is 7 including Valany																																				
26.— In the P.M. the number of meetings held																																				
27.— regularly is 25 — Average attendance at all 663.																																				
28.—																														Valany Church		1	1		14	
Totals, ...	7	1	1			10	18	3	2	17	45	14	81	37	1464				1	1	21	1	4	44	44	1007	256	1463	39	$ 1139.85	10	17	10	449	

Note Members recd during the year includes only those recd on profession of faith

N.B. The "Cost of Education" includes only Common Schools. The whole amount of expenditure for education may be found on 2nd page.

5

ANNUAL TABULAR VIEW, *Continued.*

NAMES OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Received the past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female pupils.
1.— Valany The field	1		1	3	5						3	65	
2.— of Jaff. Nat. Evan: Soc^{y}.													
3.—													
4.—													
5.—													
6.—													
7.— See Out Stations on first page.													
8.—													
9.—													
10.—													
11.—													
12.—													
13.—													
14.—													
15.—													
16.—													
17.— The whole amount expended for Education													
18.— Boarding School for Males at Batticotta											8	575.93	
19.— " " " Females at Oodoville											"	1316.91¼	
20.— Common Schools Supported by Mission Funds No. 31 Cost											"	1139.85	
21.— " " by Tuition fees													
22.— Donations and Mr. Perr's Legacy											" 15 / 46	" 375.39	
												$3428.08¼	
23.—													
24.—													
25.—													
26.—													
27.—													
28.—													
29.—													
30.—													
31.—													
Totals, ...													

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus: No. 1.—Rev. ——, *Pastor*; ——, *Teacher*, &c.]

Tillipally
Mr. A. Anketell Catechist
" S. Hemphill "
Panditeripo
Mr. A. Lovell "
" S. Snell "
Batticotta
Mr. N. Niles Native Preacher
" A. Bryant Catechist
" S. Burgl "
" R. Crossett "
Oodoville
Mr. M. Welch Native Preacher
" C. Mann Catechist
Manepay
Mr. S. Moody "
" Catheraman "
Chavagachery
Rev. T. P. Hunt Nat. Pastor
Mr. B. Levins Catechist
" J. Emerson "
Oodospitty
Mr. Moses "
" T. L. Hamner "

OUT-STATIONS

Karaline (Batticotta Station)
Rev. M. Cornelius Native Pastor
Pongerline (Batticotta Station)
Mr. G. Beardman Catechist
Naraly (Manepay Station)
Rev. F. Asbury Native Pastor
Usan (Chavagachery Station)
Vacant
Varany (Chavagachery "
Mr. J. B. Lawrence Catechist
Atchuvaly (Oodospitty Station)
Mr. J. Adams Catechist

Valany. Jaff. Nat. Evan. Soc^{y}.
Rev. D. Slickney Nat. Pastor
Mr. N. H. Raymond Catechist

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year,	Morning Star 700; Tamil Hymn Book 750; Child's " 500; Tamil Geography 500; " Instructor No. 5 5000 — 7950
Number of tracts printed during the year,	Mission Reports 250; Pastoral Letter 750; Call to Prayer 1800 — 2800; Tam: Alphabet cards 5000
Whole number of pages printed during the year,	818,400
Number of pages in native language printed during the year,	812,400
Pages of Scripture,	None
Pages of tracts,	91,500
Whole cost of printing during the year,	$440.30.
A Charge to American Bible Society,	$83.22
B Charge to American Tract Society,	$16.00
Charge to American Board of Commissioners for Foreign Missions,	$440.30.
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

C Volumes of Scripture distributed during the year,	2363
C Other books and tracts distributed during the year,	Books 4286; Tracts 9700 — 13,986
Books and tracts now on hand,	Books 11490; Tracts 51,546 — 63,036

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	In Native hands
Lithographic presses,	
Founts of type in native languages,	
In what languages,	
English founts,	
Founderies,	
Book-bindery, whether complete,	
Value of printing establishment, exclusive of buildings,	
Value of buildings,	$1800.00 By Estimation
Number of houses of missionaries,	12.
Value of these houses,	$14,942.00 " "
Number of school-houses,	About 40
Value of these school-houses,	$400.00 " "
a Number of houses of worship,	6.
Value of these houses of worship,	$5064.00 " "
Number of houses for native assistants,	About 24
Value of these houses,	$1565.28½ " "
Value of mission library,	$669.19.
Whole number of volumes,	
Number received last year,	
Value of other property, consisting of—	Church Bells, Almyrahs, Chemical and Philosophical Apparatus, &c valued $1920.00; Buildings of Boarding Schools at Batticotta and Oodoville valued — $4560.00

a. Four Village Churches built by subscription not included

A 300 Luke purchased from the Jaff. Aux. Bible Soc^{y}. $12.00
800 Matthew " " " " " " " 44.64
200 Small Epistles " " " " " " " 24.00
4 Eng: Bibles " " " " " " " 2.04
6 " Testaments " " " " " " " 0.54
} Charged to Am: Bib: Soc^{y}. $83.22

B. 100 Pilgrims Progress " " Relig: Tract " $16.00 " Am. Tract Soc^{y}. $16.00

C. This gives only the distribution from the Depository at Manepay

REMARKS.

Ceylon Mission
Recd April 13. 1863
Ans Mar 30

ANNUAL TABULAR VIEW, FOR THE YEAR 1862.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACH'G. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	Teachers members of the church.	Pupils members of the church.	Cost of Education.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number received from the first.
1.— Tillipally								1		1	6		8	3	150										6	102	42	144	6			1	2		37	
2.— Panditeripo	1					1	2			2	4	1	7	2	96										4	118	24	142	2			1	2	1	30	
3.— Batticotta	2					3	5		1	3	10	4	18	6	367				1	2	22				9	151	99	250	10			1	14	3	122	
4.— Oodoovill	1					2	3		1	1	6	2	10	5	238							1	4 (2 Male teachers, 2 Female do)	44	4	119	87	206	6			1	14		120	
5.— Manepay	1	1				2	4			1	3	2	6	3	123										3	52	37	89	2			1	1	2	27	
6.— Chavagachery								1		2	4	2	9	3	58										5	79	34	113	4			1	3		46	
7.— Oodoopitty	1					1	2			2	4	1	7	3	130										5	146	45	191	4			1			16	
8.— School Superintendent												1	1																							
9.— Names of Out Stations																																				
10.—																																				
11.— Karative (Batticotta Station)										1	1		2	2	55										1	45	4	49	1			1		2	14	
12.— Pongerlive (" ")										1	3		4	2	73										3	77	17	94	3							
13.— Navaly (Manepay ")								1		1	2		4	1	123										2	36	41	77	2			1	2		35	
14.— Usan (Chavagachery)										1	2		3	2	20										2	37	2	39	2							
15.— Varany (")										1	1		2	1	28										1	24	1	25	1							
16.— Alchuvaly (Oodoopitty)										1	4		5	3	82										4	88	36	124	4							
17.—																															Salary of one School Superintendent 13 yrs.					
18.—																															Valany Church —	1	2	"	15	
19.—																																				
20.— Note. The "Average attendance at Station on the Sabb. A.M."																															Note "Members recd					
21.— includes 1 meeting at Tillipally 1 at Panditeripo 4 at Batticotta																															during the year"					
22.— 2 at Oodoovill 1 at Manepay 2 at Chavagachery and																															includes only					
23.— 2 at Oodoopitty — making 13 Services																															those recd on					
24.— The whole number of regular services held at all																															profession of					
25.— the Out Stations on Sabbath A.M. is 7 including Valany																															faith					
26.— In the P.M. the number of meetings held																																				
27.— regularly is 24 Average attendance at all 946																																				
28.—																															Valany Church.					
Totals, ...	6	1				9	16	3	2	18	50	13	86	34	1488				1	2	22	1	4	44	44	1074	469	1543	48	$1302.66	10	40	8	462	

N.B. The "Cost of Education" includes only Common Schools
The whole amount of Education may be found on 2nd page.

ANNUAL TABULAR VIEW, *Continued.*

NAMES OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Received the past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female pupils.
1.— Valany The field of	1		1	3	4	1	15	2			3	46	17
2.— Jaff. Nat. Evang. Soc^y.													
3.—													
4.—													
5.—													
6.—													
7.— See Out Stations on first page.													
8.—													
9.—													
10.—													
11.—													
12.—													
13.—													
14.—													
15.—													
16.—													
17.— The whole amount expended for Education"													
18.— Boarding School for Males at Batticotta											$581.24		
19.— " " " Females " Oodoovill											1271.63		
20.— Common Schools													
21.— Common Schools supported by													
22.— Mission Funds No. 30 Cost.											$1302.66.		
23.— Tuition & Donations No. 8 " "											185.64½		
24.— Poor's Legacy & " No. 7 " "											88.54		
25.— Independent Schools No. 4 " "											89.76		
26.— Jaffna Native Evangelical Soc^y No. 2 Cost. "											57.60		
27.— Total											$1727.07½		
28.—													
29.—													
30.—													
31.—													
Totals, ...													

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:
No. 1.—Rev. ——, *Pastor*; ——, *Teacher*, &c.]

Tillipally
Rev. M. Cornelius Nat. Pastor
Mr. S. Hemphill Catechist

Panditeripo
Mr. T. Spell "
" J. Gregorie "

Batticotta
Mr. N. Niles Nat. Preach.
" A. Bryant Catechist
" P. Buel "
" R. Crossett "

Oodoovill
Mr. M. Welch Nat. Preach.
" C. Mann Catechist

Manepay
Mr. S. Moody "

Chavagachery
Rev. T. P. Hunt Nat. Pastor
Mr. P. Levins Catechist
" A. Anketell "

Oodoopitty
Mr. T. L. Hammer "
" G. Willunderwood "

OUT-STATIONS

Karalive (Batticotta Station)
Mr. Barnabas Catechist
Pongerlive (Batticotta Station)
Mr. G. Boardman Catechist
Navaly (Manepay Station)
Rev. F. Asbury Nat. Pastor
Catheraman Catechist
Usan (Chavagachery Station)
Mr. R. Moses Catechist
Varany (Chavagachery Station)
Mr. J. B. Lawrence Catech.
Atchuvaly (Oodoopitty Station)
Mr. J. Adams Catechist

Valany "J. N. E. Soc^y"
Rev. D. Stickney Nat. Pastor
Mr. T. J. Lee Catechist

PRINTING.

Number of volumes printed during the year,	Morning Star 700. / Mental Arithmetic 1000	1700.
Number of tracts printed during the year,	Pastoral Letter 750 / Week of Prayer 500.	1250
Whole number of pages printed during the year,		161,400
Number of pages in native language printed during the year,		161,400
Pages of Scripture,		
Pages of tracts,		14,000
Whole cost of printing during the year,		$229.28
A Charge to American Bible Society,		$96.00
B Charge to American Tract Society,		$65.60. 7.10 $72.70.
Charge to American Board of Commissioners for Foreign Missions,		$222.18
Whole number of copies from the beginning,		
Whole number of pages from the beginning,		

BOOKS AND TRACTS.

C' Volumes of Scripture distributed during the year,		1720
C' Other books and tracts distributed during the year,	Books -- 4576 / Tracts -- 6394	11970
Books and tracts now on hand,	Books -- 38,848 / Tracts -- 45,152	84,000

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,		In native hands
Lithographic presses,		
Founts of type in native languages,		
In what languages,		
English founts,		
Founderies,		
Book-bindery, whether complete,		
Value of printing establishment, exclusive of buildings,		
Value of buildings,	$1800.00 By Estimation	
Number of houses of missionaries,	12.	
Value of these houses,	$14,942.40	" "
Number of school-houses,	about 42.	
Value of these school-houses,	$400.00	" "
a Number of houses of worship,	6	
Value of these houses of worship,	$5064.00	" "
Number of houses for native assistants,	About 24.	
Value of these houses,	$1565.28	" "
Value of mission library,	$679.69	" "
Whole number of volumes,		
Number received last year,		

Value of other property, consisting of— Church bells, Almyrahs, Chemical and Philosophical apparatus &c. valued $1920.00
Buildings of Boarding Schools at Batticotta and Oodoovill valued $4560.00

a Four Village Churches built by subscription not included

A 32. Tamil Bibles purchased from the Jaffna Aux. Bib. Soc^y. $26.40.
300. John " " " " " " 21.60
300. Proverbs " " " " " " 21.60
400 Matthew " " " " " " 18.40
200 Luke " " " " " " 4.00
200. Romans " " " " " " 4.00
} Charged to Am. Bible Soc^y. $96.00.

30. Tune Books " " " Relig. Tract " " 8.60
200. Blind Way " " " " " " 12.00
100 Parley the Porter " " " " " " 2.40
100. Canker Gold " " " " " " 2.40
100. Scrip History " " " " " " 6.00
50. Tam Pilgrims Progress " " " " " 8.00
1000. " Calenders for 1864 " " " " " 31.20.
} Charged to Am. Tract Soc^y $65.60

C. This gives only the distribution from Depository at Manepay

REMARKS.

for 1863.
Recd Apr 19. 1864.
Recd June 9.

ANNUAL TABULAR VIEW, FOR THE YEAR 1864.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Teachers, Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACH'G. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	Teachers members of the church.	Pupils members of the church.	Cost of Education.	CHURCHES. No. of Churches.	~~Members~~ received during the year.	Excommunications.	No. of members.	Whole number received from the first.
1.— Tillipally							1		1	5		7	3	138										5	101	31	132				1	1	1	38	
2.— Panditeripo	1				1	2			2	4	1	7	1	99										4	111	27	138				1	4		39	
3.— Batticotta	2				3	5		1	4	7	4	16	4	313				1	2	21				7	130	74	204				1	6	2	123	
4.— Oodoovill	1				2	3		1	1	7	1	10	4	337							1	4	50	5	202	78	280				1	18	2	130	
5.— Manepay	1	1			2	4			1	2	2	5	3	104										2	41	18	59				1			26	
6.— Chavagachery							1		2	4	2	9	3	37										4	75	34	109				1			41	
7.— Oodopitty	1				1	2	1		2	4	1	8	4	117										4	153	28	181				1	1		17	
8.—										School Superintend.t		1	1																						
9.—																																			
10.—																																			
11.— Karaitive (Batticotta Station)									1	1		2	2	56										1	30	6	36				1			14	
12.— Pongerlive (" ")									1	3		4	2	64										3	77	16	93								
13.— Navaly (Manepay ")							1		1	2		4	2	133										2	40	36	76				1			34	
14.— Usan (Chavagachery Station)									1	2		3	2	20										2	38	10	48								
15.— Varany (" ")									1	1		2	1	21										1	10	10	20								
16.— Mehuvaly (Oodopitty ")									1	3		4	4	68										3	61	36	97								
17.—																																			
18.—																								Valany Church							1			15	
19.—																																			
20.—																																			
21.—																																			
22.—																																			
23.—																																			
24.—																																			
25.—																																			
26.—																																			
27.—																																			
28.—																																			
Totals, ...	6	1			9	16	4	2	19	45	12	82	37	1607				1	2	21	1	4	50	43	1069	404	1473		$1203.22		10	30	5	477	

Note "The average attendence at Station on the Sabb. A.M. includes 1 meeting at Tillipally 1 at Panditeripo 4 at Batticotta 3 at Oodoovill 1 at Manepay, 1 at Chavagachery and 2 at Oodopitty making 13 services. The whole number of regular services held at all the Out stations on Sabb. A.M. is 8 including Valany. In the P.M. the number of meetings held regularly is 27. Average attendence at all 889

Note "Members recd during the year" includes only those recd on profession of faith.

N.B. "The Cost of Education" includes only common Schools. The whole amount for Education may be found at 2d page.

ANNUAL TABULAR VIEW, *Continued.*

NAMES OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Received the past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female pupils.
1.— Valany The field of													
2.— Jaff. Nat. Evang. Soc'y.			2	2	4	1					2	57	4
3.—													
4.—													
5.—													
6.—													
7.— See Out Stations on the first page													
8.—													
9.—													
10.—													
11.—													
12.—													
13.—													
14.—													
15.—													
16.—													
17.— The whole amount expended for Education													
18.—													
19.— Boarding School for Males at Batticotta $682.14¾													
20.— " " " Females " Oodoville " 1231.45¼													
21.— Common Schools													
22.— Supported by													
23.— Mission funds No. 32 Cost " 1203.22													
24.— Tuition & Donations " 5 " " 164.16													
25.— Dr. Peet's Legacy & " " 4 " " 69.12													
26.— Independent Schools " 2 " " 54.72													
27.— Jaff. Nat. Evang. Soc. 2 " " 57.60													
28.— Total — $3462.42													
29.—													
30.—													
31.—													
Totals, ...													

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:
No. 1.—Rev. ——, *Pastor*; ——, *Teacher*, &c.]

Tillipally
Rev. M. Cornelius Nat. Pastor
Mr. P. Hemphill Catechist
Panditeripe
Mr. T. Snell "
" J. Gregorie "
Batticotta
Mr. N. Niles Nat. Preacher
" A. Bryant Catechist
" P. Buel "
" R. Crosset "
" A. Backus "
Oodoville
Mr. M. Welch Nat. Preacher
" C. Mann Catechist
Manepay
Mr. P. Moody "
Chavagachery.
Rev. T. P. Hunt Nat. Pastor
Mr. A. Ankeletl Catechist
" P. Levins "
Oodospitty
Rev. D. Stickney Nat. Pastor
Mr. T. L. Hanner Catechist
" G. W. Underwood "

OUT-STATIONS.

Karalive (Batticotta Station)
Mr. Barnabas Catechist
Peingerlive (Batticotta Station)
Mr. G. Boardman Catechist
Navaly (Manepy Station)
Rev. H. Asbury Nat. Pastor
Catheramen Catechist
Usan (Chavagachery Station)
Mr. R. Moses Catechist
Varany (Chavagachery Station)
Mr. J. B. Lawrence Catechist
Mlethuvaly (Oodospitty Station)
Mr. J. Adams Catechist

Valany "J. N. C. Soc'y"
Mr. Christmas Catechist
" T. J. Lee "

ANNUAL TABULAR VIEW, *Continued.*

Prof. G. M. Chever

PRINTING.

Number of volumes printed during the year,	Morning Star 700, Child's Scripture 375, Tam. Arithmetic 1000, Geography 1000 } 3075
Number of tracts printed during the year,	Annual Report 500, Circular 500 } 1000
Whole number of pages printed during the year,	237,650
Number of pages in native language printed during the year,	231,150
Pages of Scripture,	None
Pages of tracts,	6500
Whole cost of printing during the year,	$398.38
Charge to American Bible Society,	$41.24
Charge to American Tract Society,	$78.94½
Charge to American Board of Commissioners for Foreign Missions,	$170.77¾
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

C Volumes of Scripture distributed during the year,	1734
C Other books and tracts distributed during the year,	Books 5375, Tracts 10,039 } 15,414
Books and tracts now on hand,	Books 50,773, Tracts 37,563 } 88,336

A. 400 Matthew's Gospel purchased of the Jaff. Aux. Bib. Soc. $8.00
200 Mark's " " " " " " " " 3.84
300 Luke's " " " " " " " " 6.00
100 John's " " " " " " " " 2.00
300 Select Epistles " " " " " " " " 6.00
50 Psalms " " " " " " " " 1.00
20 Tam. Bibles " " " " " " " " 14.40
} $41.24 Charged to the Am. Bib. Soc'y.

B. 1000 Spiritual Milk " " " Relig. Tract " 10.00
275 Blind Way " " " " " " " " 16.50
100 History of Joseph " " " " " " " " 1.50
100 Scripture History " " " " " " " " 6.00
550 Spiritual Lamp " " " " " " " " 12.76
1200 Tamil Calenders for 1865 " " " " " " " " 32.68½
} $78.94½ Charged to the Am. Tract Soc'y.

C. This gives only the distribution from the Depository at Manepy.

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	
Lithographic presses,	
Founts of type in native languages,	
In what languages,	
English founts,	
Founderies,	
Book-bindery, whether complete,	
Value of printing establishment, exclusive of buildings,	In Native hands
Value of buildings,	$1800.00. By Estimation
Number of houses of missionaries,	12 incl. single [illegible]
Value of these houses,	$14,942.40. By Estimation
Number of school-houses,	About 42.
Value of these school-houses,	$400.00
a Number of houses of worship,	6.
Value of these houses of worship,	$5064.00
Number of houses for native assistants,	About 24
Value of these houses,	$1565.28
Value of mission library,	$690.19
Whole number of volumes,	
Number received last year,	
Value of other property, consisting of—	Church bells, Mangras, Chemical & Philosophical Apparatus &c valued $1920.00 Buildings of Boarding Schools at Batticotta and Oodoville valued $4560.00

a. Some Village Churches built by subscription not included

REMARKS.

Rec'd March 22 1865
J. Winslow

ANNUAL TABULAR VIEW, FOR THE YEAR 1864.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACH'G. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	Teachers members of the church.	Pupils members of the church.	Cost of Education.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number received from the first.
1.—Tillipally										1	5		6	1	115										5	99	43	142	5			1		2	33	
2.—Panditeripo	1					1	2			2	5	1	8	1	96										5	141	31	172	5			1	3		42	
3.—Batticotta	1					1	2		1	4	7	2	14	7	349				1	2	30				7	132	64	196	7			1	6		127	
4.—Oodoovill	1					2	3		1	1	6	1	9	4	337							1	4	50	6	197	63	325	6			1	3		125	
5.—Manepay	1	1				2	4			1	3	2	6	4	125										3	97	46	143	2			1	3	1	33	
6.—Chavagachery								1		2	4	1	8	5	58										4	114	46	160	4			1	1		40	
7.—Oodoopitty	1					1	2	1		2	5	1	9	4	140										5	136	47	183	5			1	1		23	
8.—				School Superintendant								1	1																								
9.—																																					
10.—																																					
11.—Karalive (Batticotta Station)										1	1		2	4	110										1	64	5	69	1			1			14	
12.—Pongertive (" ")										1	3		4	2	34										3	82	16	98	2							
13.—Navaly (Manepay ")								1		1	2		4	1	127										2	40	36	76	2			1	1		34	
14.—Usan (Chavagachery ")											2		2	1	24										2	48	4	52	2							
15.—Varany (" ")										1	1		2	1	25										1	12	5	17	1							
16.—Atchuwaly (Oodopitty Station)										1	3		4	3	68										3	55	34	89	2							
17.—																																					
18.—																									Valany Church							1			12	
19.—																																					
20.—																																					
21.—																																					
22.—																																					
23.—																																					
24.—																																					
25.—																																					
26.—																																					
27.—																																					
28.—																																					
Totals, ...	5	1				7	13	3	2	18	47	9	79	38	1608				1	2	30	1	4	50	47	1217	440	1722		$1377.12	10	18	3	483	

Note The "Average attendence at Station on Sabb. AM." includes 1. Meeting at Tillipally, 1 at Panditeripo 4 at Batticotta 3 at Oodoovil 1 at Manepy 2 at Chavagachery and 2 at Oodoopitty making 14 Services

The whole number of regular services held at all the Out-stations in Sabb. AM. is 10 including Valany

In the P.M. the number of meetings held regularly is 29 Average attendence at all 1031

Note "Members recd during the year" includes only those recd on profession of faith

N.B. The "Cost of Education" includes only common schools. The whole amt for education may be found on 2nd page.

REMARKS.

Missionaries Letter
Boston Mission
Rec'd April 16.
Ans'd 22. 1866

ANNUAL TABULAR VIEW, for the year 1866

NAME OF THE MISSION:— American Ceylon Mission

NAMES OF THE STATIONS.	Missionaries & Assistants. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Pastors	Preachers	Catechists	Teachers	Other helpers	Total	Preach'g. Places for stated Preaching.	Average congregation at station on the Sabbath.	Education.			Boarding Schools, for males.	Teachers	Pupils.	Boarding Schools, for females.	Teachers	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	Churches. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1 Tillippally										1	6		7	3	108										6	96	54	150	6			1		1	30	
2 Panditeripo	1					1	2			2	5	1	8	1	75										5	56	75	131	4			1			40	
3 Batticotta	1					1	2		3	3	11	3	20	7	297				1	3	23				11	154	135	289	8			1	4	1	127	
4 Uduvil	1					2	3		1	2	7	2	12	2	291							1	4	47	7	286	88	374	7			1	12	2	131	
5 Manippay	1	1				2	4			1	4	2	7	5	120										4	82	55	137	5			1			31	
6 Chavagacheny								1	1	1	4	2	9	5	73										4	98	45	143	4			1	3		43	
7. Udupitty	1					1	2	1		2	4	1	8	5	117										4	127	45	172	4			1			22	
1 Karaline (Batticotta Station)										1	2		3	3	125										2	140	36	176	1			1			14	
2 Pungertive (" ")										1	2		3	2	24										2				1							
3 Navaly (Manippay ")								1		1	2		4	1	100										2	49	39	88	2			1			34	
4 Usan (Chavagachery ")											3		3	2	20										3	71	9	80	3							
5 Varany (" " ")										1	2		3	1	34										2	14	3	17	2							
6 Achuvaly (Udupitty ")										1	2		3	2	56										2	56	19	75	2							
Valany Church																																1			12	
Totals	5	1				7	13	3	5	17	54	11	90	39	1440				1	3	23	1	4	47	54	1229	603	1832	47		8 Mill. 42½	10	19	4	484	

Note The "Average congregation on the Sabb. A.M." includes 1 meeting at Tillippally, 1 at Panditeripo 4 at Batticotta 2 at Uduvil 1 at Manippay, 2 at Chavagachery and 2 at Udupitty making 14 services

The whole number of regular services held at all the Out-stations in Sabb. A.M. is 13 including Valany

In the P.M. the number of meetings held regularly is 26 Average attendance at all 772.

Note "Members rec'd during the year" includes only those rec'd on profession of faith

Annual Tabular View, continued

Names of Out-stations.	Nat. Pastors	" Preachers	" Catechists	" Teachers	Total	No. of Chns.	" " Members	Rec'd past year by profession	Excommunicated	Amt. of aid to Churches	Schools	Male Pupils	Female Pupils
1. Valany, the field of Jaff. Nat. Evangl Society			2	3	5	1	12				3	98	6.

The whole amt expended for Education in 1866.

Boarding School for Males at Batticotta		$ 868.68
" " " Females " Uduvil		" 1463.90
Common Schools, supported by,		
Mission funds — No	30	$ 1411.42½
Tuition fee & donations	7	195.84
Dr. Poor's Legacy & "	11	320.16
Independent Schools	5	200.64
Jaff. Nat. Evang. Soc'y	3	86.40 $ 2214.46½
		$ 4547.04½

Names of Native Pastors, Preachers & Catechists.

Tillippally
Mr. S. Hemphill Catechist

Panditeripo
Mr. T. Snell "
" G. Boardman "

Batticotta
Mr. N. Niles Nat. Preacher
" B. N. Rice " "
" A. Bryant " "
" S. Buel Catechist
" R. Crossett "
" A. Backus "

Uduvill
Mr. M. Welch. Nat. Preacher
" C. Mann Catechist
" H. L. Hoisington "

Manippay
Mr. S. Moody Catechist

Chavagachery
Rev. T. P. Hunt Nat. Pastor
Mr. A. Anketell Nat. Preacher
" B. Levins Catechist

Udupitty
Rev. D. Stickney Nat. Pastor
Mr. T. L. Hamner Catechist
" G. W. Underwood "

OUT-STATIONS

Karative (Batticotta Station)
Mr. Barnabas Catechist

Pongertive (Batticotta Station)
Mr. R. Moses Catechist

Navaly (Manippay Station)
Rev. K. Asbury Nat. Pastor
Mr. Catheramen Catechist

Usan (Chavagachery Station)
(Vacant)

Varany (Chavagachery Station)
Mr. J. B. Lawrence Catechist

Atchuvaly (Udupitty Station)
Mr. J. Adams Catechist

Annual Tabular View, continued.

PRINTING.		
No. of Vols. printed during the year		2490
No. of Tracts " " " "		15,500
Whole No. of pages " " " "		658,040
No. of pages in native language " " "		652040
Pages of Scripture.		None
" " Tracts		238000
Whole cost of printing during the year.		$ 1091.16¾
A Charge to Am. Bible Society		$ 5.02
B " " " Tract "		$ 189.78 {$ 157.56 / 32.22}
" " "A.B.C.F.M."		$ 614.13¾
BOOKS AND TRACTS.		
C Vols. of Scripture distributed during the year		1095
C Other books & tracts " " " "	Books	5826
	Tracts	10781
Books & Tracts now on hand.	Books	26,316
	Tracts	26,902

INVENTORY OF MISSION PROPERTY.

The Printing Establishment — In Native hands

Value of Buildings — $ 1800
Number of Houses of Missionaries — 12
Value of these houses — $ 18865.60
Number of School Houses — 42.
Value of these " " — $ 400
a. Number of Houses of Worship — 6.
Value of these " " — $ 3364.80
Number of Houses for Native Assistants 27.
Value of these " " " " $ 1656.
Value of Mission Library — $ 768

Value of other property consisting of Church bells, Almiras, Chemical & Philo. Apparatus &c — $ 7446.52
Buildings of Boarding Schools at Batticotta, Uduvil & Med'l Dept — $ 5112.00

a. Four Village Churches built by subscription not included

A 200 Tam Proverbs — $4.00; 15 Psalms $.30; 1 Tam. Bible $.72 = $ 5.02 Purchased of the Jaff. Auy. Bib. Soc'y

B. 100. Pilg. Progress — $24.00; 650 Scripture History $24.00 = $ 48.00
250 Spiritual Lamp — $5.80; 500 Spiritual Milk — 5.00 = 10.80
1800 Tam. Calenders 41.42; 130 Blind Way — 7.80 = 49.22
1000 Heavenly Happiness 12.00; 1000 Scripture Catechism 23.18 = 35.18
100 Faithful Promiser 2.36; 200 History of Joseph 4.00 = 6.36
3000 Good Gift — 8.00
$ 157.56 — Charged to Am. Tract Soc'y the books being purchased of the Jaff. Relig. Tract Soc'y

C. This gives only the distribution from the Depos't at Manippay

Mission for 1866.

Rec'd May 3. 1867.

Ack'd May 3rd

Ann. Rec. Sub. Committee
Mission for 1866.

ANNUAL TABULAR VIEW, FOR THE YEAR 1867

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Other males.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACHING. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	CHURCHES. No. of Churches.	Rec'd on profes'n during the year	Rec'd by letter	Excommunicated.	Died.	No. of members.	Whole number received from the first.
1. Tillippally							1	1	6	"	8	4	147										6	116	56	172	1	"	4	"	1	31	
2. Panditeripo	1			1	2			2	5	.	7	4	41										5	25	78	103	1	2	1	1	4	36	
x 3. Batticotta	1			1	2	1	2	3	10	3	19	7	233 x				1	3	40				11	148	141	289	1	12	2	3	8	123	
x 4. Uduvil	1			2	3		1	2	8	1	12	3	205 x							1	4	47	8	208	69	277	1	18	"	4	7	130	
5. Manippay	1	1		2	4			1	3	3	7	3	112										3	72	32	104	1	2	1	1	1	32	
x 6. Chavagachery						1		2	4	1	8	3	50 x										4	100	30	130	1	6	6	"	2	50	
x 7. Udupitty	1			1	2		1	1	4	2	8	4	76 x										4	92	37	129	1		3		3	22	
8.																																	
9. Out Stations Brot. over						1		7	13		21												13	321	103	424	3	7				69	
10.																																	
11.																																	
12.																																	
13																																	
14. Note	There are other services held Sabb. A.M. in village Chapels & Schools																																
15.	belonging to the Stations marked x at which the average attendance																																
16.	is as follows: Batticotta 3 Services Average attendance 120																																
17.	Uduvil 2 " " " 171																																
18.	Chavagachery 1 " " " 20																																
19.	Udupitty 1 " " " 22																																
20.	7 333																																
21.	In the P.M. the number of meetings held regularly																																
22.	is 25. Average attendance at all is 779.																																
23.																																	
24.																																	
25.																																	
26.																																	
27.																																	
28.																																	
Totals	5	1		7	13	3	5	19	53	10	90	28	864				1	3	40	1	4	47	54	1082	546	1628	10	47	17	9	26	493	

ANNUAL TABULAR VIEW, *Continued.*

NAME OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Rec'd past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female Pupils.
1. Karatine (Batticotta)			1	2	3	1	15				2	41	27
2. Pongertive (")				1	1						1	25	10
3. Navaly (Manippay)	1		1	2	4	1	41	6			2	44	33
4. Usan (Chavagachery)			1	3	4						3	57	14
5. Varany (" ")			1	1	2						1	30	"
6. Atchuvaly (Udupitty)			1	1	2						1	43	10
7. Valany the field of Jaff. N. Evang. Soc'y			2	3	5	1	13	1			3	81	9
8.													
9.													
10.													
11.													
12.													
13.													
14.													
15.													
16.													
17.													
18.													
19.													
20.													
21.													
22.													
23.													
24.													
25.													
26.													
27.													
28.													
29.													
30.													
31.													
Totals,			1	7	13	21	3	69	7		13	321	103

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:

No. 1 — Rev. —— *Pastor.* ——, *Teacher*, &c.]

Tillipprally
Mr. A. Arketell Nat. Preacher
" S. Kempthill Catechist

Panditerippo
Mr. T. Snell "
" G. Boardman "

Batticotta
Mr. N. Niles Nat. Preacher
" A. Bryant " "
" S. Buel Catechist
" R. Crossett "
" A. Backus "

Udavil
Mr. M. Welch Nat. Preacher
" S. Nathaniel Catechist
" C. Mann "

Manippay
Mr. S. Moody "

Chavagachery
Rev. D. P. Hunt Nat. Pastor
Mr B. Levins Catechist
" Charles "

Udupitty
Rev. D. Stickney Nat. Preacher
Mr. T. L. Hammer Catechist

OUT-STATIONS

Karatine (Batticotta Station)
Mr. Barnabas Catechist

Pongertive (Batticotta Station)
Vacant

Navaly (Manippay Station)
Rev. L. Asbury Nat. Pastor
Mr. Catheraman Catechist

Usan (Chavagachery Station)
Mr. A. Jacob Catechist

Varany (Chavagachery Station)
Mr. J. B. Lawrence Catechist

Atchuvaly Udupitty Station
Mr R. Moses Catechist

Batticotta Church
Rev. B. H. Rice Nat. Pastor
supported by the Church

Valany
Mr. J. Christmas Catechist
" T. J. Lee "
supported by Jaff. Nat. Evang. Soc'y

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year,	5980
Number of tracts printed during the year,	3100
Whole number of pages printed during the year,	522,440
Number of pages in native language printed during the year,	522,440
Pages of Scripture,	None
Pages of tracts,	18400
Whole cost of printing during the year,	$883.33
A Charge to American Bible Society,	$39.32
B Charge to American Tract Society,	$122.47
Charge to American Board of Commissioners for Foreign Missions,	$403.00
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

C Volumes of Scripture distributed during the year,		1379
C Other books and tracts distributed during the year,	Books —	5912 } 9758
	Tracts —	3846 }
Books and tracts now on hand,	Books —	28956 } 55712
	Tracts	26756 }

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	In native hands
Lithographic presses,	
Founts of type in native languages,	
In what languages,	
English Founts,	
Founderies,	
Book-bindery, whether complete,	
Value of printing establishment, exclusive of buildings,	
Value of buildings,	$1800
Number of houses of missionaries,	12
Value of these houses,	$18,865.60
Number of school-houses,	41
Value of these school-houses,	$250
a Number of houses of worship,	6
Value of these houses of worship,	$3364.80
Number of houses for native assistants,	28
Value of these houses,	$1800
Value of mission library,	" 780
Whole number of volumes,	
Number received last year,	
Value of other property, consisting of — Church bells, Almirahs, Chemical &, Philosophical apparatus &c valued $7752.16	

Buildings of Boarding Schools at Batticotta Udavil and Udupitty and Medical Department —— $6744.

a. Four Village Churches built by subscription not included

A 200 Epistles to Romans, $10.40; 200 Small Epistles $10.92; 200 Marks $18.00 = $39.92 Purchased of the Jaff. Aux. Bib. Soc'y

B 500 Spiritual Milk $5.00; 1000 Heavenly Happiness $12. = $17.00

2250 Sam. Tracts of sorts $22.60 —— = 22.60 = $39.60 —— " —— " " " Relig. Tr. Soc'y

50 Come to Jesus $2.04½; 50 Follow Jesus $1.30½ = —— 3.35 —— " —— " " Madras Tr. Soc'y

$42.95 Charged to the Am. Tract Soc'y

C. This gives only the distribution from Depository at Manippay

REMARKS.

Boston Mission.
Rec'd April 15, 1868.
add Jany 10

ANNUAL TABULAR VIEW, FOR THE YEAR 1868.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

	NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Other males.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACHING. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	CHURCHES. No. of Churches.	Rec'd on profes'n during the year	Rec'd by letter	Excommunicated.	Died.	No. of members.	Whole number received from the first.
	1. Tillippally.	1.			1.	2.		1.	1.	6.	1.	9.	2.	161.										6.	160.	66.	226.	1.	6.	4.		2.	39.	
(a)	2. Batticotta.	1.		2.	1.	2.	1.	2.	2.	9.	4.	18.	6.	337.				1.	3.	25.					251.	126.	402.	1.	9.	3.	3.	1.	118.	
(b)	3. Panditeripo.	1.			1.	2.			2.	5.		7.	5.	88.										5.	48.	75.	123.	1.	1.	2.		1.	37.	
(c)	4. Cedarville.	1.			2.	3.		1.	2.	7.	1.	11.	4.	361.							1.	4.	42.	7.	287.	70.	408.	1.	8.	8.	1.	2.	143.	
	5. Manippai.	1.	1.		2.	4.			1.	4.	2.	7.	4.	91.										4.	74.	50.	124.	1.	2.		1.		22.	
(d)	6. Charagacherry.						1.		2.	3.	1.	7.	3.	68.										3.	92.	38.	130.	1.	3.	4.			56.	
(e)	7. Uduppitty.	1.			2.	3.		1.	1.	3.	1.	6.	4.	108.							1.	1.	16.	3.	108.	47.	173.	1.	2.	9.			33.	
	8.																																		
	9.																																		
	10. Out Stations, See next Page.																																		
	11.						1.		8.	18.		27.	11.	425										18.	487.	158.	647.	3.	3.	2.	4.	1.	68.	
	12.																																		
	13.																																		
	14.																																		
	15.																																		
	16. (a) - 337. is the attendance at three services on Sabb. A.M. in different places.																																		
	17. (b) - Mr. & Mrs. Quick left Panditeripo in June. Since then no resident Missionary.																																		
	18. (c) - 361. is the attendance at three services on Sabb. A.M. in different places.																																		
	19. (d) - 68. " " " " two " " " " "																																		
	20. (e) - 108 " " " " " " " " " "																																		
	21.																																		
	22.																																		
	23. Note. 29. Meetings are regularly held on Sabb. P.M.																																		
	24. Average attendance at all. 938.																																		
	25.																																		
	26.																																		
	27.																																		
	28.																																		
	Totals	6.	1.		9.	16.	3.	5.	17.		10.	92	39.	1639.				1.	3.	25.	2.	5.	65.		1511.	632.	2233.	10	35.	32.	9	7.	516.	

ANNUAL TABULAR VIEW, *Continued.*

NAME OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Rec'd past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female Pupils.
1. Caradive (Batticcotta)	"	"	1.	2.	3.	1.	8.	"	3.		2.	60	34.
2. Poonguduliive — " —			1	3.	4.		"				3.	65.	16.
3. Navaly. (Manippai)	1.		1.	2.	4.	1.	43.	"	"		2.	40.	40.
4. Usan (Chavagacherry)			1.	3.	4.						3.	60.	14.
5. Varany (— " —)	"	"	1.	1.	2.						1.	46.	11.
6. Atchuvaly (Uduppitty)			1.	2.	3.						2.	57.	18.
(I.) 7. Vatany (Island)	"	"	2.	5	7.	1.	17.	3	1.		5.	167.	25.
8.													
9.													
10.													
11.													
12.													
13.													
14.													
15. (I.) Native Evangelical Soc^y field													
16.													
17.													
18.													
19.													
20.													
21.													
22.													
23.													
24.													
25.													
26.													
27.													
28.													
29.													
30.													
31.													
Totals,	1.	"	8.	18.	27.	3	68.	3.	4.		18.	489.	158

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:

No. 1 — Rev. —— *Pastor.* ——, *Teacher*, &c.]

No. 1. Tillippally
A. Sukeletti, Native Preacher.
S. Hemphill, Catechist.

No. 2. Batticcotta
M. R. Rice, Nat. Pastor. Supported wholly by the Church.
N. Niles, Nat. Preacher.
A. Bryant — " — " —
A. Backus Catechist
S. Buel, — " —

No. 3. Panditeripo.
T. Snell, Catechist.
G. Boardman — " —

No. 4. Codoville.
M. Welch, Nat. Preacher.
J. Nathaniel, Catechist.
C. Mann, — " —

No. 5. Manippai
S. Moody, Catechist.

No. 6. Chavagacherry.
J. P. Hunt, Pastor.
B. Levins. Catechist
C. Charles — " —

No. 7. Uduppitty
D. Stickney, Nat. Preacher
J. Hawner, Catechist

Out-Stations.

No. 1. Caradive
Barnabas, Catechist

No. 2. Poonguduliive.
R. Rosset, Catechist.

No. 3. Navaly.
H. Ashbury, Pastor
Cathereman, Catechist

No. 4. Usan.
A. Jacob. Catechist

No. 5. Varany
J. B. Lawrence, Catechist

No. 6. Atchuvaly
M. Moses. Catechist.

No. 7. Vatany.
J. Christmas, Catechist
W. J. Lee, — " —

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year, (including "Morning Star")	5,250.
Number of tracts printed during the year,	
Whole number of pages printed during the year, (including M. Star; Tamil Surgery & 3 forms of Tamil Anatomy	480,000.
Number of pages in native language printed during the year,	
Pages of Scripture,	102,000.
Pages of tracts,	
Whole cost of printing during the year, including paper and binding	£ 146 - 0 - 0.
(a.) Charge to American Bible Society,	22 - 2 - 4.
(b.) Charge to American Tract Society,	
Charge to American Board of Commissioners for Foreign Missions,	34 - 8 - 7.
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

Volumes of Scripture distributed during the year, from Depository		3495.
Other books and tracts distributed during the year,	Books 4352 Tracts	18,503.
Books and tracts now on hand, including Scriptures - 17070 and Tracts —		28,544.

(a.) In addition to £ 22 - 2 - 4., purchased of the local Bible Socy. books to the amount of £ 16 - 10 - 0.

(b.) Purchased of the local Tract Socy. to the amt. of £ 57 - 18 - 11.

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	4.	In native hands.
Lithographic presses,	0.	
Founts of type in native languages,	3.	
In what languages, Tamil		
English Founts,	1.	
Founderies,	0.	
Book-bindery, whether complete, 1 complete.		
Value of printing establishment, exclusive of buildings,		
Value of buildings,		£ 375 - 0 - "
Number of houses of missionaries,	11.	
Value of these houses,		£ 3340 - " - "
Number of school-houses,	41.	
Value of these school-houses,		£ 41 - " - "
Number of houses of worship,	6.	
Value of these houses of worship,		£ 800 - " - "
Number of houses for native assistants,	31.	
Value of these houses,		£ 350 - " - "
Value of mission library,		£ 150 - " - "
Whole number of volumes,		
Number received last year,		
Value of other property, consisting of — Church bells, Furnitures, Chemical & Philosophical apparatus		£ 1600 - " - "

Buildings for Boarding Schools, at Batticcotta, Codoville, & Uduppitty £ 1450 - " - "

REMARKS.

Abstract for 1868.
Read March 30. 1869.
Geo. Morton.

ANNUAL TABULAR VIEW, FOR THE YEAR 1869.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission.

	NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Other males.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACHING. Places for stated preaching.	Average congregation at station on the Sabbath.
a	1. Tillippally	1			1	2		1	1	6	1	9	5	155
b	2. Batticotta	2			1	3	1	2	2	12	4	21	8	152
c	3. Panditerippo								2	5		7	5	86
d	4. Oodooville	1			2	3		1	2	14	1	18	4	222
	5. Manepay			1	1	2			1	4	2	7	1	95
e	6. Chavagacherry						1		2	4	1	8	5	35
f	7. Udupitty	1			2	3		1	2	5	1	9	4	90
	8. Out Stations, see next pp.						1		8	16		24		
	9. Totals	5	1		7	13	3	5	20	66	10	103	32	835

	NAMES OF THE STATIONS.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	CHURCHES. No. of Churches.	Rec'd on profes'n during the year	Rec'd by letter	Excommunicated.	Died.	No. of members.	Whole number received from the first.
a	1. Tillippally										6	152	81	233	1	3			1	41	
b	2. Batticotta				1	3	22				9	233	106	339	1	8	3	2	2	124	
c	3. Panditerippo										5	107	92	199	1	1	3		1	40	
d	4. Oodooville							1	4	52	10	284	132	416	1	20			3	144	
	5. Manepay										4	78	53	131	1					21	
e	6. Chavagacherry										4	110	30	140	1	1			1	56	
f	7. Udupitty							1	1	26	4	108	38	146	1	3				36	
	8. Out Stations, see next pp.										16	405	145	550	3	2		2		67	
	9. Totals				1	3	22	2	5	78	58	1477	677	2154	10	38	6	4	8	529	

No. present at examination	1262	557
" recited full lessons	872	373
" of readers	553	174
" " Baptized Children	39	58

		A.M.	P.M.	Wkly.
16. Attendants at out stations: viz.				
17. a. At 5 places Sabb. attendants		900	111	19
18. b. " 5 " " "	(Attend at 4 places)	186	271	144
19. c. " 4 " " "			90	41
20. d. " 2 " " "	"	111	77	"
21. e. " 2 " " "	(P.M. at 3 places)	87	88	33
22. f. " 2 " " "	" " " 5 — —	83	109	40
23.				
24.				
25.				
26.				
27.				
28.				
Totals				

ANNUAL TABULAR VIEW, *Continued.*

NAME OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Rec'd past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female Pupils.
1. Caradive (Batticotta)			1	2	3	1	7				2	55	40
2. Pungerative — " —			1	1	2						1	35	2
3. Navaly (Manepay)	1		1	2	4	1	45	2			2	42	45
4. Usan (Chavagachery)			1	3	4						3	55	14.
5. Varany — "			1	1	2						1	60	17.
6. Atchuvely (Udapitty)			1	2	3						2	45	17.
7. Valany (Nat. E. Soc.)			2	5	7	1	15		2		5	113	10.
8.													
9.													
10.													
11.													
12.													
13.													
14.													
15.													
16.													
17.													
18.													
19.													
20.													
21.													
22.													
23.													
24.													
25.													
26.													
27.													
28.													
29.													
30.													
31.													
Totals,	1		8	16	24	3	67.	2	2		16	405	145

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:

No. 1 — Rev. —— *Pastor.* ——, *Teacher*, &c.]

No. 1. Tillipally.
A. Anketell, Nat. Preacher
S. Hemphill, Catechist.

No. 2. Batticotta
N. Niles. Nat. Preacher
A. Bryant. " "
S. Abel Catechist
A. Backus "

No. 3. Panditeripo.
Thos. Snell, Catechist
Geo. Beardman "

No. 4. Odooville
M. Welch Nat. Preacher
S. Nathanael Catechist
C. Mann. "

No. 5. Manepay.
S. Moody Catechist

No. 6. Chavagacherry.
Rev. G. P. Hulet. N. Pastor
Benj. Levins. Catechist
C. Charles. "

No. 7. Udupitty.
Rev. D. Stickney Nat. Preacher.
Thos. Hammer. Catechist
Ed. Adams. "

Out Stations

No. 1. Caradive
A. Barnabas. Catechist.

No. 2. Pungerative
Robt. Crossel Catechist

No. 3. Navaly.
Rev. F. Asbury - Nat. Pastor
Catheraman Catechist

No. 4. Usan.
A. Jacob. Catechist

No. 5. Varany.
A. K. Lawrence. Catechist

No. 6. Atchuvaly
K. Moses. Catechist.

No. 7. Valany (Nat. Evan. Soc.)
S. Christmas - Catechist
Eliezer Pennampalam. " "

Batticotta Church.
Rev. Benj. H. Rice - N. Pastor
Supported wholly by the Church.

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year, including "Morning Star"	4,225
Number of tracts printed during the year,	1,500
Whole number of pages printed during the year,	400,000
Number of pages in native language printed during the year,	376,900
Pages of Scripture,	None
Pages of tracts,	39,000
Whole cost of printing during the year, including paper & binding	£127.3.0.
a. Charge to American Bible Society,	" " " "
b. Charge to American Tract Society,	£4.17.6.
Charge to American Board of Commissioners for Foreign Missions,	£49.18.4.
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

Volumes of Scripture distributed during the year,	2144.
Other books and tracts distributed during the year, Bks. 4798, Ch. & Calendars	23,925.
Books and tracts now on hand, Bound. 15502; in sheets	21,625.

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,		In Native hands.
Lithographic presses,		
Founts of type in native languages,		
In what languages,		
English Founts,		
Founderies,		
Book-bindery, whether complete,		
Value of printing establishment, exclusive of buildings,		
Value of buildings, including Depository		£ 370. 0. 0
Number of houses of missionaries,	11.	
Value of these houses, including studies &c.		£ 3575. 0. 0.
Number of school-houses, & Dispensary	4.	
Value of these school-houses,		£ 1450. 0. 0.
Number of houses of worship,	6.	
Value of these houses of worship,		£ 800. 0. 0.
Number of houses for native assistants,	27.	
Value of these houses,		£ 325. 0. 0.
Value of mission library,		£ 130. 0. 0.
Whole number of volumes,	5056.	
Number received last year,		
Value of other property, consisting of — bells, furnitures, chemical & philosophical apparatus		£ 574. 5. 0
Number of school Bungalows.	35.	
Value of these bungalows.		£ 38. 0. 0.
Book. Depos. Value of Books		

a. Bought of Local Bible Soc. for £2. 4. 0.
b. " " " " Track " " £39. 17. 0.

J. H. Smith
Sec. G. A. M.

Feb 14 1870

REMARKS.

Boston Mission
Rec'd Apr. 9. 1870.

ANNUAL TABULAR VIEW, FOR THE YEAR 1870.

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission.

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Other males.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACHING. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	CHURCHES. No. of Churches.	Rec'd on profes'n during the year	Rec'd by letter	Excommunicated.	Died.	No. of members.	Whole number received from the first.
1. Batticotta	1	-	-	2	3	1	1	1	13	2	18	8	148				1	3	20				11	458	165	643	1	6	6	1	1	130	
2. Chavagacherry						1	-	1	5	1	8	5	66										5	184	46	230	1	1	2	-	1	56	
3. Manepay		1	-	1	2	-	-	1	4	-	5	4	98										4	92	56	148	1	-	-	1	2	17	
4. Oodooville	1	-	-	2	3	-	-	1	8	-	9	4	175							1	3	46	8	232	81	359	1	6	1	-	-	111	
5. Panditeriho								2	6	-	8	4	87										5	205	79	284	1	2	1	-	2	41	
6. Tillippaly	1	-	-	1	2	1	-	1	6	1	9	4	169										6	202	65	267	1	4	4	-	-	49	
7. Udupitty	1	-	-	2	3	-	1	1	3	1	6	4	86							1	2	30	3	112	42	184	1	6	1	1	-	35	
8. Totals	4	1	-	8	13	3	2	8	45	5	63	33	829				1	3	20	2	5	76	42	1485	534	2115	7	25	15	3	6	439	
9.																																	
10. Out Stations						2	-	6	17	-	25												18	562	174	736	4	-	-	-	-	99	
11.																																	
12.						5	2	14	62	5																							
13																																	
14.																																	
15.																																	
16. See letter of March 11 from Mr. Smith																																	
17.																																	
18.																																	
19.																																	
20.																																	
21.																																	
22.																																	
23.																																	
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25.																																	
26.																																	
27.																																	
28.																																	
Totals	4	1	-	8	13	5	2	14	62	5	88	33	829	-	-	-	1	3	20	2	5	76	60	2047	708	2857	11	25	15	3	6	538	

ANNUAL TABULAR VIEW, *Continued.*

NAME OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Rec'd past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female Pupils.
1. Alavetty, Codoor	1	-	-	3	4	1	26	-	-		3	75	39
2. Atchuvaly, Udappitty	-	-	1	1	2						1	70	12
3. Caradive, Batti	-	-	1	2	3	1	12	-	-	-	2	75	40
4. Navaly, Manepay	1	-	-	2	3	1	47	-	-	-	2	42	44
5. Pungertive, Batti	-	-	1	2	3	-	-	-	-	-	2	35	16
6. Ulsan, Chavy	-	-	1	1	2						2	42	6
7. Valany, Batticotta	-	-	2	4	6	1	14	-	-	-	4	150	15
8. Varany				2	2						2	73	2
9.		2	6	17									
10.													
11.													
12.													
13.													
14.													
15.													
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21.													
22.													
23.													
24.													
25.													
26.													
27.													
28.													
29.													
30.													
31.													
Totals,	2	-	6	17	25	4	99	-	-	-	18	562	174

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:

No. 1 — Rev. —— *Pastor.* ——, *Teacher*, &c.]

No. 1. Batticotta
A. Bryant, Nat. Preacher
S. Burell, Catechist
E. Adams, — " —

No. 2. Chavagacherry
Rev. J. P. Hunt, Nat. Pastor
C. Charles, Catechist

No. 3. Manepay
S. Moody, Catechist

No. 4. Codorville
J. Nathaniel, Catechist

No. 5. Panditeripo
P. Snell, Catechist
A. Backus,

No. 6. Tillipally
Rev. A. Ankytell, Nat. Pastor
S. Hemphill, Catechist

No. 7. Udappitty
Rev. D. Stickney, Nat. Minister
J. L. Hamner, Catechist

Batticotta Ch.
Rev. B. H. Rice — Nat. Pastor supported by the Ch.

Out Stations.

No. 1. Alavetty
Rev. M. Welch, Nat. Pastor

No. 2. Atchuvaly
V. Moses, Catechist

No. 3. Caradive
A. Barnabas, Catechist

No. 4. Navaly
Rev. F. Asbury, Nat. Pastor

No. 5. Pungertive.
R. Chorsett, Catechist.

No. 6. Ulsan
A. Jacob, Catechist

No. 7. Valany, Nat. Ev. Soez field
J. Christmas, Catechist
Eliezer Commanpalam

No. 8. Varany
N. Joseph, teacher devotes part of his time to village work

ANNUAL TABULAR VIEW, *Continued.*

PRINTING.

Number of volumes printed during the year,	6365.
Number of tracts printed during the year,	1000.
Whole number of pages printed during the year,	1101052.
Number of pages in native language printed during the year	1101052.
Pages of Scripture,	—
Pages of tracts,	26000.
Whole cost of printing during the year,	£98.16.4
Charge to American Bible Society,	" " "
Charge to American Tract Society,	3.12..
*Charge to American Board of Commissioners for Foreign Missions,	65.10.4.
Whole number of copies from the beginning,	—
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

Volumes of Scripture distributed during the year, mostly Portions	591.
Other books and tracts distributed during the year,	20716.

Books and tracts now on hand, Bound 14753; Sheets 27627. Of these about 15000 are out of date and of little use. Tracts on hand not counted.

* Tamil Anatomy charged to Medl. Govt. Grant £29.14.0

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	All in Native hands.
Lithographic presses,	
Founts of type in native languages,	
In what languages,	
English Founts,	
Founderies,	
Book-bindery, whether complete,	
Value of printing establishment, exclusive of buildings,	
Value of buildings, including Studies & M. Bung.	£370.
Number of houses of missionaries,	11.
Value of these houses,	£3595.
Number of school-houses, including dispensary	4.
Value of these school-houses,	£450.
Number of houses of worship,	6.
Value of these houses of worship,	£800.
Number of houses for native assistants,	29.
Value of these houses,	£326.
Value of mission library,	£130.
Whole number of volumes,	5056.
Number received last year,	—

Value of other property, consisting of — Ch. bells, furniture, Chemical apparatus £254.4.
" " Books in the Deposy ------ £763.12.7.
No. of Sch. Bungalows ------ 35.
Value of these Bungalows ------ £38.0.0

J. B. Smith
Lucy A. Cole

REMARKS.

Udupitty Feb 6th 1871

Dear Dr Clark

I send now via Bundi the Annual Tabular view for 1870 wh was not ready when the last mail left. You will see that it varies but little from last years "view" the property remains the same as there has been no change save the instrument for Hanyschl & Pittsbury & 2 globes for our School from Dr Beadle. I have not been able to take a new inventory of Book depoy the value of books must be very nearly the same as the Hymn Books Tamul Arithmetic & a lot of webbers dic & Spellers have been added. The English & Tamul dic 2d edition is nearly exhausted. There is a demand for from 75 to 100 or more per year wh will probably continue. It ought to be revised & reprinted But we cannot undertake it. Perhaps when the printers have paid up their debt they may undertake it. I hope the annual letter may be ready by the end of Feb

Yrs truly J. C. Smith

P.S. Mrs Spaulding continues about the same

Udupitty Jan. 14. 1871.

for 1870!

Beside Morris 2 yr. 1871.

ANNUAL TABULAR VIEW, FOR THE YEAR 1871

☞ To be sent to the Missionary House as soon as possible, after the close of the year. ☜

Name of the Mission, American Ceylon Mission

NAMES OF THE STATIONS.	MISSIONARIES AND ASSISTANTS. Americans. Preachers.	Physicians.	Other males.	Females.	Total.	Natives. Pastors.	Preachers.	Catechists.	Teachers.	Other helpers.	Total.	PREACHING. Places for stated preaching.	Average congregation at station on the Sabbath.	EDUCATION. Theological Schools	Native Teachers in these Schools.	Students.	Boarding Schools, for males.	Teachers.	Pupils.	Boarding Schools, for females.	Teachers.	Pupils.	Common Schools.	Male Pupils.	Female Pupils.	Total number under instruction.	CHURCHES. No. of Churches.	Rec'd on profes'n during the year	Rec'd by letter	Excommunicated.	Died.	No. of members.	Whole number received from the first.
1. Batticotta	1			2	3	1	1	1	16	2	21	8	149				1	3					11	185	86		1	5	2	2		125	
2. Chavagachery						1		1	5	1	8	5	46										5	157	35	192	1	4	1	1	1	59	
3. Manippay		1		1	2			1	7	1	9	8	101										5	180	49	229	1	3	2			22	
4. Oodooville	1			2	3			1	6		7	4	222							1	3	53	6	244	99	396	1	18		1	1	118	
5. Panditeripo								2	7		9	4	98										5	311	107	418	1		5	1		45	
6. Pillippally	1			1	2	1		2	8		11	6	220										7	282	73	355	1	2		2	2	47	
7. Udupitty	1			2	3		1	2	8	1	12	4	107							1	2	27	6	155	32	214	1	5	1	1		40	
8.																																		
9. Totals	4	1		8	13	3	2	10	57	5	77	39	943				1	3		2	5	80	45	1514	481		7	37	11	8	4	456	
10.																																		
11.																																		
12.																																		
13. OUT-STATIONS						2	1	9	27		39												26	971	211	1182	4	4		2		100	
14. Moolay												1	131																					
15. Caradine												2	92																					
16. Araly												1	55																					
17. Sangany												1	70																					
18. Porgerture												1	44																					
19.																																		
20.																																		
21.																																		
22.																																		
23.																																		
24.																																		
25.																																		
26.																																		
27.																																		
28.																																		
Totals	4	1		8	13	5	3	19	84	5	116	45	1335				1	3		2	5	80	71	2485	692	1	11	41	11	10	4	556	

ANNUAL TABULAR VIEW, *Continued.*

	NAME OF OUT-STATIONS.	Native Pastors.	Native Preachers.	Native Catechists.	Native Teachers.	Total.	No. of Churches.	No. of Members.	Rec'd past year by profession.	Excommunicated the past year.	Amount of aid to the churches.	Schools.	Male Pupils.	Female Pupils.
1.	Alevetty Oodoovill	1			5	6	1	28	2			4	134	39
2.	Atchubaly Udupitty			1	1	2						1	55	
3.	Caradine Batticotta			1	3	4	1	12				3	105	33
4.	Moolay "			1	2	3						2	130	40
5.	Navaly Manippay	1			2	3	1	46	2	2		2	74	43
6.	Pongerline & Delft- Batticotta			1	3	4						3	122	6
7.	Sangany "		1		2	3						2	45	30
8.	Tondimannar- Udupitty			1	1	2						1	45	"
9.	Usan Chavagachery			1	3	4						3	61	8
10.	Valany Batticotta			2	3	5	1	14				3	122	12
11.	Varany Chavagachy			1	2	3						2	78	"
12.														
13.														
14.														
15.														
16.														
17.														
18.														
19.														
20.														
21.														
22.														
23.														
24.														
25.														
26.														
27.														
28.														
29.														
30.														
31.														
	Totals,	2	1	9	27	39	4	100	4	2		26	971	211

NAMES OF NATIVE PASTORS AND PREACHERS, AT STATIONS 1, 2, 3, 4, &c.

[The names to be given in connection with each station, thus:

No. 1 — Rev. —— *Pastor.* ——, *Teacher*, &c.]

No 1. Batticotta
~~A. Bryant Nat Preacher~~
S. Buel Catechist

No 2. Chavagachery
Rev. T. P. Hunt Nat Pastor
C. Charles Catechist

No. 3. Manippay
S. Moody Catechist

No. 4 Oodoovill
Isaac Nathaniel Catechist

No. 5 Panditeripo
T. Snell Catechist
A. Backus "

No. 6 Tillippally
Rev. A. Ankeletell N. Pastor
S. Hemphill Catechist

No. 7. Udupitty
Rev. D. Stickney N. Minister

Batticotta Church
Rev. B. H. Rice Pastor supported by the Church

Out-Stations

No 1. Alevetty
Rev. M. Welch Nat Pastor

No 2. Atchuvaly
R. Moses Catechist

No 3. Caradine
A. Barnabas Catechist

No 4. Moolay
Ed Adams Catechist

No 5. Navaly
Rev. F. Asbury N. Pastor

No. 6. Pongerline & Delft-
R. Crossett Catechist

No 7. Sangany
A. Bryant N. Preacher

No 8 Tondimannar
T. L. Hanner Catechist

No 9. Usan
A. Jacob. Catechist

No. 10 Valany (J. Nat. E. Soc.)
J. Christmas Catechist

No 11. Varany
N. Joseph Catechist

1 2 11

ANNUAL TABULAR VIEW, *Continued.* Am. Ccy. Mission

PRINTING.

Number of volumes printed during the year,	3,570
Number of tracts printed during the year,	None
Whole number of pages printed during the year,	274,440
Number of pages in native language printed during the year,	274,440
Pages of Scripture,	None
Pages of tracts,	"
Whole cost of printing during the year,	£46-1-"
Charge to American Bible Society,	None
Charge to American Tract Society,	"
" " C. V. Ed. Society.	£7-1-"
Charge to American Board of Commissioners for Foreign Missions,	None
" " Med. Govt Grant Dr Green's Book	£39-"-"
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	

BOOKS AND TRACTS.

Volumes of Scripture distributed during the year,	942
Other books and tracts distributed during the year,	15,498
Books and tracts now on hand,	Bound 16898 Sheets 22244 of which 15000 are out of use.

INVENTORY OF MISSION PROPERTY.

Number of printing presses in use,	All in Native hands
Lithographic presses,	
Founts of type in native languages,	
In what languages,	
English Founts,	
Founderies,	
Book-bindery, whether complete,	
Value of printing establishment, exclusive of buildings,	
Value of buildings,	Printing Office & Depository £370
Number of houses of missionaries,	11 including Health Bungalow
Value of these houses,	£3595
Number of school-houses,	including Dispensary - 4
Value of these school-houses,	£1450
Number of houses of worship,	6
Value of these houses of worship,	£800
Number of houses for native assistants,	29
Value of these houses,	£326
Value of mission library,	" 130
Whole number of volumes,	5075
Number received last year,	19
Value of other property, consisting of —	Chh Bells, furniture Chemical Apparatus &c &c £600-10-2

Value of Books & Paper at Manippay — £640-17

" " Winslow's Tam & Eng. Dictionary at Madras — £1015-16-"

" " Lands owned by A. C. M. — £961-13-"

H. Smith
Sec
A. C. M.

REMARKS.

VV

Annual Tabular View of
the Ceylon Mission
for 1871.

Ach ahi 23

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Manepy. May. 16th 1860.

Revd R. Anderson. D. D. –
Cor. Secy A.B.C.F.M. –

Revd & Dear Sir. –
Our Estimates for 1861. were made out as follows.

Family Department
Mr & Mrs Spaulding — £160.
Miss E. Agnew. — 80.
Mr & Mrs Hastings & 3. Children – 205.
Mr & Mrs Sanders & 4. Children. – 215.
Mr & Mrs Quick & 2. Children. – 190.
Mr & Mrs Hitchcock. — 160.
Dr. & Mrs Ward. — 160 — £. – 1170.

Native Pastors. –
Revd. M. Cornelius. — £27.
" J. P. Hunt. — 21. — 48.

× Native Assistants – at all Stations. — 506.

× Medical Department
Medicines – Instruments. Assistants &c — 60.

Training School. –
Teachers — £ 39. 0. 0.
Boarding — 69. 12. 0
Secular Agent — 11. 8. 0. — 120.
& Monitors
£ 1904.

Amt. brot. up — £ 1904.

Umvil Boarding School. —

Teachers. —	£43.10.00	
Boarding. —	184.0.0.	
Secular Agent —	10.0.0.	
Monitors &c. —	1.10.0.	
Cloths & sewing materials	15.0.0 —	254.
× Village Vernacular Schools. —		300.
Mission Library. —	—	10.
Repairs at all the Stations. —		140.
Travelling Expenses. —		
Preaching tours. —	£15.	
Business " —	5.	
× Health " —	80. —	100.
Portage —	—	15.
Stationery. —	—	5.
Contingent. —	—	10.
Morning Star. Deficiency	—	23
× School Books. —		50.
		£. 2813.

These Estimates were made out, on as low a scale, as we thought our present operations would admit of. — The "Instructions" of the Prudential Com. communicated in your letter of Feb.y 17.th made it necessary for us, carefully to revise the above. — The greater part of a day, was spent by the Mission, in considering how the "instructions of the Com. could be met, with the least

less work. — Deducting from our appropriations for 1860 — for Hymn Book. £50 & for buildings at Umvile £45. — wh. are Extra Grants — we found we had the sum of £2795. from which to make the required reduction. — Subtracting from this amount $1100. or £230 — we have as the maximum of our Estimates for 1861. £2565, which is £248. less than the Estimates given above. —

To meet this the Mission voted the following reductions. —

School Books — reduction —		£20.
Health Tours.	"	— 20.
Medical Department	"	— 10.
Village Schools.	"	— 98.
Native Assistants.	"	— 100.
		£. 248.

These reductions cannot be made without diminishing the number of our Native Assistants & Village Schools. — Where to begin to cut off, & how, we shall find it very difficult to decide, when the time for action comes. — We have been obliged to drop some schools this year, in order to confine our Expenses in that Department within Amt. appropriated. —

If the £95. — Extra grants this year — be allowed by the Com. in making up our Appropriations for 1861. it will relieve

the Native Assistants & School Funds to some extent. –

As reduced, our Estimates for 1861 stand as follows

Family Department	£1170.
Native Pastors.	48.
Native Assistants.	406.
Medical Department.	50.
Training & Theol. School.	120.
Normal Boarding School.	254.
Village Schools.	209
Repairs.	140.
Travelling Expenses.	80.
Mission Library	10.
Postage.	15.
Stationery.	5.
Contingents.	10.
Morning Star (Deficiency).	25.
School Books.	30.
	£. 2565.

Very respectfully & truly Yours.

E. R. Hastings.
Sec. A. B. M.

Copied Estimates 1861.

Estimates of the Am: Ceylon Mission for 1862

	£	s	d	£	s	d	£	s	d
Family Department									
Salary of Mr. and Mrs. Spaulding				160	"	"			
" " " Miss. E. Agnew				80	"	"			
" " " Mr. and Mrs. Hastings	160	"	"						
Allowance for children	55	"	"	215	"	"			
" " " Mr. and Mrs. Sanders	160	"	"						
Allowance for children	65	"	"	225	"	"			
" " " Mr. and Mrs. Quick	160	"	"						
allowance for children	30	"	"	190	"	"			
" " " Mrs. Ward				80	"	"			
" " " Mr and Mrs. Smith	160	"	"						
allowance for 1 child	15	"	"	175	"	"			
" " Mr. and Mrs. Bates				160	"		1285	"	"
Native Pastors									
Salary of 3 men							72	12	"
Native Assistants							506	"	"
Education									
Theological and Training School				130	"	"			
Oodooville Fem: Board: School				260	"	"			
Village Vernacular Schools				300	"	"	690	"	"
Mission Library							10	"	"
Medical Department							60	"	"
Repairs Ordinary				150	"	"			
" " Extra Otley Hall	65	"	"						
" " " " Printing Office	25	"	"	90	"	"	240	"	"
Travelling Expenses							100	"	"
Publications									
Morning Star Deficiency of Subscription				25	"	"			
School Books				60	"	"			
Childs Paper in Tamil Expenses of publishing two years				45	"	"	130	0	0
Postage							15	"	"
Stationery							5	"	"
Contingent Acct.							10	"	"
Total						£	3123	12	"

Rec'd July 18, 1861.

Copied

Ack'd March 22, 1862.

Ceylon Mission - Estimates for 1863.

	£	s.	d.	£	s.	d.
Family Department.						
Salary of Mr & Mrs Spaulding —	160.	0.	0.			
" " Miss E. Agnew. — — —	80.	0.	0.			
" " Mr & Mrs Smith & 1. child. —	175.	0.	0.			
" " Mrs Ward. — — — — —	80.	0.	0.			
" " Mr & Mrs Hastings & 4. children	215.	0.	0.			
" " Mr & Mrs Sanders & 5. children	225.	0.	0.			
" " Mr & Mrs Quick & 2. children	190.	0.	0.			
" " Mr & Mrs Bates — — —	160.	0.	0.			
" " Mr & Mrs Woodland & 2 children	190.	0.	0.			
" " Dr S. F. Green. Mrs G. —	160.	0.	0.	1575.	0.	0.
Native Agents. —						
Pastors — Comelius £27.12. Hunt £21. Asbury £21.	69.	12.	0.			
Assistants at all the Stations —	450.	0.	0.	519.	12.	0.
Education —						
Female Boarding School — —	260.	0.	0.			
Theological & Training School. —	130.	0.	0.			
Village Vernacular Schools. —	250.	0.	0.	640.	0.	0.
Publications						
Morning Star. deficiency of Subscr.	20.	0.	0.			
School Books. — — — —	60.	0.	0.	80.	0.	0.
Travelling.						
Preaching tours £20. Business £5. Tours for health £75. —				100.	0.	0
Repairs. —						
Ordinary repairs — —	140.	0.	0			
Extra repairs. — —	40.	0.	0	180.	0.	0.
Medical Department						
Medicines — Instruments &c. —				60.	0.	0.
Amount carried over.						

Amount brot. over				3154.	12.	0.
Sundries.						
Mission Library, Carey – binding &c.	10.	0.	0.			
Postage £15. Stationery £5. –	20.	0.	0.			
Contingencies – removals &c. –	10.	0.	0	40.	0.	0
Total.				3194.	12.	0.
				60		
				15		
				3269	12	0

Jaffna
April 22d. 1862.

E. R. Hastings.
Sec. A. M. M.

Copied
Rec'd June 13. 1862

Ceylon Mission.

Sch of Corr. 7. 1863

Estimates of Am. Ceylon Mission for 1864.

	£	s.	d.	£	s.	d.
Family Department.–						
Mr & Mrs Spaulding. – –	160.	0.	0.			
" " " Smith. & one child	175.	0.	0.			
" " " Hastings. & 4. Children	215.	0.	0.			
" " " Hazeland & 2. "	190.	0.	0.			
" " " Sandas. & 5. "	225.	0.	0.			
" " " Quick & 3. "	205.	0.	0.			
" " " Bates. – – –	160.	0.	0.			
Dr & Mrs Green. – – –	160.	0.	0.			
Mrs Ward £80. Miss Agrew £80	160.	0.	0.	1650.	0.	0.
Native Pastors.–						
Revd M. Comelius (present salary)	27.	12.	0.			
" J. R. Hunt. " "	21.	0.	0.			
" J. Asbury. " "	21.	0.	0.			
Increase in Salaries –	3.	12.	0.	73.	4.	0.
Native Assistants.–						
At all the Stations – – –	456.	4.	0.			
Increase in Salaries &c. –	13.	16.	0.	470.	0.	0.
Education.–						
Village Vernacular Schools At all Stations. –	250.	0.	0.			
Uduvil Fem. Boarding Schl.	260.	0.	0.			
Theol. & Training Institution.	130.	0.	0.	640.	0.	0.
Amt. carried over.				2833.	4.	0.

Amount brot. over			2833	4.	0.	
Publications						
Morning Star. —	30.	0. 0.				
School. Books. —	60.	0. 0.	90.	0.	0.	
Travelling Expenses.						
Health Tours " "	75.	0. 0.				
Preaching " — —	50.	0. 0.				
Business " — —	5.	0. 0	130.	0.	0.	
Repairs —						
Ordinary at all stations	150.	0. 0.				
Extra Repairs. —	30.	0. 0.	180.	0.	0.	
Medical Dept.						
Medicines & Instruments			60.	0.	0.	
Mission Library — Care of — binding &c.			10.	0.	0.	
Postage. — — — —			15.	0.	0.	
Stationery " — — — —			5.	0.	0.	
Contingencies						
Removals &c. —			10.	0.	0.	
Total. — — —		£.	3333	4.	0.	

Adopted April 16. 1863.

E. R. Hastings

Sec. A. C. M.

Rec'd July 2, 1863.

Copied

Rep. Ephraim 30

18648

Ceylon Mission Estimates for 1865.

	£	s	d	£	s	d
Missionaries' Salaries						
Rev. L. Spaulding & Mrs. Spaulding	160	"	"			
" J. C. Smith " — " — Smith	160	"	"			
" W. W. Howland " — " Howland	160	"	"			
Two Children —	30	"	"			
Rev. E. P. Hastings & Mrs. Hastings	160	"	"			
Two Children —	30	"	"			
Dr. S. H. Green and Mrs. Green	160	"	"			
One Child —	15	"	"			
Rev. J. Quick & Mrs. Quick	160	"	"			
Three Children —	45	"	"			
Miss. E. Agnew —	80	"	"			
Mrs. H. W. C. Ward —	80	"	"	1240	"	"
Native Pastors						
Salaries of 3 Pastors —	73	4	"			
Increase —	2	8	"	75	12	"
Catechists & other Assistants	455	"	"			
Increase & additional Assists	25	"	"	480	"	"
Education						
Uduvill Fem. Board School	265	"	"			
Theo & Train^g. School —	200	"	"			
Village Vernacular Schools —	300	"	"	765	"	"
Publications						
Morning Star —	30	"	"			
School Books £60 + £15 —	75	"	"			
Sundries —	10	"	"	115	"	"
Amt. Carr^d. over				2675	12	"

Estimates cont'd.

	£	s	d	£	s	d
Amt. brot. over.				2675	12	"
Travelling Expenses						
For Health	75	"	"			
" Preaching	50	"	"			
" Business	5	"	"	130	"	"
Repairs						
Ordinary repairs	150	"	"			
Extra "	50	"	"	200	"	"
Medical Department						
Meds. & Instruments &c.				50	"	"
Mission Library						
New books rebinding & care of				10	"	"
Postage & Stationery				20	"	"
Contingencies				10	"	
Total				£ 3095	12	"

Mission
Rec'd July 21, 1864.
Copied
Ans'd June 9.

Estimates of the Am. Ceylon Mission for 1866.

		£.	S.	d.	£.	S.	d.
Family Department.							
Revd. L. Spaulding & Mrs. S.		160.	0.	0			
Miss E. Agnew.		80.	0.	0.			
Revd. J. C. Smith & Mrs. S.		160.	0.	0.			
Revd. W. W. Howland & Mrs. H.	160.						
Allowance for 2. Children	30.	190.	0.	0.			
Revd. E. R. Hastings & Mrs. H.	160.						
Allowance for 2. Children	30.	190.	0.	0.			
Samuel. F. Green M.D. & Mrs. G.	160.						
Allowance for 2. Children	30.	190.	0.	0.			
Revd. James Quick & Mrs. Q.	160.						
Allowance for 3. Children	45.	205.	0.	0.			
Additional. - 10 p.c. on all Salaries & allowances for Children		117.	10.	0.	1292.	10.	0.
Native Pastors.							
Revd. J. R. Hunt.		24.	0.	0.			
" D. Stickney		25.	4.	0.			
" F. Asbury		24.	0.	0.	73.	4.	0.
Native Assistants.							
Tillipally Station		15.	12.	0.			
Additional Catechist		18.	0.	0.			
Panditeripo Station		47.	8.	0.			
Batticotta "		161.	14.	0.			
Oodooveil "		59.	2.	0.			
Manepy "		44.	8.	0.			
Chavagacherry "		75.	12.	0.			
Oodoopitty "		53.	8.	0.			
Additional Salaries		11.	12.	0.	486.	16.	0
Amount carried on.			£.		1852.	10.	0

Estimates of the Am. Ceylon Mission for 1866.

Amount brot up. — —		1852 10. 0.	
Education —			
Oppovia Frm. Board Sch.	265. 0. 0		
Theo. & Train. Inst. — —	200. 0. 0.		
Village Vernacular Schools.	300. 0. 0.	765. 0. 0.	
Publications			
"Morning Star" — —	30. 0. 0.		
School Books. — — —	60. 0. 0.		
Sundries. — — —	10. 0. 0.	100. 0. 0.	
Travelling Expenses.			
For health. — — —	75. 0. 0		
" preaching — — —	30. 0. 0.		
" Business. — —	5. 0. 0	110. 0. 0	
Repairs —			
Ordinary at all Stations.	150. 0. 0.		
100 Extra. for Printing Office.	50. 0. 0.	200. 0. 0.	
Medical Department			
For Medicines & Instruments.		50. 0. 0.	
~~Mi~~ **Mission Library** —			
Cancg. binding & new books		10. 0. 0.	
Postage & Stationery. — —		20. 0. 0.	
Contingencies — Removals &c. —		10. 0. 0.	
Total. —	£.	3117. 10. 0.	

Copied & Rec'd Aug 3 1865

Rec'd for Aug 3 1865

E. R. Hastings. —
Sec. A.C.M.

American Ceylon Mission.

Estimates for 1867.

		£.	S.	d.	£.	S.	d.
Salaries of Missionaries.							
Mr. & Mrs. Spaulding.		176.	0.	0.			
Mr. & Mrs. Smith.		176.	0.	0.			
Mr. & Mrs. Hoadland.	176. 0. 0.						
Allowance for 2. Children.	33. 0. 0.	209.	0.	0.			
Mr. & Mrs. Hastings.	176. 0. 0						
Allowance for 4. Children	60. 10. 0.	236.	10.	0.			
Mr. & Mrs Quick	176. 0. 0.						
Allowance for 3. Children	49. 10. 0.	225.	10.	0.			
Mr. & Mrs Green.	176. 0. 0.						
Allowance for 2. Children	33. 0. 0.	209.	0.	0.			
Miss Eliza Agnew.		88.	0.	0.	1320.	0.	0
Native Pastors.							
Rev^d. D. Stickney.	25. 4. 0.						
" J. Ashley.	24. 0. 0.						
" J. P. Smith.	24. 0. 0.						
For increase of Salaries	3. 12. 0.	76.	16.	0.			
Native Assistants.							
Tillipally. Station.	37. 4. 0.						
Panditeripo. "	48. 0. 0.						
Batticotta. "	157. 16. 0.						
Manepy. "	46. 16. 0.						
Oodoovil "	47. 2. 0.						
Chavagachery "	69. 12. 0.						
Udupitty. "	57. 12. 0.						
For increase of Salaries.	10. 18. 0.						
" Extension of work	25. 0. 0.	500.	0.	0.	576.	16.	0
Amount carried over					1896.	16.	0

Amount brot. over —				1896.	16.	0
Education. —						
Godrovil Fem. Board. School.	300.	0.	0.			
Theol. & Train. Institution.	200.	0.	0.			
Vernacular Vill. Schools..	300.	0.	0.			
Extra for girls Schools —	50.	0.	0.	850.	0.	0
Publications. —						
The "Morning Star". —	30.	0.	0.			
Schools & Books. —	60.	0.	0.			
Sundries. — — —	10.	0.	0.	100.	0.	0
Travelling Expenses. —						
Journeys for health —	75.	0.	0.			
Tours for preaching.. —	25.	0.	0.			
" " business. —	20.	0.	0.	120.	0.	0
Repairs. —						
Ordinary at all Stations —	150.	0.	0.			
Extra repairs " " —	25.	0.	0	175.	0.	0
Sundries. —						
Medical Department —						
Medicine Instruments &c. —				50.	0.	0
Mission Library — Books — binding &c —				10.	0.	0
Postage — £10. Stationery £10 —				20.	0.	0
Contingencies — removals &c —				10.	0.	0
Total —			£.	3231.	16.	0

E. R. Hastings. —
Secretary M.C.M. —

Ceylon Mission
Rec'd Aug. 1. 1866.

Copied

Expenditures of the Am. Cey. Mission for 1866.

							£	s	d
Family Department									
Salary of Mr & Mrs. Spaulding				176	"	"			
" " Miss E. Agnew				88	"	"			
" " Mr & Mrs. Howland	176	"	"						
Allowce for 2 children	33	"	"	209	"	"			
" " Mr and Mrs. Hastings	176	"	"						
Allowce for 2 children	33	"	"						
" " 2 " 8 months	22	"	"	231	"	"			
" " Mr & Mrs. Smith				176	"	"			
" " Dr. & Mrs. Green	176	"	"						
Allowce for 2 children	33	"	"	209	"	"			
" " Mr and Mrs. Quick	176	"	"						
Allowce for 3 children	49	10	"	225	10	"	1314	10	"
Native Pastors									
Salary of Mr. H. Asbury				24	"	"			
" " " " D. Stickney				25	4	"			
" " " " T. P. Hunt				24	"	"	73	4	"
Native Assistants									
Tillippally	17	8	"						
Panditeripo	48	"	"						
Uduvil	61	18	"						
Batticotta & Islands	165	15	4						
Manippay	46	19	"						
Chavagachery	77	5	"						
Udupitty	44	4	9				461	10	1
Village Schools									
Tillippally	38	8	"						
Panditeripo	18	7	6.						
Uduvil	35	14	6						
Batticotta & Islands	55	13	11						
Manippay	34	2	"						
Chavagachery	55	2	6¼						
Udupitty (Includ'g £16-4-" for Supt	56	12	6:				294	"	11¼
Theol and Train'g School									
Native Teachers & Monitors	47	12	4½						
Board'g Establishment	133	7	1½				180	19	6.
							2324	4	6¼

Expenditures continued

							£	s	d
Amt brot over							2324	4	6¼
Uduvil Fem. Board'g School									
Native teachers & monitors	48	14	6						
Board'g Establishment	214	7	8¾						
Cloth	60	17	4¼	323	19	7			
Less by receipts for education of girls				19	"	"	304	19	7
Repairs									
Tillippally				3	12	5¾			
Panditeripo	12	"	"						
Health Bungalow at Madagal		18	6¾	12	18	6¾			
Batticotta	27	2	10¼						
Theol. & Train'g School	6	9	1⅝	33	11	11⅞			
Uduvil	10	16	7¼						
Fem. Board. School	11	7	3⅞	22	3	11⅛			
Manippay	20	4	6¾						
Health Bungalow at Passyoor	4	5	10½	24	10	5¼			
Chavagachery				14	12	11			
Udupitty	12	5	"						
Health Bungalow at Valverty	7	4	"	19	9	"			
Total of Ordinary Repairs				130	19	3¾			
Extra Repairs									
Batticotta	15	7	11¾						
Uduvil	4	4	3						
Manippay	56	6	3⅛						
Udupitty	9	17	10	85	16	3⅞	216	15	7⅝
Mission Library							10	3	3⅛
School Books							65	16	8⅜
Morning Star							44	6	0⅜
Medical Department									
Dispensary	11	16	3¾						
Medicines & Instruments	88	4	3				100	"	6¾
Publications							10	16	6½
Stationery							9	2	10⅝
Postage									
Tillipally					2	6			
Panditeripo					6	0⅛			
Batticotta				2	15	0⅞			
Carried up.				3	3	7	3086	5	8⅝

Expenditures continued

							£	s	d
Amts brot refd.							3086	5	8 5/8
Postage				3	3	7			
Manippay					2	10			
Chavagachery					17	1 3/4			
Udupitty					1	"			
Sundries by the Treasr. A.C.M.				10	11	7 1/4	14	16	2
Contingent Acct.									
Batticotta				1	8	1 1/2			
Uduvil					3	9			
Chavagachery				1	15	9			
Sundries by the Treasr. A.C.M.				3	1	3 3/8	6	8	10 7/8
Travelling Expenses	Health	Preach	Business						
Tillipally	" " "	4-15-6	" " "	4	15	6			
Panditeripo	" " "	2-2-"	" " "	2	2	"			
Batticotta	2-12-9	5-4-7 3/4	" " "	7	17	4 3/4			
Uduvil	1-7-"	" " "	" " "	1	7	"			
Manippay	" 18-"	" " "	" 15-2	1	13	2			
Chavagachery	" " "	8-17-8	" 7-"	9	4	8			
Udupitty	" " "	2-15-1	" " "	2	15	1			
	4-17-9	23-14-10 3/4	1-2-2	29	14	9 3/4			
Health lower by Mr. Lucks family to the Pilney Sanitarium				80	1	8 5/8	109	16	6 3/8
Total Expenditures						£	3217	7	3 7/8

Receipts by the Am. Cey. Mission for 1866.

				£	s	d
Native Pastors						
Manippay	1	9	0½			
Chavagachery	1	19	1	3	8	1½
Native Assistants						
Batticotta	10	4	8½			
Manippay		10	1½			
Chavagachery	2	12	6			
Udupitty	4	2	"	17	9	4
Uduvil Fem. Board School				16	7	2½
Medical Department						
Medicines and Instruments	43	3	4½			
Donations & Salary of Dr. Green for attending J. N. K. S. Hospital	70	2	"	113	5	4½
School Books sales of				2	10	4⅛
Interest & Exchange				6	"	" ¾
Repairs						
Tillipally	1	10	"			
Panditerippo	1	14	5¾			
Batticotta	22	2	4¼			
Manippay	16	13	2			
Uduvil	5	19	3			
Chavagachery	5	11	"			
Udupitty	2	16	3	56	6	6
Total Receipts			£	215	6	11⅜

J. C. Smith } Auditor

Ceylon Mission
Rec'd. Nov. 3. 1867.
W. M. Meigs

19½

Expenditures of the Am. Ceylon Mission for 1867.

				£	s	d
Family Department						
Salary of Mr. & Mrs. Spaulding			176 " "			
—"— "— Miss, Agnew			88 " "			
—"— "— Mr. & Mrs. Hoyland	176	"	"			
Allowce for 2 children	33	"	"	209	"	"
—"— "— Mr. & Mrs. Hastings	176	"	"			
Allowce for 4 children	66	"	"	242	"	"
—"— "— Mr. & Mrs. Smith			176 " "			
—"— "— Dr. & Mrs. Green	176	"	"			
Allowce for 3 children	37	11	3	213	11	3
—"— "— Mr. & Mrs. Quick	176	"	"			
Allowce for 4 children	57	10	"	233	10	"
—"— "— Mr & Mrs. Sanders 13 days				6	5	4
—"— "— Miss, Townshend				3	2	8
					1347	9 3.
Native Pastors						
Salary of H. Asbury			24 " "			
—"— "— D. Sticheney			26 8 "			
—"— "— J. P. Hunt			25 4 "		75 12	"
Native Assistants						
Tillippally			37 16 "			
Panditeripo			43 18 6			
Udevil			56 16 "			
Batticotta & the Islands			149 15 "			
Manippay			61 4 "			
Chavagachery			72 5 "			
Udupitty			43 16 "		465 10	6
Village Schools						
Tillippally			30 14 "			
Panditeripo			25 1 "			
Udevil			39 11 1			
Batticotta & the Islands			65 3 "			
Amts carried over			160 9 1		1888 11	9

Expenditures cont.d

Amts brought over				160	9	1	1888	11	9
Village Schools									
Manippay				32	17	"			
Chavagachery				63	2	8			
Udupitty	40	19	"						
1 School Superintendent	16	16	"	57	15	"	314	3	9
Theol & Train'g Institution									
Native Teachers & Monitors				37	"	$5\frac{3}{4}$			
Boarding Establishment				157	9	$2\frac{1}{4}$	194	9	8
Uduvil Fem. Board'g School									
Native Teachers & Monitors	53	6	"						
Boarding Establishment	174	19	$1\frac{3}{8}$						
Cloth	59	15	7	288	"	$8\frac{3}{8}$			
Less by Receipts Donations &	5	3	"						
Receipts for support of certain girls	39	2	9	44	5	9	243	14	$11\frac{3}{8}$
Udupitty Fem. Board'g School									
Expenditure over grant for Building	59	4	10						
Less by receipts for "	48	19	1				10	5	9
Repairs									
Tillippally				6	16	10			
Panditeripo	14	19	$5\frac{5}{8}$						
Health Bungalo at Mathagal	15	4	$6\frac{1}{4}$	30	3	$11\frac{7}{8}$			
Batticotta	28	15	10						
Theol & Train'g Institution	5	13	$10\frac{3}{4}$	34	9	$8\frac{3}{4}$			
Uduvil	8	1	$4\frac{1}{2}$						
Fem. Board'g School	13	2	$5\frac{3}{8}$	21	3	$9\frac{7}{8}$			
Manippay	23	12	$3\frac{3}{4}$						
Health Bungalo at Passyoor	6	13	$0\frac{1}{4}$	30	5	4			
Chavagachery				15	11	$9\frac{1}{2}$			
Amts carr'd over				138	11	6	2651	5	$10\frac{3}{8}$

Expenditures cont.d

Amts brought over				138	11	6	2661	5	10 3/8
Repairs									
Udupitty	12	"	9						
Health Bungalo at Valvertyturrie	7	18	1 1/2	19	18	10 1/2			
Total of Ordinary Repairs				158	10	4 1/2			
Extra Repairs Batticotta	7	2	1						
Uduvil	2	7	6						
Manippay	42	18	10 5/8						
Chavagachery	5	4	"						
Udupitty	11	10	6 1/2	69	3	0 1/8	227	13	4 5/8
Mission Library							6	5	2
School Books Expenditure	70	14	3 1/4						
Less by Receipts of sales	11	1	9 3/4				59	12	5 1/2
Morning Star Expenditure	114	11	11						
Less by Receipts	84	3	7 1/2				30	8	3 1/2
Medical Department Dispensary	12	17	9 3/4						
Medicines & Instruments	110	1	1 3/4				122	18	11 1/2
Publications								8	3
Stationery							2	4	0 1/8
Postage									
Tillippally						9 3/8			
Panditeripo					4	11 1/4			
Batticotta				1	17	6 5/8			
Uduvil					7	4 1/2			
Manippay					2	6 5/8			
Chavagachery					17	5 7/8			
Udupitty					6	0 1/2			
Sundries by the Treas.r A.C.M.S				9	12	10 1/4	13	9	6 1/4
Contingent Acct									
Tillippally					15	3			
Amts carrd over				"	15	3	3114	5	10 7/8

Expenditures continued

									15	3	31	14	5	10 7/8
Amts brot over —									15	3	31	14	5	10 7/8
Contingent Acct														
Batticotta —									1	16	10 1/2			
Manippay —									2	3	10			
Udupitty —										10	3			
Sundries by the Treas.r. Rctn.										12	7 1/4	5	18	9 3/4
Travelling Expenses	Health			Preachg			Business							
Ellipally —	"	"	"	9	"	11	"	"	"	9	"	11		
Panditeripo —	"	8	6 3/8	"	12	3	"	5	3	1	6	0 3/8		
Batticotta —	"	"	"	5	5	1 7/8	"	"	"	5	5	1 7/8		
Manippay —	"	"	"	"	"	"	"	18	3	"	18	3		
Chavagachery —	"	"	"	13	11	4 5/8	"	"	"	13	11	4 5/8		
Udupitty —	"	"	"	1	8	11 1/4	"	5	10	1	14	9 1/4	31	16 6 1/8
Total Expenditures												£	3152	1 2 3/4
													3152	1 2 3/4

Receipts by the Am. Cey. Missn. for 1867

				£	s	d
Native Pastors						
Manippay	1	13	"			
Chavagachery	2	8	2	4	1	2
Native Assistants						
Uduvil	2	10	4 1/8			
Manippay	2	4	"			
Batticotta	"	9	5 3/4	5	3	9 7/8
Medical Department						
Medicines & Instruments				36	17	7 7/8
Total Receipts				46	2	7 3/4

N. B.

	£	s	d
Receipts for rents of Compounds &c	63	3	2
& for Interests this year are	20	9	1 5/8
appropriated for rebuilding	83	12	3 5/8
Tillippally House as per Dr. Clarke's letter of July 16th 1867.			
Amt recd for the Medl Depart.	25	"	"
for Dr. Green's attendence on the late Govt. Agent and balance of	68	2	6
donations & J. F. A. Soc's allowance	93	2	6

for Dr. Green's services is reserved for additional buildings for the Medical Department.

E. R. Hastings
Secy. A. C. Missn.

American Ceylon Mission.—
Estimates for 1868.—

Salaries of Missionaries.—									
Mr & Mrs Spaulding.—				176.	0.	0.			
" " " Smith.—				176.	0.	0.			
" " " Hardland.—	176.	0.	0.						
Allowance for 2. Children	33.	0.	0.	209.	0.	0.			
Mr & Mrs Hastings.—	176.	0.	0.						
Allowce for four Children	66.	0.	0.	242.	0.	0.			
Mr & Mrs Quick.—	176.	0.	0.						
Allowance for four Children	66.	0.	0.	242.	0.	0.			
Dr & Mrs Green.—	176.	0.	0.						
Allowance for two Children	33.	0.	0.	209.	0.	0.			
Miss E. Agnew.—				88.	0.	0	1342.	0.	0.
Native Pastors.—									
Revd. D. Stickney.—	26.	8.	0						
" J. Asbury.—	24.	0.	0.						
" J. R. Hunt.—	25.	16.	0.						
Additional.—	25.	0.	0.	101.	4.	0.			
Native Assistants.									
Tillipally.—	38.	8.	0						
Panditeripo.—	50.	8.	0.						
Batticotta & Islands.—	163.	10.	0.						
Manepy.—	49.	4.	0.						
Oodooville.—	63.	6.	0.						
Chavagachery.—	68.	8.	0.						
Udupitty.—	44.	8.	0.						
Increase at all Stations	21.	4.	0.	498.	16.	0.	600.	0.	0.
Publications.—									
Morning Star.—	40.	0.	0.						
School Books.—	65.	0.	0.						
Sundries.—	10.	0.	0.				115.	0.	0
Amount carried over.						£.	2057.	0.	0.

Amount brot. over							£2057.	0.	0
Education.—									
Godorville Fem. B. Sch.—				300.	0.	0.			
Udupitty " " " —				150.	0.	0.			
Theo. & Main Instr. —				200.	0.	0			
Village Vernac. Schools.—	300	0.	0						
Extra for Girls School.—	75.	0.	0	375.	0.	0.	1025.	0.	0.
Travelling Expenses.—									
For Madras.—				75.	0.	0.			
" Preaching.—				30.	0.	0.			
" Business.—				15.	0.	0.	120.	0.	0.
Repairs.—									
Ordinary at all Stations				150.	0.	0.			
Extra " " "				30.	0.	0.	180.	0.	0.
Medical Department									
For Medicines, instruments &c.							50.	0.	0.
Mission Library.—									
Cases — Binding — Newspapers							15.	0.	0.
Sundries.—									
Postage.—				12.	0.	0.			
Stationery.—				10.	0.	0.			
Contingent.— Removals &c.				10.	0.	0	32.	0.	0.
						£.	3479.	0.	0.

C. P. Hastings
Treas. S. C. Mission.

May. 21. 1867.

American Ceylon Mission
Estimates for 1869

Salaries of Missionaries.									
Revd. L. & Mrs Spaulding				200.	0.	0.			
" J. C. & Mrs. Smith				200.	0.	0.			
" W. W. & Mrs Howland	200.	0.	0						
Two Children	34.	0.	0.	234.	0.	0.			
" E. P. & Mrs Hastings	200.	0.	0.						
Four Children	68.	0.	0.	268.	0.	0.			
" M. W. & Mrs Sanders				200.	0.	0.			
Dr. S. F. & Mrs Green	200.	0.	0						
Three Children	51.	0.	0	251.	0.	0.			
Miss E. Agnew				100.	0.	0			
" M. L. Townshend				100.	0.	0.	1553.	0.	0.
Native Pastors.									
Revd. Thos. P. Hunt	27.	0.	0.						
" Francis Asbury	24.	0.	0.	51.	0	0			
Native Assistants.									
Tillipally - A. Ampetellu	22.	16.	0.						
Sylvanaphilu	16.	16.	0.						
General Assistant	9.	0.	0.	48.	12.	0.			
Panditeripo. Thos. Snell	24.	0.	0.						
Geo. Boardman	17.	8.	0.	41.	8.	0.			
Batticotta - Nathaniel Niles	31.	10.	0.						
Ariel Bachus	16.	16.	0						
Abner Bryant	22.	16.	0						
S. Burt	17.	8.	0						
William Coit	12.	0.	0.						
Caradive. Barnabas	14.	8.	0.						
Pongerativu - Robt. Crossette	19.	4.	0.						
Gnanamuttu	9.	0.	0.						
Thos. Scott in part	8.	8.	0.	151.	10.	0.			
Amounts carried over				292	10.	0	1553	0.	0

for 1868.
Rec'd July 15.
" 16
Copied

Amounts brot over				292.	10.	0	1553.	0.	0.
Maugey. — Silas Moody	22.	16.	0.						
Cathcamman —	4.	16.	0.						
Henry Laurence	9.	12.	0						
J. R. Arnold in part	12	0.	0.	49.	4.	0			
Dodsville — Moses Welch	24.	0.	0.						
Cyrus Mann —	10.	16.	0.						
Nathaniel —	13.	10.	0.						
Isaac. Nathaniel	13.	16.	0.						
N. Stoddington in part	7.	4.	0.						
Secular Agency —	2.	8.	0	71.	14.	0.			
Chiavagachery. B. Levins.	19.	4.	0.						
J. B. Laurence —	15.	12.	0.						
S. Charles. —	14.	8.	0.						
V. Jacob. —	14.	8.	0.						
Simon. Colpor	10.	16.	0.						
Joseph. — in part.	5.	8.	0.	79.	16.	0.			
Udupilly — Reo. D. Stickney	27.	0.	0						
Thos. Hamner —	16.	16.	0.						
Moses. —	15.	0.	0.						
Edward Adams.	13.	16.	0	72.	12.	0.	565	16.	0.
Educational Department —									
Dodsville Fren. Board. School.				300.	0.	0.			
Udupilly. " " " —				150.	0.	0.			
Theo. & Train. Institution —				200.	0.	0.			
Village Vernacular Schools —				300.	0.	0.			
Extra for girls schools —				75.	0.	0.	1025.	0.	0.
Publications — School Books —				60.	0.	0.			
"Morning Star" in part. —				40.	0.	0			
Sundries. —				10.	0.	0.	110.	0.	0.
Amount Carried up. —							3253.	16.	0.

Amount brot. up —				3253.	16.	0.
Travelling Expenses —						
Tours for health. —	75.	0.	0.			
" " preaching —	35.	0.	0			
" " business. —	10.	0.	0.	120.	0.	0.
Repairs — at all the Stations						
Ordinary repairs —	150.	0.	0.			
Extra " —	20	0.	0	170.	0.	0.
Medical Department						
Medicines, Instruments &c —				50.	0.	0.
Sundries —						
Mission Library - Binding. Cases &c.	15.	0.	0.			
Stationery —	10.	0.	0.			
Portage. —	12.	0.	0			
Contingent — removals &c. —	10.	0.	0.	47.	0.	0.
Total —			£.	3640.	16.	0

By order of the Mission
E. R. Hastings
Secretary

Jaffna Ceylon
July. 20. 1868. —

Ceylon Mission.

Rec'd Sep. 10. 1868.

Estimates for 1872.

Salaries of Missionaries.							
Mr. & Mrs. Spaulding		200	"	"			
" " " Smith		200	"	"			
" " " Howland	200 " "						
2 Children	34 " "	234	"	"			
Dr. & Mrs. Green	200 " "						
4 Children	68 " "	268	"	"			
Mr. & Mrs. DeRiemer & 1 Child (200, 17)		217	"	"			
" " " Sanders		200	"	"			
" " " T. L. Smith		200	"	"			
Miss. E. Agnew		100	"	"			
" " H. Townshend		100	"	"			
" " H. A. Hillis		100	"	"	1819	"	"
Native Agency, Pastors & Preachers							
Chavagachery - T. P. Hunt, Pastor	20 " "						
Navaly - H. Asbury, "	18 " "						
Tillipphaly - A. Ankitell "	16 " "						
Alavetty - M. Welch "	18 " "						
Panditeripo - T. Snell, Preacher	18 " "						
Manippay - S. Moody "	17 " "						
Codooville - "	15 " "						
Uduppitty - D. Stickney "	20 " "						
Pangany - A. Bryant "	18 " "						
Caradive - A. Barnabas "	15 " "	175	"	"			
Amts. card. over		175	"	"	1819	"	"

Estimates for 1872, continued.

Amts. brot. over			175	"	"	1819	"	"
Native Agency, continued								
Tillipphaly 2 Men	28	4 "						
Panditeripo 1. "	16	16 "						
Batticotta & Islands 5 "	75	12 "						
Codooville 1. "	15	" "						
Chavagacherry 5 "	56	8 "						
Udupitty 3 "	45	12 "						
3 Boys from Mr. Howe's Class	37	8 "	275	"	"	450	"	"
Bible Women 2 women						16	"	"
Education Training & Theol. School			140	"	"			
Codooville F. B. "			200	"	"			
Udupitty " "			110	"	"			
Village Ver. "			100	"	"	550	"	"
Publications. Schl. Books			40	"	"			
Sundries			10	"	"	50	"	"
Traveling Health 60, Preaching 50, Business 10						120	"	"
Repairs						125	"	"
Med. Department						40	"	"
Mission Library						10	"	"
Stationery						10	"	"
Postage						15	"	"
Contingent						10	"	"
					£	3215	"	"

Rev. R. Anderson DD.
Secretary of A. B. C. F. M.
Dear Sir:-

The close of another year reminds us of our duty to report to you the result of our labors and toils during the year.

And in the first place we desire to record our thanks for the goodness and mercy of God which has attended us while in the performance of those duties to which He in His Providence has called us.

The year commenced with Messrs Hastings Hitchcock Quick Sanders and Spaulding in the Mission in their respective fields of labor. On the 13th of January Mrs Hitchcock was taken serious ly ill. She was appearantly brought down to the borders of the grave, and for some days we expected that she would be taken from us. But the Lord was pleased to arrest the disease which was wasting her life and she gradually revived so as to be again comparatively comfortable.

She did not however recover her strength and by the advice of the attending physician (Dr Brady of Jaffna Fort) - and also that of the Mission, Bro Hitchcock left with her on the 19th of July for America.

The other members of the Mission with the exception of occasional attacks of illness on the part of some which have lasted but a short time have enjoyed usual health. Miss Agnew has continued her labors in the Bodooville Female Boarding School as usual during the year.

Mr Spaulding resident at Bodooville has had charge of the stations of Bodooville and Bodoopitty.

Mr Hastings resident at Manepy has had the charge of Manepy and supervision of Chavagachery.

When the Mission decided that it was necessary that Mr and Mrs Hitchcock should return to America, Mr Quick then resident at Batticotta was transferred to Panditeripo, and the charge of that station and of Tillepally given to him. Batticotta station and the Islands were assigned to Mr Sanders in addition to the care of the Training School.

Thus the four resident Missionaries have each had a double portion of labor to perform, and all this in much weakness, for although as was said before we have had usual health our strength here is weakness.

The Annual Letters for the past two years have been so fully drawn out and the change during the past year has been so little that it

will not be necessary to enter so fully into detail as it otherwise would. The first item to which your attention is invited is, the number and condition of our churches. This will be best understood by the following statistical table

Names of Churches	Names of Pastors	No members Jan 1st 1860	Added by profession	Added by Letter	Dismissed	Excommunicated	Died	No members Dec 31st 1860 Males	Females	Total	Resident members	Non-resident members	Absentees	Marriages	No contributors	£	D
Batticotta	M.D. Sanders	102	3	7	6	7	2	58	39	97	84	13	8	0	49	12	10⅛
Chavagachery	T.P. Hunt	35	1	1	2	0	1	16	18	34	33	1	1	0	14	1	9⅞
Menepy	E.P. Hastings	60	0	3	29	2	1	20	11	31	30	1	2	2	12	12	7⅝
Navâly	E.P. Hastings	0	0	0	0	0	0	13	14	27	27	0	0	0	7	1	9½
Oodoopitty	L. Spaulding	20	1	1	0	0	0	15	7	22	19	3	0	0	7	7	0⅝
Odooville	L. Spaulding	119	4	1	10	1	0	43	70	113	99	14	"	1	37	17	11⅝
Panditerippo	J. Lynch	46	0	0	2	0	0	20	21	41	32	4	5	0	15	17	2¼
Tillipally	J. Lynch	41	0	1	0	0	0	20	21	41	32	5	4	0	8	8	4
Valeny	D. Stickney	17	0	0	0	1	1	8	7	15	11	4	0	0	2	14	10
Karadive	M. Cornelius	17	0	0	0	0	0	11	6	17	15	2	1	1	4	18	11
Totals		457	9	14	49	11	5	224	214	438	382	47	21	4	160	13	4⅜

In the above contributions the Jubilee Offering from the churches is included. The amount is £60. 7. 1. From these statistics it will be seen that one church has been added which makes the whole number now ten. A few extracts from the reports of these churches will now be given

in the order in which they occur in the foregoing table.

Batticotta. The Missionary in charge says, "During the year seven persons have been excommunicated. Six persons have been suspended." The statistical report shows that three persons have been received to the church on profession of faith, and seven by certificate, and six have been dismissed to other churches, and two have died. Thus the loss to that church is five.

Chavagacherry. The Missionary says, "The state of the church and the meetings held, the Native Pastor will report. The magistrate Mr Worthington, has conducted a service on the afternoon of the Sabbath in the church particularly for the benefit of the Burghers residing at Chavagacherry. The attendance I believe has been encouraging."

The Native Pastor says, "During the year, evening meetings have been held as usual in different places. In one locality where goldsmiths live the meeting was held each week. At first, out of curiosity many attended it. Then for a long time the truth was listened to by a few men who desired to know the christian way of salvation. When the terms of salvation were made known to them, how they must forsake their sin and

the world and believe on a crucified Saviour, they turned back as the young lawyer".

Mamepy- The Missionary says, "The records of the church at Mamepy show that there have been no additions to the church on profession of faith during the year, and that only three have been added by letter. Two have been excommunicated. Two have been dismissed to other churches, one has died, and twenty seven have been dismissed to form a church in Savâly. The ordinary services of the church have been observed as usual and in addition a daily prayer-meeting has been held for several months of the year.

Savâly- // On the 9th of November twenty seven persons residing in South Mamepy and Savâly (thirteen males and fourteen females) were at their own request dismissed from the church at Mamepy, and organized into a church at Savâly on the 15th of the same month. The occasion was one of great interest. This church is yet in its infancy, but we hope to see a Pastor placed over it soon who shall feed and lead the flock, and that it may be a great blessing in that village. //

Codoopitty. The Missionary says, "The religious feeling in the church has been much as formerly, somewhat dull for want of a more thorough superintendance".

Codooville. The Missionary says. "The religious feeling in our church for most of the year has been unblamable and for the past three months encouraging. The diminution of our numbers does not show retrogradation but that our loss is gain to other churches. In conclusion I have only to refer to my report a year ago. What I then stated in conclusion as my regrets and fears, has now become history. The Board have had their Jubilee but we have been "under the knife" and in sackcloth. Just now "help seems to be coming from another quarter". Praise the Lord. Even so come".

Panditeripo. The Missionary says, "At the close of the year the condition of the church is far from what it should be, and does not much encourage the heart of its spiritual leader.

I fear the church members do not realize the necessity of holiness of heart and life. They have too low an idea of the nature of the christian church. There is too little difference between the Protestant christian church and the heathen.

This can only be changed by the effusion of the Holy Spirit upon their hearts".

Lillepally. The Missionary says. "At the close of the year the condition of the church is encouraging.

The members are awaking and the Holy Spirit seems to be at work in their hearts. They confess their sins one to another and are more courageous in speaking for Christ. The female members are more active and the School Teachers are at work, not only among the boys of the school, but among the people of the village. All these things come in answer to prayer and perhaps as a rebuke to our want of faith

Valeny. The Missionary in charge says "At Valeny not many changes have occurred during the year.

Reviving influences have not been extensively felt. It seems that a newness of vigor and life is required throughout this field".

Karadive. The Native Pastor does not report but the Missionary in charge says. "The little church at Karadive is gradually increasing in influence and knowledge. During the early part of the year the Pastor Mr Cornelius was in Madras and there were unfavorable influences at work among the members of his flock. Since his return and removal to dwell among the christians better

influences have prevailed, and the year closes with the most of the members in a revived state.

//In connection with all our churches the year as a whole has been one to try our faith - A spirit of worldliness has prevailed and our churches have suffered its effects in many ways.

The usual contributions to benevolent objects have fallen short of what we had hoped they would be, and of what, considering the wealth and christian education and training of its members we had a right to expect. This may have been somewhat affected by their Jubilee Offering, but they are able to give much more than they do. We hope that when they see and understand their true position and responsibility in this land, they will do much more than they now do.//

We next invite your attention to our Native Agency - And of this

I. Native Pastors.

The number of these is three the same as reported in the two previous years, and with the same location. Pastor Cornelius spent some time at Madras during the fore part of the year, but returned better satisfied to work

among and for the good of his own people at Karadive than when he went away. The situation in which these Pastors are placed, causes us some anxiety. There is a tendency among them to engage in other pursuits beside that of Pastor. These tendencies we are obliged to watch carefully, and when they appear promptly check them. But the manner in which to do it and make them feel the importance and value of their office, and the necessity of being wholly given up to their especial work as shepherds of their flocks, is not always an easy task. We join with them four times during the year in such exercises as we think will be instructive and beneficial to them. A sermon is presented by each one of us in turn. We also hold discussions on such subjects as will be a help to them in the performance of their pastoral duties.

II. Native Preachers.

The number of these is three. Mr A. Miles resides at Batticotta and assists the Missionary in conducting meetings as he is needed. Mr M. Welch is at Alaverty as last year. Mr Poyson still stands as one of the number though suspended from the privileges of the church.*

* The Mission have since cancelled his licensure.

III Catechists.

The number of these in connection with the Mission is twenty four. During the year we received notice from the Committee at home that our expenditure must be reduced. We then applied ourselves to the task of saying who of our men should be dismissed. A careful estimate was made of the amount which could be expended for this department of labor, and it was found that five persons could no longer continue with us for want of funds.

They were accordingly notified that after the close of this year they would be at liberty to seek employment elsewhere. A day or two before this order was to take effect, we received information that the amount for which we asked would be granted. Thus these men continue with us.

Some of our men in this department of our agency possess but few of the elements of acceptable workmen. Some of them seem to desire the office more for the sake of the emoluments which it brings, than from a heart-felt consecration of themselves their time and property to the service of the Lord. We have proofs of this in various ways. We endeavor to

exercise watchfulness and care over them, to tell them when and where they err, and to point out to them the way in which they ought to spend their time and strength and commit them and their work to the Great Master to whom we must all give account.

IV. Village School Teachers.

The number of these at the examination in April was 46 - of whom 41 were males and 5 were females. Early in the year when the command came "reduce your expenditure", eight of these school teachers were dismissed. // Some of those now in service are faithful men and we think they endeavor to do their duty. Many of them do not meet the demands of the locality in which they are placed. But how to do better is a question which we have not as yet been able to answer. We hope our Training School will furnish us with a better trained set of men and that our school teachers will be more efficient in their work. //

V Village Schools.

The number of these at the first examination in April, as reported by the School Committee was 44. At the second examination in September the number reported is 36.

When it became evident that we could not

have the amount of money to expend upon these schools for which we had hoped, an application was sent to government (by the sanction of the Prudential Committee) asking for aid to sustain the schools which we must thus lose.

A reply was sent which gave us to understand that there was no unappropriated money to grant this year - so we stand where we were before. The following table will show the condition of these schools as reported by the Committee

	No. of Schools April	No. of Pupils in April			No. of Baptized Children			No. of Schools September	No. of Pupils in September			No. of Baptized Children			Tuition Received in 1860			Bap. Chil. Lost	Bap. Chil. gained
		Boys	Girls	Total	Boys	Girls	Total		Boys	Girls	Total	Boys	Girls	Total	£.	S.	D.		
Batticotta	8	136	79	215	11	13	24	7	135	77	212	10	17	27	4	4	1½		3
Chavagachery	5	134	14	148	7	8	15	5	124	16	140	8	9	17	1	15	10½		2
Manepy	5	121	46	167	7	8	15	4	102	35	137	4	11	15	1	10	0½		
Codoopitty	4	215	4	219	5	1	6	4	156	18	174	2	2	4	3	7	4	2	
Codooville	7	268	112	380	27	23	50	6	206	124	330	23	28	51	1	11	7¼		1
Panditeripo	6	180	17	197	7	6	13	3	76	18	94	2	1	3	2	7	7	10	
Tillipally	6	189	62	251	11	6	17	5	169	49	218	8	5	13	3	17	7	4	
Islands	3	117	21	138	5	4	9	2	88	17	105	4	2	6	Included in Batticotta			3	
Totals	44	1360	355	1715	80	69	149	36	1056	354	1410	61	75	136	18	14	1¾	19	6

Respecting these schools a few extracts from the reports of the different stations will be given:

The Missionary at Batticotta says. "In education we have endeavored to do what we could with the means at our disposal. There have been six Mission schools in which regular teachers on full pay have been employed. There have been four to the teachers of which we have given a small allowance (equal to their worth) and their schools have not risen to mediocrity. It is my impression that these schools might be made very efficient agents in our work if we could give more attention to them and employ better qualified teachers."//

Chavagacherry. The Missionary says. "There have been five Vernacular Village Schools sustained by the Mission during the year at Chavagacherry. About the middle of the year, one was discontinued at Tareny and one commenced at Muhamaly. This latter school has flourished beyond my expectation and it is the most satisfactory school at the station. The school at Posam has suffered for want of a competent teacher. The school at Tareny is of little value. The one at Meadtville does not flourish. The school at the station has improved. Of the teachers two only are communicants".

Manepy. The Missionary says. "The girls school at the station has not flourished. The boys school

has been in a more satisfactory state than last year.

With two large English Schools in the immediate vicinity which admit boys who have made very little progress in the study of the native language the school is sustained with difficulty. The Kurdthedy school continues to flourish as in former years. It is the largest school at the station, and the only one which retains its pupils until they reach the first class. The school is well taught and well governed.

The teacher is not a member of the church though he professes to be fully convinced of the truth of christianity and of his duty to embrace it. The great est deficiency in his school is, the want of a decided christian influence."

Codoopitty. The Missionary says, "The three native Free Schools, containing 143 boys and 10 girls in attendance, have done well considering the distance from the Missionary, and hold a fair stand among others in the Mission." //

Codooville. The Missionary says, "My remarks under this head also in 1859, though somewhat long, are worth reading and printing too in 1860."

The committee on examination of these schools is composed of one Missionary and two Natives.

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VI - English Schools.

Of the Independent English School at Batticotta the Missionary says, "It has numbered about 150 lads during the year. The teachers are seven in number, of whom five are members of the church.

This school has united cheerfully with us in our Sabbath services, Monthly Concerts and the Sabbath School. I have four or five times attended morning prayers with the school during the year, but I have not found the time to labor for the spiritual good of the pupils as my feelings would incline me to do."

The Missionary at Manepy says, "There are three independent English Schools within the limits of the station, containing about 220 pupils, taught by seven teachers. The Bible and christian lessons are taught in them all. The Missionary and catechists are cordially received at all times to the schools and invited to address the pupils and examine them."

Besides these there are several others in different localities, but of a lower grade. Some of them are taught by persons who now are, or once were members of the church, but the christian element in many of them is either very small, or quite absent. A desire to obtain English leads

to the neglect of Tamil, and it often occurs that neither English nor Tamil find a large place in the education of a boy. He thinks more about the money which he will get by means of his being able to speak and write a little English, than he does of laying a good foundation and building thereon an intellectual structure which will be ready for any emergency.

VII. Codooville Female Boarding School.

The number of pupils in this school at the commencement of the year was forty one. On the 18th of January a class of seven pupils graduated. On the 28th of February, a class of 15 was received. Of the graduating class, five left.

Three members of the school were married and left, and two pupils left irregularly. At the close of the year there are forty six pupils in the school. Twelve are communicants of whom four have joined the church during the year.

On the 28th of February, Mr J. H. Stockton was appointed teacher for one year. The examining Committee say. "Your Committee think that Mr Stockton and the female teachers are not especially successful in the work of instruction. They need more vigor and adaptation to lessons and pupils.

Their classes show a want of amination and thorough drilling. The committee recommend more attention to practical truths in the study of the Bible and very careful drilling in the simple rules of Arithmetic." // During the latter part of the year a special work of grace has been experienced in the school in which all the pupils have been greatly blessed. // The Principal says. "My general remarks on the importance and disadvantages of this Female Boarding School in my reports for the past two years, have each and all received the under scoring of another year's experience. I need not repeat them though I still consider them worth a second and a third reading".

// VIII. Training & Theological School.

This school has been composed of twenty pupils during the year. They have been taught in two classes, in one of which there were four and in the other sixteen lads. Two of the pupils have been received to the Batticotta church. At the close of the year fifteen were church members, and five were not. Of these five, it is believed that one is a true christian. About the others, there is doubt.

When it became necessary early in the year to make a change in our Mission forces, the care of

Battiscotta church and station was given to Mr Sinders in addition to the care of the school. This took him more or less away from such duties as it is desirable for a Principal to perform. The school has consequently not received so much of Missionary strength and time as would be requisite to make it more thoroughly efficient. The same Native Assistants, B. H. Rice and J. P. Cooke have been engaged in teaching, as last year.

During a part of the year the religious influence in the school was of a pleasing character. This school by the blessing of God upon all the efforts put forth in and for it, will we believe be a blessing to our churches, and to this people. But in order to this it seems necessary that the whole strength of one Missionary should be given to it. //

IX Colportage.

Two persons have been engaged during the year in this work. The result of their labors is as follows. Books and Tracts sold.

Bibles	11
Portions of Scripture	147
Diglott Portions	25
Religious Books	120

Religious Tracts 452.

School Books. 1544

making a total of two thousand two hundred and ninety nine books and tracts sold.

Depository.

From the Depository there has been sent out for distribution by sale and gratuitously, a total of 5249 books.

In this amount is included those sold by the colporteurs.

X. Publications.

The Morning Star has been issued semi monthly in Tamil. Six hundred and seventy five copies have been printed from No 6. to No 24 inclusive. The distribution of No 24 which was the last for the year was 605. The expenses of the paper not including printer's bill and paper, have been

£43-4-4

The income from subscription 56-18-7½

Advertisements 29-6-0

Amount of subscriptions due which includes a portion of three years. £34-10-5

The Pâher Nasan has been published monthly and has met with much approval by the children and young people. Three handbills of 1000 copies each have been published during the year.

Conclusion.

The year in some respects has been one of trial. We have been overburdened in our work. At the same time one of our number has left us with no prospect of a return to us. A prevailing spirit of worldliness in the church has seemed to neutralize our best efforts for the salvation of those who have not yet united themselves with the church. The truth does not seem to have taken hold of the people. But just as the year is closing a glimmer of light appears, and our souls rejoice with trembling.

If the Lord will indeed do for us better than we even desired it may humble us and be the very best manner in which a blessing may be bestowed.

We rejoice in the prospect of a recruit of our forces. May there be more who shall be willing to come and help us; and then may the way be clear for them to come speedily before these perishing heathen go down to death with all their sins unrepented of and unfelt. Let them come. The way is clear. The truth may be preached everywhere, and there are many ready to hear.

However much anxiety the churches at home may have for their own developement and prosperity their responsibility to the dying heathen cannot be cancelled. Let them send us help ere it be too late and the means are taken out of their hands. In behalf of the Mission

Yours truly James Quick

Rec'd. July 8. 1861.
Ans'd Aug. 22 1861

Oodoopitty
March 12th 1863

Rev. R. Anderson D. D.

Dear Sir,

As we come again to report the labors of another year, we have renewed occasion to give thanks to our heavenly Father for his continued watchful care. None of our company have been laid aside from active labor by severe sickness, nor have any been obliged to leave their work to go in search of health in a more general clime.

At the commencement of the year we were fearful that we might be compelled ere its close, to make serious curtailments in our operations from failure of funds. Those fears have not been realized, and our work has been continued without interruption. To some of us cares and labors have been many, but strength equal to our day has been given in every time of need, and we would "thank God and take courage" to enter upon another year with renewed Zeal in our Master's service.

In the ~~early part of this year~~ Mr and Mrs Bates removed from Patticotta to Chavagachery to take charge of that Station. All the other Stations

are occupied as reported last year.

In October we were permitted to welcome back to our Circle and work Mr and Mrs. Howland and Dr. Green, accompanied by Mrs Green, thus enabling us to give to our "beloved physician" a doubly hearty welcome on his return.

Mr and Mrs Howland removed at once to Batticotta their former home and took charge of the Station work, relieving Mr. Sanders of a part of his labors. Dr and Mrs Green were assigned to South Manepay. He resumes the charge of the Medical Department including the Medical Class which has been conducted under the Supervision of a Committee by Dr. C. McIntyre a former Student of Dr. Green.

They were scarcely settled in their new home when in the midst of a severe storm the roof of the house over their bed-room fell in. The Dr had left his bed but a few minutes before and standing in the door-way was protected from danger by the wall. Mrs. G. was buried in the ruins, but to our great joy she was removed from the mass of broken timbers and tiles without any serious injury. Praise the Lord with us for this

merciful preservation. We cannot but notice the remarkable Providence which removed the Dr from the place of danger, for had he remained in his bed for a few minutes longer, he would in all probability have been crushed, and there would have been no one at hand immediately to aid in extrecating Mrs Green.

Though none of our associates in the field have been removed by death during the year, intelligence has been received of the death of Mr. Meigs who for about 40 years labored among this people. Thus has passed away the last one of the founders of this Mission.

Churches.

The number is ten the same as last year The following statistical table gives the principal items concerning the changes in them during the year.

The whole number of Members at the close of the year was 449 four less than at the beginning.

The number of additions by profession 17. No. of deaths 7. excommunications. 10=17 Admissions by letter 6. Dismissions by letter 10. four

of those have probably joined other Mission-churches. The whole number of resident members was 389. non-residents 60. Most of whom are absent from the Province. Five baptized children have died.

Statistics of the Churches for 1862.

Missionaries	Native Pastors	Churches	Communicants Jan. 1st 1862			Communicants Dec. 31st 1862			Rec'd on Profession	Rec'd on Certificate	Dismissed to other Churches	Excommunicated	Died	Suspended in 1862	No. under Suspension	Restored	Married	Infant Baptisms 1862	Baptized children	Do. not Communicants
			Men	Women	Total	Men	Women	Total												
M. D. Sanders W. W. Howland		Batticotta	67	40	107	70	43	113	6	2	"	"	2	4	13	"	2	3	26	92
	D. Stickney	Valany	7	8	15	6	8	14	1	"	1	"	1	1	1	"	"	"	2	16
	M. Cornelius	Caradive	13	5	18	13	4	17	"	"	1	"	"	"	3	"	"	1	2	15
J. Quick		Panditeripo	18	18	36	16	15	31	1	"	2	3	1	3	6	"	"	1	3	34
"		Tillipally	19	19	38	18	18	36	1	1	2	2	"	1	2	"	4	"	2	32
J. C. Smith		Oodoopitty	13	6	19	14	5	19	2	2	2	2	"	"	1	"	"	2	3	11
J. A. Bates. J. P. Hunt		Chavagachery	17	17	34	19	20	39	5	1	"	"	1	1	2	"	"	5	9	30
L. Spaulding		Oodooville	45	79	124	44	75	119	"	"	2	3	"	"	2	"	4	11	20	125
E. P. Hastings Dr. S. F. Green		Manepay	20	11	31	19	11	30	"	"	"	"	1	2	5	"	4	1	4	40
	J. Asbury	Navaly	15	16	31	14	17	31	1	"	"	"	1	1	1	"	2	3	8	53
			234	219	453	233	216	449	17	6	10	10	7	13	36	"	16	27	79	471

From the reports of the several churches the following particulars are gathered.

Batticotta – Six individuals have been

received to the church during the year on profession of faith. Three are members of the Training School and children of heathen parents. One was educated in the Batticotta High School and was hopefully converted during the religious interest two years ago. His parents are strong heathens. Of the other two, one is a daughter of Christian parents, the other an aged woman the widow of David a member of the church who died some years since. She and her husband were formerly bigoted heathens and were led to Christ by the faithful labors and prayers of their son while a pupil in Batticotta Seminary. The mother is quite old and ignorant, but seems to have a firm trust in Christ as her Saviour. When she was an infant she was taken by her parents to a temple and consecrated to the God, receiving the name of the temple. It was an affecting sight when she came forward and received the seal of dedication to the living and true God, taking a Christian name instead of the one which linked her with idolatry— One of those received during the year is among the four suspended. She was married to a heathen under circumstances which led, both to her suspension and the suspension of her father also, for consenting to it. Her mother died a few years since, and she was left

without the counsel and care of a mother, who was one of the most faithful and consistent among us.

The suspended members are in part absent and some should perhaps be excommunicated, but the cases were defered in order that by correspondence with them and others more definite information may be obtained.

Of the two who have died, one, Thomas Ball was in the practice of law at Trincomalie. He was a man of superior talents and was regarded as a consistent christian. The other was an aged woman the mother of one of our Catechists. She was admitted to the church about a year previous to her death, and appeared like a true christian.

"Many members of the church have given the Missionary great satisfaction in the readiness and earnestness with which they have entered upon plans for the developement and instruction of the church, and spread of light among the people".

"God is yearly increasing the ability of the Church for usefulness and it has been my wish so far as it could be done, with safety, to devolve responsibility upon its members, and to lead each one to feel that he has a personal duty to perform in connection with Christ's kingdom in the world.

Those members have given least satisfaction who are beyond the reach of our influence as a church. By such the Bible, the Sabbath and prayer are gradually neglected in too many cases, and it is not strange that they fall into sin."

Caradive

"The little church at Caradive has been in a distracted state. The disaffection and consequent suspension of some of the members and the absence of their Pastor during the latter half of the year, has had a disheartening effect. The Pastor Mr. Cornelius, having become much straitened in his pecuniary circumstances, felt it necessary to do something to help himself, and was absent for this purpose. As he left with the expectation of being away only two months, no one was stationed at the Island to supply his place."

The Native Assistants at Patticoka and occasionally the Missionary went over to conduct the Sabbath services. Mr C. not succeeding in his plans as he expected, and being detained by unforeseen circumstances his absence was prolonged to six months. It is thought best on some accounts that he labor elsewhere for a time at least,

and that his place at Baradive be supplied by some other one".

Panditeriyo— ||Three persons, all from one family, have been excommunicated from the fellowship of the Church for participating in heathen Ceremonies at the wedding of the daughter when married to a heathen. The father and mother have been members of the Church for many years and the daughter was educated at Bodoville.||

Three other members of the Church were suspended for neglect of Christian duty and other unchristian Conduct. The young man educated in Training School at Bopay was admitted to the privileges of the Church, who bids fair to be useful.

In Dec. one of the Catechists Mr. A. Lovell died. He had been a member of the christian church for about 38 years. For several years he labored successfully as a catechist at Baradive and for the past 18 years has been a very useful laborer at this Station. During most of the past year his health has been poor and since the death of his son-in-law J. Wilson he has frequently expressed a desire to follow him to the "better land". The Messenger who called him home, was a sudden and violent attack of pneu=
=monia

He suffered much during the last week of his illness but on the morning of the Sabbath he peacefully fell asleep in Jesus and has gone to his reward.

In the early part of the year the peace of the Church was disturbed by a difficulty between some of its members. There was for a time much bitterness of feeling and speech. By efforts of the members in several meetings held for that special purpose harmony and good feeling were restored except in the case of two individuals, who were suspended from Church fellowship. Since that time there has been a much better state of feeling and the hope is expressed that "the voice of God in his providences has been heared and that the Covenant blessings may descend upon us with the coming in of the New year."

Tillipally. One person has been admitted to the Church on profession of his faith in Christ. He was baptized at Copay while a member of the Training School of the Church Mission at that Station. He is a young man of considerable promise and tries to do something for the Salvation of his heathen friends and relatives.

Two persons have been excommunicated

from Church fellowship. "They have departed from the path of rectitude and followed heathen practices."

"The state of the church has varied but little during the year. The Superintendant has preached as often as his health and the distance at which he lives from the Station would permit. The remainder of the preaching and conduct of the meetings has fallen to the lot of the Catechists."

Dodoopitty - Although this Church numbers the same at the close, as at the beginning of the year, it has been strengthened by the Cutting off of two unworthy members and the admission of two new and active ones. Those now cut off reside in a distant part of the Island and have as we are credibly informed for sometime past walked openly as heathens in entire neglect of their Covenant vows.

The two new members are young men who were educated in the Vernacular Training School of the C. M. Society at Copay and are now successfully engaged in teaching Schools in Connection with this Station.

The members of the Church have been united and harmonious in their efforts for the

good of the people around us and have manifested a commendable zeal in their labors. We think we see some signs of progress in the right direction among the people. These are sometimes manifested in opposition to the truth showing that conscience is disturbed. In some persons there seems to be a real desire to know and receive the Gospel message. Of this class there are a few cases at Atchuvaly and one in Valverty. The latter is the most marked case of real inquiry I have known. The man has given up work on the Sabbath and attends regularly our services on that day and appears anxious to know the way of life and walk therein. He is of course ignorant and being unable to read & nearly 60 years of age, his progress in knowledge is slow. One of the Catechists says of him "I see in him a sincere desire towards Christianity and I think he will become a true follower of Christ."

Chavagachery - The Native Pastor says "During the year the Lord has repeated his warning to be ever ready by the removal of two souls from our midst. One of those taken was admitted to the church many years ago. He was excommunicated in 1842 but admitted again in 1853.

His hearing has become very dull yet he was very regular in attendance on the preaching of the Gospel and other ordinances. When he was sick his last request was to be remembered in prayer while alive and when dead to be burried as a christian. At his death his heathen relatives allowed us not his body but took it to their place of the dead and burned it.

"Six persons have been admitted to the Church. 5 of them on profession of faith. All are adults. Three men and three women. Those received on profession have been inquirers about two years. The women were not taught to read while young. These with four others have commenced learning to read and we hope yet to see many of them read the word of God with their own eyes."

"During the year at the request and by the aid of a church member a school has been started at Mesaly. We hope that on that spot a church will soon arise for the glory of our Redeemer."

In conclusion He adds "We have not sought the glory of God in the conversion of souls in proportion to the health and strength He has given us. Our prayer is that the blessed Spirit may impart

unto us new strength and inspire in us new ardor in his service, and deeper sympathy with the perishing souls around us."

The Missionary at the Station says "The troubles in connection with the only Case of discipline have given me greater confidence in the piety of the Church than I had before".

"The honesty of one of the Deacons is illustrated by the fact that a company of five men chose to rely merely upon his word rather than upon a promissory note signed by one of the five".

Odoville - The statistics show that there have been no additions to this Church during the year. Two have been dismissed and three ex-communicated, leaving the number 5 less than last year. The Missionary in charge says, "As reported in October the state of our church has been one of disquiet for the year in consequence of difficulties beyond our control. These have led some of our leading members to take sides. The enemy has sown tares in our field which must grow until the harvest unless time & Bible truth, with the grace of God, may root them out."

Manepay - There have been no additions

to this Church. One has died leaving the number 30. one less than last year of whom 5 are suspended from the fellowship of the Church. These were suspended for neglect of the ordinances of the gospel and other unchristian conduct, and as they show no signs of reformation it may be necessary soon to cut them off from the Church.

The member who died was Thomas formerly of Naramlany. During his protracted sickness he was visited several times by the Missionary and by Church members. He seemed to desire the visits of Christians and to the last expressed his confidence in Christ alone as his Saviour and requested that his body might be buried in a Christian manner. His relatives however opposed, and it was with some difficulty that a christian burial was secured. Being a cripple both in his hands and feet he was seldom able to attend service at the Station".

In Conclusion the Missionary says, in allusion to the fact that the number in the church is one less than last year, "This fact calls for deep humiliation and self examination on the part of the pastor and people and an earnest and prayerful consideration of the question whether unfaithfulness

and want of zeal on their part has been the cause of this state of things".

Navaly- The Native Pastor says "There has been one addition to this church by profession of faith, one suspension and three deaths, (one adult and two children) The present number is 31 the same as last year- all residents but one. Samuel the member who has died during the year, was sick with fever more than a month. He was visited often by the pastor who read passages of Scripture and prayed with him. His state of mind was not favorably disposed in religious matters. In the latter stage of his sickness, his son 5 years old was suddenly taken sick in the night and died the next morning. This occurrence increased the father's troubles, and he passed away under a cloud. He had ~~been~~ for some time previous to his death neglected his duty as a Christian".

The whole number of children of the present members of the church is 61. of whom 8 are communicants. I have nothing special to say about the 11. children baptized in infancy now living with their heathen friends whose parents have died".

There are

"There are some who show a desire to be admitted to the Church of Christ."

"The one of whom I spoke in my last report as a candidate for Church-Member-Ship, has removed to Kandy. We are happy to hear that he conducts himself as a Christian. He has unsolicited sent a donation for benevolent objects".

Valany - The Native Pastor reports "That during the year one member has been suspended from the privileges of the Church for relapsing to heathen practices. She has a heathen husband who for the past 3 years has been striving to turn her away from Christianity. She acknowledges that she performed heathen rites - received instruction from the priest and recited the muntras and says she cannot help it, as she must submit to her husband who supports her &c".

One member Abraham a washerman has died. For three years in succession one member has died each year. Two of the oldest and all of them valuable members. The Church had high hopes of them but "it is the Lord" who did it and "let him do what seemeth him good".

The young man seems much concerned

about his soul and the hope is expressed that he may yet become a true follower of Christ. The whole family to which he belongs have manifested some interest in learning about the way of life.

Contributions by members of the Church & Congregation in 1862.

Objects	Batticotta			Caradine			Manepy			Navaly			Oodooputty			Oodooville			Panditerippo			Tillipally			Valany			Chavagacheri			Total		
	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d
Support of Gospel	1	17	6	"	5	1⅛	"	12	9	1	15	11	"	"	"	"	"	"	"	"	"	"	"	"	"	3	3	1	10	"	6	4	6⅛
Nat. Evan: Soc.ty	16	8	0⅝	"	4	6⅞	5	2	9⅞	2	11	8	1	11	"	8	18	7⅞	4	9	1¾	2	13	11¼	"	17	3	2	16	1	45	13	2¼
Places of worship	8	9	5¾	"	1	6	"	16	6	1	12	1	"	2	8½	1	5	4½	1	11	6	"	15	3	"	"	"	"	8	5	15	2	9¾
Poor	"	"	"	"	1	6	"	16	"	"	10	"	"	"	"	"	12	1	"	"	"	"	16	4¼	"	"	"	"	10	1	3	6	0¼
Jaff. Aux. Bib. Soc.ty	1	8	10¼	"	"	"	1	4	6	1	"	"	"	6	"	1	"	"	"	8	"	"	"	"	"	"	"	"	"	"	5	7	4¼
Jaff. R. Tr. Soc.ty	1	"	3⅜	"	"	"	1	13	7½	"	18	6	"	9	"				"	4	"	"	"	"	"	"	"	"	"	"	4	5	4⅞
Communion Collection	"	7	9¾	"	"	"	"	2	1⅞	"	4	0⅝	"	7	0½	"	10	"	"	"	"	"	3	3½	"	"	"	"	5	3¾	1	19	10
Education	12	15	10¼	"	"	"	1	4	9	"	6	2	3	8	4	6	1	"	"	"	"	"	9	4½	"	"	"	"	"	"	24	5	5¾
Monthly Concert	"	"	"	"	"	"	"	7	11⅝	"	6	3½	"	10	9	"	"	"	"	"	"	"	"	"	"	4	2¼	"	7	3¾	1	16	5⅝
A. B. C. F. M.	2	"	"	"	"	"	6	2	6	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	8	2	6
Total	44	7	10	"	12	8	18	3	6⅞	9	4	8⅛	6	14	10	18	7	1⅜	6	12	7¾	4	18	2½	1	4	8¼	5	17	4	116	3	6⅞

The above table gives the particulars of the contributions and the objects for which they were given. The whole amount falls a few pounds short of what was given in 1861. Two Stations are reported as

giving between £2 and £3 each more than in the previous year. One of the Native Pastors says "A good deal of the deficiency has been owing to the scarcity of money in the country, and the rise in price of articles of necessary use and also to adverse circumstances of some of the most liberal members in the church" and adds "yet I am of the opinion that all have not honored God with their Substance in proportion to the success He has given them in all lawful undertakings."

When we consider the state of the country, the increased expense of living, and the fact that many of those who give are in the main dependent upon their Salaries which have not been increased in proportion to the increase of the expense of the necessaries of life. we have occasion to rejoice that there has not been a greater falling off. Still we feel that with a higher standard of action there is in the church the ability to do even more than has yet been done.

Average attendance at Meetings in 1862.

Stations	No. of Places	No. of Services: Sabb. A.M.	Sabb. P.M.	Week days	Sabb. A.M. Men	Women	Children	Total	Sabb. P.M. Men	Women	Children	Total	Week days Men	Women	Children	Total	Evenings Men	Women	Children	Total	No. of Meetings
Batticotta	5	5	5	"	72	30	245	347	56	11	183	250	"	"	"	"	71	24	28	123	126
Valany	4	2	2	"	13	6	64	83	19	14	25	58	"	"	"	"	"	"	"	"	"
Caradive	1	1	1	"	7	3	25	35	7	3	25	35	"	"	"	"	"	"	"	"	"
Panditeripo	1	1	1	1	20	12	55	87	"	6	2	8	10	8	12	30	"	"	"	"	"
Tillipally	4	1	3	1	18	8	106	122	14	9	44	67	6	1	15	22	16	"	12	28	90
Oodoopitty	6	3	3	4	28	8	143	179	18	8	39	65	22	8	34	64	26	2	16	44	68
Chavagachery	5	4	2	"	27	16	72	115	12	6	25	43	"	"	"	"	"	"	"	"	"
Oodooveill	6	3	5	"	44	39	262	345	37	23	94	154	"	"	"	"	15	5	12	32	35
Manepay	3	1	2	1	24	7	100	131	14	1	44	59	17	3	"	20	24	2	15	41	15
Navaly	1	1	1	"	15	10	54	79	8	1	15	24	"	"	"	"	"	"	"	"	"
Total	36	22	25	7	268	139	1126	1523	185	86	496	763	55	20	61	136	152	33	83	268	334

The preceeding table shows the number of meetings and attendance on Sabbath Mornings and afternoons & stated week day meetings such as church meetings and at some of the out-Stations, meetings for the heathen and also the occasional meetings on Moon-light evenings as far as reported.

// From this it appears that at the regular services each week over 2000 persons hear the Gospel

message. More than two thirds of these are children, and a large proportion of adults who attend the Sabbath Morning Service, are members of our churches and those connected with us. The weekly meetings in the villages away from the Stations and the evening meetings are mostly composed of adult heathens. In these ways many have heard repeatedly the words of truth and been warned to flee from the wrath to come. Would that we could say that many of them have been led by the Spirit to heed these admonitions and turn their feet into the way of life. While the mass rush on heedless of their final doom, here and there one stops, and listens and opens his heart to the truth.

In these indications, and in our Master's Command and promise, we see enough to encourage us to press on in these efforts, trusting that in due time, if we faint not we may be permitted to see the fruit of these labors.

At most of the places where services are held on Sabbath Morning the children meet in a Sabbath School for an hour or more before the Service. At Batticotta the School is held in the P. M. and is attended by many of the adults, male & female.—

Once in three months a Sabbath School concert has been held at Batticotta, when the Schools at Sangany, Moolai, and Araly have been present and taken part in the exercises. One of the Missionary says "I believe it is our privilege to exert a much greater influence than is now felt upon the church and villages through our Sabbath Schools & I should greatly rejoice to know that every Christian has become a Sabbath School Scholar or Teacher."

The monthly concert is kept up at all the Stations and a collection is taken up on the occasion. At the Stations where there is a Missionary family a female prayer meeting is generally held once a week conducted by the wife of the Missionary. To these meetings the mothers bring their younger children once a month to recite portions of Scripture they have learned during the Month.

The first week in January meetings were held each day at nearly all the Stations and at some both morning and evening. They were well attended by the members of the Churches generally but there was no special interest awakened as in the previous year.

Native Pastors

The number is the same as reported last year.

Viz. Rev. Mr. Cornelius at Caradive
" J. P. Hunt " Chavagachery
" J. Asbury " Navaly
" D. Stickney " Valany

Mr Stickney is still sustained by the Native Evangelical Society and gives an encouraging account of his Church and of his labors in that field.

Mr Cornelius has been absent from his work for several months and has not returned at the close of the year.

He is so involved in pecuniary embarrassments that we fear his usefulness is much impaired. Whether he will be able to rise above his difficulties time alone can determine.

Of the Pastor at Chavagachery the Missionary at the Station says. "He appears a faithful man, a pleasant assistant and one who I believe has the confidence of the people generally." The facts contained in his report of the church indicate that he has been faithful in his labors.

The Native Pastor at Navaly is a diligent laborer and retains the confidence of his people.

He has the charge of the work in the South part of the Parish of Manepay-

Native Preachers & Catechists

Of the former Messrs Niles and Welch are still in the service of the Mission. Mr. Niles is at Batticotta and preaches a part of the time at the Station. Mr. Welch remains at Alavetty and has charge of the Mission work there under the super=intendence of Mr Spaulding who says of him "He is in the centre of one of our largest villages with a population of about 4000. He is a good man and diligent." We are sorry to be obliged to add that the way does not yet seem open for the formation of a church there and his ordination as a pastor.

Catechists During the year only seventeen catechists have been employed which is seven less than in 1860. Of these one has died as men=tioned in the report of Panditeripo church and one has been dismissed from service as a catechist and suspended from the Church.

In Batticotta Mr Bryant is stationed at Sangany, Mr Crossett at Moolai, Mr. Duel at Araly and Mr. Boardman in the Island of Pongu=tive. They each conduct services on the Sabbath at their

Stations in the forenoon and in one of the adjacent villages in the afternoon and are responsible for the work in their respective fields of labor.

In Panditeriyo. Messrs Lovell & Snell both resided at the Station but were responsible for the work in different parts of the field. Mr Lovell's sickness for several months devolved a large proportion of the work upon his associate of whom the Missionary in Charge says, "He has rendered much assistance in visiting the church members and in efforts to settle difficulties among disaffected ones." His work has partaken more of the nature of a pastor's than that of a Catechists."

In Tillipally Mr. Anketell resides at the Station and labors in the North and West part of the field. Mr. Hemphill lives in his native village and labors in the Eastern part of the Parish. The Missionary in charge says of them ~~says~~ "The former is a faithful laborer. His health is not firm but he goes among the people and his influence is felt. The latter resides two miles from the Station and takes his turn in preaching on Sabbath Morning and holds a Meeting in his village in the afternoon".

Podoopitty – Mr. J. Adams is stationed at Alchvaly amidst a population of over 4000. He has a service in two places on the Sabbath and generally holds a meeting twice during the week in bungalows where heathen Schools are taught.

Mr. T. L. Hamner's field of labor is Tondymanar and the adjoining villages. He conducts a service there Sabbath Morning and also in the afternoon and occasionally on week days in the other villages.

Moses lives at the Station and labors in the surrounding villages and in the Eastern part of the Parish –

Chavagachery – Mr. Levins resides at the Station and labors in the adjacent villages – During the year he and the Native Pastor have kept up the services on the Sabbath at Usan and Mogamaly six and eight miles distant –

Mr. Emerson of Muttuvill has been dismissed from service as a Catechist and is employed as a School Teacher in the same village.

Mr. J. Lawrence has resided at Varany for more than 25 years and yet is Constrained

to say "who hath believed our report."

Oodooville. Mr. C. Mann labors in the villages around the Station and in the South part of Mallagam.

Manepay - Mr. Moody is responsible for the work in the villages East and West of the Station. and Mr. Strong attends a meeting regularly in one of the villages on the afternoon of the Sabbath.

Catheraman of Navaly is an old man and can do but little. Yet as one who has generally sustained a good character his influence is felt. He can hardly be classed among the Catechists, his work being chiefly distribution of tracts and talking with the people. He has no charge and seldom takes part in meetings -

Most of these persons are reported as actually engaged in making known the Gospel to the people in the villages where they live and therein manifest a commendable zeal in efforts for the Salvation of their countrymen -

Two or three of them are so far advanced in years, that their strength, if not their zeal, is somewhat abated - though we trust their hearts are still with us -

They all render us important aid in our work for which we are thankful - Still we long to see more and better men coming forwards with hearts full of love for souls devoting all their powers to efforts for the salvation of their people - For this we labor and pray and wait. When the cultivated talent of the land is converted to Christ and imbued with His Spirit we shall hope to be benefitted by the returning waves of that current which now flows out to all parts of the Island and adjoining continent, where there is a prospect of worldly gain -

Vernacular Village Schools in 1862.

Vernacular Village Schools in 1862.

Stations	No. of Sch: supported by S. C. M.	" " " other means	Teachers: Male	Teachers: Female	Teachers: Church members	Teachers: Not Church members	Pupils: Supported by S. C. M. Boys	Pupils: Supported by S. C. M. Girls	Pupils: Supported by other means Boys	Pupils: Supported by other means Girls	Pupils: Total Boys	Pupils: Total Girls	Pupils: Readers Boys	Pupils: Readers Girls	Pupils: Baptized Children Boys	Pupils: Baptized Children Girls	Mission Expenses £	Mission Expenses s	Mission Expenses d	Other Expenses £	Other Expenses s	Other Expenses d	Tuition received £	Tuition received s	Tuition received d
Patticotta	6	5	11	1	11	1	166	48	104	12	270	50 60	119	12	11	13	48	4	"	22	13	4	6	14	11
Panditeripo	3	1	4	"	1	3	71	20	25	2	96	22	46	3	4	9	23	7	"	2	9	11	3	14	1
Tillipally	4	2	5	1	6	"	102	9	"	38	102	47	60	10	7	4	35	2	4½	5	6	2	4	6	9½
Oodoopitty	4	3	4	3	7	"	135	27	60	38	195	65	89	10	3	6	25	17	"	11	4	6	5	7	"
Chavagachery	5	1	6	"	5	1	130	26	31	6	161	32	48	9	11	9	39	14	"	"	13	"	1	10	2
Oodoopitty	5	3	5	3	8	"	121	115	40	51	161	166	86	58	16	25	29	8	"	17	"	"	1	17	"
Manepay	3	2	4	1	3	2	61	39	19	31	80	70	38	11	4	15	24	"	"	7	5	"	2	"	9½
Valany J.N.E.S.		3	3	"	3	"	"	"	65	"	65	"	15	"	3	"	"	"	"	12	10	"	"	"	"
School Examiner																	11	4	"						
Total	30	20	42	9	44	7	786	284	344	178	1130	462	501	113	58	81	236	16	4½	80	1	11	25	10	10

Education

Village Schools

The above schedule shows the number, attendance and expense of all the Schools which are directly under our superintendence. The Statistics were taken from the Examiner's report for December. Three of the Schools were in operation only a part of the

year. Mr. Cooly has been employed as a School Examiner, and has visited and examined all the Schools once a month. The Missionary Committee, Mr Sanders has examined them only once. The whole number of Schools reported is 50. of these 30 were sustained by Mission funds. Eight mostly by tuition collected in the boys' Schools - Two by female education fund, one third of the expenses being collected from the people. Three by Native Evangelical Society and seven by other means. The whole number of pupils reported in Dec. was 1088 boys. 462. girls. = 1550. The schedule reports 32. boys more in a School at Patticotta which is not included in the examiner's report.

Of the 1550 present at examination in Decr 755 were boys and 304 girls. Total 1059. The whole number who recited full lessons was 913. 699 boys and 214 girls.

These were arranged in six classes as follows. First Class. 84. Second Class. 195. Third 219. Fourth. 245. Fifth 322. Sixth 485 = 1550. The number of readers 614. Boys 501. girls 113. The examiner was directed to ascertain how many of the different classes of the people were represented among the

pupils and the following was the result. Christian Children 140. Brahmins 6. Farmers 1227. Artisons 78. lower Classes. 121. Six of the Schools contain over fifty Scholars. Fifteen contain between 30 and 50. In 28 the number is less than 30. One has 16. all others have over 18. The Committee says "There seems to be evidence of interest and application to study on the part of the pupils as a whole". Though there is still room for improvement, it is his impression that there has been a healthful advance both in numbers and Scholarship."

Refering to the report of last year it appears that there has been an increase of 19 in the number of Schools. Though perhaps in that report only those supported by the Mission are specified. The increase in Scholars is 752 boys. and 184 girls. above the number reported in 1861.

The expense of the thirty Schools supported by Mission funds is about the same as last year. Of 20 supported by other funds two are private Schools. the expense of which is not included in the sum here specified. They are put in the list because they are christian Schools sustained by the people—.

Dodoville. Fem: Board.y. School

The number of pupils in the D. F. B. School at the close of the year was 44 of whom 10 were in the first class, and all members of the Church. Only 3 other pupils are connected with the Church. In January a class of eight completed their course of five years and received an honorable dismission —

They were all members of the Church. Each one received a new Famil Bible with her name inscribed on the cover and one of their number read a farewell address which interested all present — In march a class of twelve was admitted for 5 years. One was received for a year who was married in November and left the School. The Superintendant remarks in his report that "for the first nine months of the year the piety of the pupils seemed uncommonly low. Of late there has been more seriousness, more prayer, more meetings and singing praises in the night and some four or five we trust are really inquiring what they shall do to be saved". The members of the School have raised 5/ per month for the support of a girls School in Alavetty.

Theo.l and Training School.

There were twenty one pupils in the Training —

School at the close of the year arranged in two classes. Messrs Rice and Barnabas have done most of the teaching. The Principal in consequence of many other cares in connection with the Station and other work, has done less in the School than in the previous year. During the past two months being relieved of the care of the Station he devoted more time to the review of the studies of the year. The Committee examined the School twice and reported favorably of the progress of the pupils. A Missionary present at the last examination reports as follows "The Students manifested a familiarity with the subjects studied and a readiness in communicating their knowledge which was gratifying. In such studies as Algebra, Trigonometry Anatomy and moral Science, the text books of which have been recently translated the very terms of Scientific truth thus newly introduced and sounding so strangely in a language so long the medium of falsehood in every shape, seemed in themselves to have an inspiring influence upon the pupils, while the truths embodied cannot fail to make a deep and abiding impression.

In Geography the deficiency in text

books appeared to have been favorable in the necessity thereby created for thorough drilling upon the maps and reference to passing events with a description of their various localities. There was an evident familiarity with the different parts of the world of a highly practical character - and just what is needed".

The Bible recitations were thorough and satisfactory. The pupils were evidently quite familiar with Bible truth and History. The study of Divine truth has apparently had its legitimate influence in enlarging and elevating their minds, and it is hoped that the majority of the members of the School have experienced its transforming power in their hearts".

English Schools

At the close of the year there were 170 boys connected with the Batticotta High School. Of these four are church-members - twenty five are baptized children and ten are under Christian guardianship - The rival School commenced in the early part of the year by Mr Russell was merged in the High School in November. The Colonial Govt make an annual grant to this School of £100.

The Teachers and pupils form an important part of the congregation on the Sabbath and at the Sabbath School. The Missionary at the Station says "Three of the teachers were members of the Church Committee and one of them Superintendant of the Sabbath School during the past year and their interest in the prosperity of the Church and Station has seemed to be equal to that of other Christians. It has been my object to cultivate the feeling among these teachers, that they have responsibilities in connection with the Church and work of Christ which are just as binding as they would be were they to receive their Salaries from the Mission. They have taken an active part in the benevolent and other operations of the Church and the influence is good on themselves and upon the Community."

There are three English Schools at Manepay sustained by the people save that one receives from Govt. £36 per year. There are in these Schools about 200 pupils of whom 36 are sons of Christians. About 100 of them attend the Sabbath School and Morning services at the Station and in Navaly.

There is also a School at Chavagachery containing about twenty boys and one at Tillipaly, both sustained by the people.

We should much prefer to see more of the energy put forth by these lads to acquire an English Education, devoted to their mother tongue, but as they and their parents seem inclined to pursue this course, we are glad to have these schools as much under Christian influence as they are and we think that in the end the result will be better than if the Schools were as before wholly under the Control of the Missionaries.

Medical Class

Twelve young men have pursued their Medical Studies under the direction of a Committee of the Mission with Dr. C. McEntyre as teacher. The expense incurred in connection with the class was paid from a grant given by Govt. for this object. Dr. Green on his arrival took charge of the class. His return has produced no small stir in the Community. The sick, the lame and disabled are brought to him from all quarters giving a new impulse to Medical

practice on European principles and also adding interest to the instruction of the class.

Printing and Distribution of books & tracts

The circulation of the Morning Star in Decr 1862 was as follows.

In Jaffna Province	391
" Kandy 99. Trincomalie 28	127
" Batticaloe 30. Colombo & Galle 52.	82
" Mannar and Putlam 22. India &c 35.	57
Total circulation	657
Number published	700

The number distributed is 13 more than reported in 1861. There has been a falling off in Jaffna but an increase in other parts of the Island. The whole Cost was £107. 10. 1.

Received for Subscriptions &c.	68. 14. 3.
Cost above Receipts	38. 15. 10.

We value the Morning Star especially as a medium of communication with the Educated men who have gone abroad to other parts of the Island and to India.

A New Geography in Tamil prepared by Mr. J. Page Teacher in C. F. B. School

has been published and introduced into our Schools -

The number printed was	500	@	200 pages
Reprint of Tamil Hymns (2nd Ed.)	750	"	489 "
Children's Hymns	1000	"	57 "
Tamil Instructor No. 1. (Revised)	5000	"	24 "
Pastoral letter	750	"	18 "
Week of Prayer (Subjects)	1800	"	4 "
Tamil Alphabet	5000	"	1 "
Mission Report	250	"	24 "
Total number of pages printed			818,400.

A Mental Arithmetic in Tamil is now in press.

The Distribution from Depository is as follows.

Religious Books in Tamil	2018
School and Medical Books	1998
Cards and Maps	30
English and Tamil School Books	270
Portions of Scripture & Bibles	2363
Total	6679.

Colportage

From the Report of the Committee on Bible Colportage the following facts are gathered —

Mr. A. Packus was employed ten

months during the year as a Colporteur of the A.M. Bible Society at an expence of £16.13.8.= $80.08. exclusive of Cost of Books. Amount received for sales 12/8⅝ = $3.05½. Four hundred and twenty four Scripture portions were distributed by him 137 by sale and 287 gratuitously. He visited 3776 houses and conversed with 11494 persons in reference to the claims of the Bible. He also held about 100 meetings.

By funds received from the British and Foreign Bible Society through its Auxiliary in Jaffna Mr. C. Mather and Mr. S. D. Moore were employed the former twelve months and the latter ten and a half months. The whole expenditure was £42.18.9¼ which includes £1.19.4¼ received for sale of Books. The cost of Books distributed was £16.8.2. which is included in the above mentioned ~~sum~~ Sum. They report having distributed 877 portions - 555 by sale and 322 gratuitously. They visited 6797 houses and conversed with 21,167 persons recommending to them the Word of God.

The Committee say in conclusion "It appears that during the year 10,573 houses were visited by the three Bible Colporteurs and

32,664 people were addressed individually or in groups upon the excellencies and claims of the Word of God. We have much reason to hope that the seed thus sown will not be lost, but will in due time bring ~~forth~~ fruit to the praise of the Divine Author of the Bible"-

Beside the above two Mission Col=porteurs have been employed one at Batticotta and one at Chavagachery for the distribution of Books by sale and to aid in collecting sub=scriptions for the Morning Star. in places dis=tant from our Stations. They have sold 341. portions of Scripture for £2.17.11¾.

In addition to these sales about 400 portions have been distributed without price for use in Sabbath and day Schools.

The total number of Scripture portions scattered among the people within the year was a little over 2,000.

The number of Tracts distributed was 8767.

The Colporteur sold at Chavagachery and in that region 700 Religious and School Books for £6.4.8¾. and at Batticotta and in Jaffna town Religious Books 257. School Books. 240 for £11.0.2.

// By these various agencies light and knowledge are being spread abroad among the people and a spirit of inquiry awakened in some minds and many are led to cherish doubts concerning the system of idolatry which their fathers practiced with a desire to find a better way and walk therein. //

Conclusion

In closing this review of our labors in the several departments for the past year, we would render thanks to our Heavenly Father for the success which has attended our efforts.

// Though we cannot speak of great progress in our work of large numbers turning to the Lord and multitudes inquiring what they must do to be saved yet we feel assured that there is a steady onward progress, and that the Word of God is doing its appointed work in the hearts of many around us. //

As the year drew to its close there was evidence of a better state of feeling in the church than in the early part of the year. This was manifested in a very encouraging manner

in the meetings for prayer, the first week in January at most of our Stations.

The intelligence concerning the large and very interesting meeting of the Board at Springfield has encouraged and cheered our hearts. We regard that as a favorable omen for our country and also for the Missionary cause in foreign lands. The substantial aid received from our friends at Colombo just at the close of the year is also encouraging, accompanied as it is with the assurance that they will still keep us in mind and render further aid in time of need.

Our hearts bleed with yours for our beloved country, now struggling for her life, and we pray and wait, fully expecting to hear ere long that the oppressors' arm is broken and the oppressed are free.

May the Lord hasten in His own time that blessed result.

In behalf of the Mission
Yours very truly
J. C. Smith

P.S. The letter has been delayed by the sickness of the man on whom I relied to copy it. J.C.S.

Mark
Recd. Pawtucket
Oct 30 1873.
Ans Nov 1 1873.

Report for 1863
American Ceylon Mission

During the year our number has been decreased by the departure of Mr and Mrs. Bates from the field. Neither of them enjoyed firm health after joining the Mission & it became evident from the trial of 2½ years, that Mr. Bates could not remain longer without sacrificing health and perhaps life. With the advice of the Mission at the recommendation of Dr. Green they left for America via Madras Sept. 17th. While submissively acknowledging a divine Providence in their removal, we can but regret that they were obliged so soon to leave the work upon which they had entered with so much prospect of usefulness.

None have been added to our number during the year. At the close of the year we number six ordained Missionaries, one Missionary Physician, and nine assistant female Missionaries residing at five Stations. Two of our Stations viz Tillipally and Chavagachery are vacant being in charge of Missionaries residing at other Stations

With the exception of Mr. Bates all of our number have enjoyed a good measure of health and have been able to continue our labors with little interruption. Our families also have been graciously preserved unbroken and in health.

We have met with no obstacles in our work:

but such as are common to other Mission fields. There have been no political disturbances, no bigoted religious opposition, no wasting pestilence to interfere with the prosecution of the work committed to us. And though, as compared with former years our resources have been diminished and our labors curtailed — our fears in respect to the falling off of funds in consequence of the civil war in our Native land have not been realized. While necessitated to practice rigid economy & to refrain from enlarging our operations, we have been enabled to carry on our Mission work without further serious retrenchment and with little embarrassment. We desire with devout gratitude to acknowledge the hand of our Heavenly Father in these blessings

In addition to the funds supplied by the American Board for the support of our Mission, we have received from local sources £70-8-9½ Our best thanks are due to those who have thus aided us in our work. £28-18-9½ was contributed by 13 of our Native friends formerly educated by the Mission. Among their donations was one of £2. another of £5. another of £7-10. and another of £10. We desire also to acknowledge with special thanks several donations amounting to £4-10-0 from an unknown friend who says "he has the heart but not the means to be liberal in his contributions to the cause of the Savior"

During the year we have been assisted in our work by 3 Native Pastors, 20 Preachers and Catechists - 6 teachers in Boarding Schools, 2 Bible Colporteurs and 2 general Colporteurs 50 Village School teachers and 9 other Native Assistants employed by the Mission, besides 1 Native Pastor, 1 Catechist and 3 School teachers employed by the Native Evangelical Society

The Native Pastors have been in charge of Churches and in addition to duties devolving upon them in this relation have had assigned to them districts in which to labor for the evangelization of the people. Of our 20 Preachers and Catechists 12 have had charge of distinct fields, where in addition to other duties they have conducted Sabbath Services. The remaining 8 have been employed in general labors in more immediate connection with the Missionaries at the Stations. With two or three exceptions they also have occasionally conducted the services on the Sabbath.

About the middle of the year a new plan was formed for the systematic instruction of our Native Assistants and Teachers. A course of study for three months was marked out and a day appointed in Decr. for their examination. On the appointed day there were 61 present. The examination was conducted in Tamil and comprised Theology and Church History for the higher class and Geography, Tamil Grammar, Messianic Prophecies and Mental Arithmetic for the lower. Essays were read by two of the Village Schoolteachers and one of the Boarding School teachers and a sermon by one of the Native Pastors, and reports of their work given by three of the Catechists. The exercises of the day were interesting and the result of the examination quite encouraging. With few incentives to study and a very limited supply of books in the Native language, our Native preachers and teachers are in danger of neglecting efforts for their mental improvement & hence the importance of some such systematic plan for their instruction. We hope to be able to continue the plan thus initiated in future. Besides Missionaries there are in our field 25 preachers & catechists

laboring from day to day for the spread of the Gospel among a population of 177,366 souls.

Churches

Stations	No. of Churches	Rec'd in 1863: On profession of faith	Rec'd in 1863: On certificate	No excommunicated in 1863	No recommended to other churches	No died	No of Church members Dec 31st 1863	No Baptized in infancy not communicants
Tillipally	1	2	2		3		37	44
Panditeripo	1	2	2	1	4		30	37
Batticotta	1	14	8	3	8	2	122	89
Uduvill	1	14	2	"	14	1	120	120
Manepay	1	1	"	2	2		27	38
Chavagachery	1	3	5	"	"	1	46	40
Udupitty	1	"	2	"	5		16	11
Karative	1	"	"	2	"	1	14	13
Navaly	1	2	3	"	"	1	35	43
Valany	1	2	2	"	3		15	14
Total	10	40	26	8	39	6	462	449

// The Churches in our connection which have been organized as a result of Missionary labor number ten. No new Churches have been formed during the year. Four are in charge of Native Pastors. To these ten churches 40 have been received on profession of faith of whom 17 were baptized in infancy — 13 have been dismissed to unite with other Churches out of our connection — 6 have been removed by death and 8 have been excommunicated. The present number of communicants is 462 — 13 more than at the close of 1862. The largest Church numbers 122 members — the smallest 14.

Of the present communicants 243 are males and 219 are females and 110 were baptized in infancy

Of the 40 admitted during the year 11 were educated in English Schools, 5 in the Theol. and Train.g Institution and 12 in the Gem. Board. School. Of the remaining 12 some were formerly instructed in our Village Schools. // Sixty-five of the present members of our Churches are non-resident members. They are absent in other parts of the Island or on the Continent of India engaged in various employments and still retain their connection with our Churches. Of our communicants 112 are employed by the Mission or Mission families and 81 are connected with those thus employed as dependants. 8 poor persons receive some pecuniary aid from the Church 261 have no pecuniary connection with the Mission or the Church. At the close of the year 25 were suspended from the Church, of whom only 3 were suspended during the year.

In addition to the Sabbath services a weekly conference meeting or Bible class is held at most of our Stations for the benefit especially of the church members At several of the Stations weekly prayer meetings and in a few places morning prayer meetings are maintained.

The week of prayer in Jan.y was observed by all our Churches and was a season of much spiritual profit. There were indications of the presence of the Holy Spirit and in some places there were a few hopeful cases of conversion

One brother says in reference to the Church under his care " At the beginning of the year there was marked evidence of the influences of the Spirit in

connection with the week of prayer. There was humble confession of sin on the part of the christians and many among the unconverted were aroused, more particularly the pupils of the English School. The interest continued for some time and was felt to some extent at the out-stations" Another says "The members of the Church were much interested in the special meetings for prayer at the beginning of the year and seemed somewhat aroused to a sense of their responsibilities as christians living in the midst of the heathen. The good effects of these quickening influences have been apparent in their labors during the year though not to as great an extent as the good beginnings led us to anticipate" The interest then awakened soon subsided though the influence of the meetings was more or less felt during the whole year.

One or two extracts from the reports of the Pastors will indicate the general state of the churches at the close of the year. A Native Pastor says "In general our christians have been prospered by God both temporally and spiritually. They have been interested in the work of the Lord and have used their tongues & their purse for their Master. It is often a great pleasure and privilege to visit them and interchange christian experience. The spiritual growth and heavenly enjoyment in some of them is abundant. Their conversation, their prayers and their preaching services have been very edifying". A Missionary says "Most of the Church (to which he ministers) give evidence of growth in christian knowledge and experience". Another says "Though there was marked interest during the latter part of the year, there has been

evidence of the silent work of the Spirit. New cases of religious interest and inquiry are met with from time to time in the Schools and in the villages and occasionally one seems to be brought to Christ."

While some speak thus hopefully, another says "At the close of the year we have to lament that there is so little life and earnestness among the christians and so much indifference to the concerns of the soul among those still out of Christ. There are a few connected with the Church concerning whom we have may doubts. They seldom attend the service of the Sanctuary, contribute nothing for the cause of Christ and show no interest in the salvation of others. They give very little evidence of sincerity in their professions"

Another remarks "The members of the Church have been actively engaged in the work assigned them, having preserved the unity of the Spirit in the bonds of peace and we are not without some evidence that good has resulted from their efforts, although we see not yet what our hearts greatly desire to see viz. Multitudes of the people turning from their idols and seeking to know and worship the living God"

The employment of Catechists and other agents in the work of distributing tracts and portions of Scripture, of holding meetings for the proclamation of the truth and of visiting from house to house to speak to individuals of Jesus and His salvation, has no doubt had its effect to some extent in keeping back those christians who are not in the employ of the Mission from voluntary effort for the salvation of others. Hence we do not find our churches so ready to devise and enter upon plans of usefulness,

as we should be glad to see them. All direct labor for the extension of Christ's kingdom has been so long regarded as belonging to Missionaries and their Native agents that others have not felt a personal responsibility in the matter and have been too ready to excuse themselves from active effort. This has retarded the growth of our churches in strength and efficiency — especially when they were composed more largely than now of members employed by the Mission. We think however that there is a gradual improvement in this respect and that the members of our churches feel more that they have a personal interest in the advancement of Christ's kingdom and individually are under obligations from the relations they sustain to that kingdom to labor to promote it. The chief defect, now, in our churches is the absence of that hearty consecration to the service of Christ which would lead to earnest, prayerful and persevering effort for the conversion of souls.

There has been encouraging progress in the contributions of the Churches and Congregations for religious & benevolent objects. The amount contributed during the past year was £138-19-2¼. The following table shows the objects for which contributions were received and the amts. contributed by each Church and Congregation.

Objects	Tillipoly £	s	d	Panet° £	s	d	Batticotta £	s	d	Karative £	s	d	Valany £	s	d	Manepay £	s	d	Navaly £	s	d	Oodoovil £	s	d	Chavagacheri £	s	d	Oodoopitty £	s	d	Total £	s	d
Church Repairs	1	7	8	1	10	7	8	13	1		6	0½				1	4	4¾		18	6	3	2	10⅝		9	4	1	8	11½	16	1	5½
" Building																												1	9	3½	1	9	3½
" Preaching							1	16	7⅜		5	6¾		3	9	4	1	5⅛	1	16	3½				2	"	1				10	3	9
" Poor	1	6	3¾					6	1½		3	6					17	6¾		11	5	1	19	9		7	10				5	12	1
Nat. Evang.l Soc.y	4	"	2	3	14	3½	17	13	8¾		13	8½		16	6	4	6	8¼	3	8	1¾	7	3	"	2	10	3½	1	11	9	61	18	3¼
Jaffna Bible Soc.y		1	10		16	6¾	3	9	6½					3	4		15	3¾	1	5 "	4¾	2	2	3					7	3	9	1	6⅞
" Tract "		1	2		16	"											6	5⅞											6	3	1	9	10⅞
Communion					5	8½		17	"								9	7⅜		4	7¼		17	11¾		5	3¾		4	1½	3	4	4⅞
Education				1	12	2	12	12	"					15	"		1	0⅝		14	"	15	12	1½				1	10	4	32	16	8⅛
Monthly Concert					6	7½														4	6¾					19	3				7	9	11¼
Youths' Jn Association		15	2⅝														12	9¾													1	8	⅜
Miscellaneous							1	12	"								15	10½		19	6		9	"	2	7	2				6	3	6½
	7	12	4⅜	9	1	5¼	47	"	1⅜	1	8	9¾	1	18	7	15	11	2¾	10	2	5⅛	30	6	11⅞	8	19	3¼	6	17	11½			8

There has been an increase of £22-15-7⅜ over the collections of the last year. This sum does not include a considerable sum expended for various religious and charitable objects in our field by others than Natives. We regard this as an encouraging evidence that christians begin to feel that the obligation rests upon them to support the Institutions of the Gospel and as an earnest, that as their number and ability increase they will assume the whole responsibility

Of the six who have been removed by death during the year we have reason to hope that they died in the Lord. All but one were females and three had been educated in Odoovil Fem. Board. School. Some gave pleasing evidence of the sustaining power of their faith in their last days. One died suddenly with no previous warning— another though not giving satisfaction to her pastor in health, in her last illness seemed to evince more interest in spiritual things and to enjoy the visits of her pastor and other christians. Of another the pastor says "The member of our Church who died during the year was a poor woman of the barber class. She was always ready and considered it a privilege to contribute her two mites. She was for years a great sufferer but bore her affliction with much patience. On her death-bed she gave 7/6 to the fund for the support of a pastor and School-master and her well-studied Bible to her only sister. Blessed are the dead who thus live and die". Another pastor says "The two who have died during the year were both christian mothers— near neighbors and both educated at the Fem. Board School. Both gave gratifying evidence of preparation for another world. One was the daughter of christian parents and her grand-father

also was a christian. Their death is a great loss to their bereaved husbands and children — as well as to the community in which they lived"

Connected with the present members of our churches there are 449 children and youth baptized in infancy who are not communicants — of these 40 were baptized during the year. There is also a considerable number who by the death of their christian parent or parents are under the care and control of heathen relatives and to a great extent beyond our reach. The present instruction and future desting of this large and interesting class causes us not a little anxiety. At present there are 4 connected with the Theol and Train^g School. 36 with the Girls' Board School 144 (60 Boys & 84 Girls) with the Mission Village Schools and 81 with English Schools — making a total of 265 studying in various christian schools. Of these 145 are boys and 120 girls.

During the past year Associations for the benefit especially of the baptized children have been organized at several of the stations and a considerable number have been enrolled as members. These organizations are called "Youths Christian Associations" and are designed not only to bring the children of christian parents together frequently and thus form a bond of union but also to promote their intellectual and spiritual improvement. Each member contributes a small sum monthly which is to be given toward printing a paper for children in Tamil called "The Childs Friend" or "Paliar Neyson". Of these Associations a pastor says "It is hoped that by thus bringing the children and youth together from time to time, they may be led to feel that as the children of christian parents consecrated in baptisms they belong to a seperate

community chosen out from among the heathen enjoying peculiar privileges and placed under peculiar responsibilities. It is hoped also that parents will be stimulated to more earnest and prayerful effort for the spiritual welfare of their children and may be led to feel more the importance of using all the means in their power to fortify them against the many adverse influences to which they are exposed".

Sabbath Schools are held every Sabbath in 26 places. The average attendance of scholars at all the Schools is 1549 - of whom 193 are over 18 years of age. The classes are taught by 135 teachers. The School at Batticotta has published a Scripture question book during the year which is used with profit in that School. Manepay School has also published a question book on a part of the Gospel by Matthew.

In reference to these Schools one brother remarks "The Sabbath Schools have been maintained with the usual interest during the year - a second question book has been prepared and printed the expense being met by private contributions of the teachers and others with a small amount realized by the sale of the books at a reduced price. Concerning one of the Schools at an out station the one in charge says "I would mention with pleasure that we have a Sabbath School composed of not only of children but of the whole congregation from the children who learn in the Mission Schools to the young men and the grandfathers and grand-mothers. The lessons are first prepared carefully by the teachers and are taught by them to their classes. We have only five classes - one for men - another for women and the other 3 for children. In this

way the congregation acquires an acquaintance with the Scriptures". The gatherings of all the nearer Schools once in three months at the Station are pleasant occasions. At these times rewards of little books or pictures are distributed to those who have been punctual with good lessons."

Another says "The time of holding our Sabbath School has been changed from the hour preceeding the usual service to the hour immediately after the service. Since the change there has been an increase both in numbers and in interest. The use of a Scripture question book has added much to the interest and aided in securing more thorough instruction The School is composed of children from the Mission Schools -- pupils from the two English Schools near the Station and a few adults. The average attendance has been 82 children and 23 adults taught by 13 teachers."

We regard the Sabbath Schools as important agencies in our work and worthy of more attention than we have been able to give to them. We believe that they may be made much more efficient instruments in communicating christian instruction to the young.

Labors for the Heathen

Our labors for the conversion of the Heathen consist in visitations from house to house - conversations by the way-side - distribution of tracts and portions of Scripture - holding meetings in Village School houses or at private dwellings and in tours in destitute districts. All these means have been successfully employed the past year. Our Catechists have spent a good part of their time in visiting the people at their houses

and conversing with them by the way side - supplying such as could read and desired them with tracts and portions of Scripture. More than 8000 tracts, about 1200 portions of Scripture and a few Bibles have been distributed. A large number of meetings have been held principally in moon light nights for presenting the truth - At one Station 33 such meetings - at another 113 - at another 26 - at another 80 have been held. Besides these ordinary evening meetings, Bible meetings attended by delegates from the local Bible Soc^y. have been held at nearly all our Stations. These have been attended with much apparent interest. Of these efforts to reach the Heathen says one of the Catechists "I remember in many instances the persons who received tracts on my first visit to them repeated the contents of them at my second visit and acknowledged the superiority of Scripture truths to the follies set forth in heathen books". Another Catechist says "I have with great pleasure noticed that books & tracts sold and distributed in former years are still kept carefully and read by some individuals among the heathen." Another says "I try every day to see some people in their houses and address them on the subject of their salvation. When I go they generally receive me cordially & accept our tracts pleasantly. They seem to read our books with attention. But when I press upon them to do as they know, their general reply is that they cannot leave their fathers' way. They sometimes come against us by referring to some apostates". Another says "The heathen as well as many of the Romanists receive me cordially when I go to inform them of the truths of

of the Bible but many of them are such as are des-
-cribed in the parable of the sower. As the seed falls
to the ground so the truth falls upon their hearts.
They don't refuse to hear but they are not so influenced
by it as to be converted." Another says "About nine months
since I was called to labor in this place and with joy and
new vigor engaged in my work. As it was a new field
at the commencement I made a general visitation among
almost all the people for the purpose of becoming acquainted
with them. During my labors I have found the people
generally receiving me kindly and the word of God has
been listened to with good attention. Three fourths of
the people have confidence in the uprightness of Christians
and hence the Catechist also is considered to be sincere".

A Missionary says "All the Catechists at this
Station report that they find some who hear the Gospel
with apparent gladness and admit its truths, though at
the same time they say they cannot leave the customs
of their fathers". Others there are who seem almost per-
-suaded to leave all for Christ. But many reject scorn-
-fully the message and revile those who communicate it".

The special meetings for presenting the claims
of the Bible as the word of God to all, have been well
attended. On one occasion a large temporary place was
prepared lined with cloths of different colors and well
lighted and some 250 or 300 people assembled. Some of the
meetings have been held in School houses and some
in Churches. In one case a large number was gathered
at mid-day near a Bazaar who listened attentively
to the addresses made. The attendance has generally been

from 2 to 300. The Report of the local Bible Soc^y speaks of 41 such meetings having been held during the year of which including 3 on the Islands 22 were in our field. The Report says "The speakers on these occasions have generally been Missionaries. They have frequently been ably assisted by members of the christian community. The subject of the addresses has been the Bible – Its authority, its authenticity, its antiquity the evidences of its divine origin, the purity of its doctrine, its adaptation to the wants of man, its merits as compared with other books, the means employed to secure its distribution among all the tribes and in all the languages of the earth and other kindred topics have been held up before the people, and frequently the interest produced has been very marked."

Of the present state of the heathen around us one says "There does not seem to be much direct opposition to the truth among those to whom it is proclaimed, but there is great carelessness respecting the claims of the Gospel. Truth does not seem to take hold upon the heart. The heathen when told of the way of salvation, listen with apparent attention but continue in their sinful practices." A Catechist says "Christianity is producing in many minds a decided conviction of its truth. Many are the educated young men who believe the truth of the Bible but who by worldly indifference on the one hand and social influences on the other, are hindered from making a public profession of their faith in Christ. A richer effusion of the Holy Spirit is to

he earnestly desired that many who are now apparently neutral may be induced to abandon heathenism for ever and to unite themselves to the Lord in a perpetual covenant". Another says "I see the work of the Lord prosper greatly. Although the fruit appear so small for the time being, I do not see any instances of great opposition and I have every encouragement to hope and look for better things" // Another says "There is a preparation going on in the minds of the people which is to be fully enlarged and blessed by the outpouring of the Spirit of God". We look and pray for such a manifestation of the power of the Spirit among this people as shall constrain them ~~earn~~ earnestly to ask "What shall we do to be saved"

Two extended tours have been made during the year. The first was by Messrs. Smith and Sanders and six Native Assistants in the Vanny district. They travelled 297 miles, met with about 5000 people and distributed gratuitously about 26000 pages of tracts and by sale about 500 books. As a full account of this tour has already been reported and published it will not be necessary to give further details in this report. A second tour was made by Messrs. Sanders and Quick accompanied by five Native Assistants to the Islands connected with this Province. They visited five Islands, three of which have seldom been visited by Missionaries — were about ten days and distributed 8500 pages of tracts and a few portions of Scripture and other books. They found the people very ignorant and indifferent respecting their spiritual

interest and "though in some places they were earnest in their requests for Mission Schools, it was not from any desire to be instructed in religious truth."

Colportage

Two general Colporteurs have been employed in connection with Batticotta and Chavagachery Stations who have sold 1339 books for over £31. Most of the books sold were religious. A Bible Colporteur supported by the Am. Bible Soc^y. and another supported by the local Bible Soc^y. have been employed in the distribution of the Scriptures throughout the year. The former visited 2521 houses, met with about 8430 people and distributed 240 Bibles and portions of which 78 were sold. The latter visited 3318 houses — conversed with 9456 people and distributed 215 portions of which 77 were sold. The latter also attended 36 meetings. Both of these Colporteurs were of the company who made a tour in the Vanny the statistics of which are not included in the above. They have generally been kindly received — though sometimes meeting those who were disposed to dispute and call in question the truths they communicated.

Publications

The "Morning Star" has been published as usual. The distribution has been 648 copies, nearly half of which have been sent out of the Province and many to those formerly educated in our Mission Institutions. The Periodical is doing ~~well~~ a good work not only in giving reliable information on various subjects but also in

cultivating a taste for reading and awakening ~~the~~ a spirit of inquiry. The whole expense of the paper exclusive of Missionary supervision was £100-5-6. The receipts for subscriptions and advertisements were £66-17-9. The excess of expenditure over income was £33-7-9.

1000 Copies of Mental Arithmetic, 750 Copies of a Pastoral letter and 500 copies of a hand bill on the "Week of Prayer" have been also printed.

In this connection it may be mentioned that during the past year two Newspapers in English (one also containing a page in Tamil) have been published, edited and sustained principally by educated Natives in the Province. As indicating progress in intelligence and desire for reading, it is an interesting fact and has an important bearing upon the work of Missions.

Education

The Boarding School for Girls at Oodooril contained 44 pupils at the close of the year. In January a class of 11 members graduated - of whom all but one were members of the Church. Only two were children of heathen parents. Both of the parents of six of them were christians. When they left, each was presented with a Tamil Bible. In March a new class of 14 was received, selected from more than 50 candidates - of whom 2 soon after left. Half of the class as it now stands are children of heathen parents. Of the 44 ~~were~~ in the School at the close of the year 14 were communicants - 36, children of christian parents and 8, of Heathen parents. The Missionary in charge says "The religious state of this

School as mentioned in the Report ~~of~~ for October was comparatively low, until about the time of our Annual convocation in connection with the Board. At that time there was among the pupils a waking up to the great concerns of the soul and those who appeared well a year before received a new impulse. Most of the others in the second class and some in the third seem seriously to follow Christ. The Committee appointed to examine the School report very favorably of the progress of the pupils.

The Train^g and Theo^l Institution contained at the close of the year 22 pupils of whom 4 only are children of christian parents — 13 are communicants. The Native Committee on the School say that the appearance of the School at the examinations which they attended was quite satisfactory and the recitations gave clear proof of the labor bestowed on the pupils both by the Principal and the Teachers. One of the Missionary Committee says "I was much pleased with the first two examinations in all their studies. They showed that they had been thoroughly drilled. At the last examination the pupils did not appear so well in some departments. And yet I could not well judge, not being sufficiently familiar with the terms in some of the studies. The thought several times passed through my mind that we very much need another through Tamil teacher for this School."

A class of seven was graduated in April and another class of 13 was received selected from over 50 candidates. The Principal speaks encouragingly of the religious state of the Institution and of the progress

of the pupils in study. During the four years of its existence 31. have left the Institution of whom 16 are now engaged in teaching christian schools and 3 are ~~xxx~~ laboring as Catechists. With very few suitable text books in the Vernacular and in a community where English education is eagerly sought after and has been carried to such an extent as in this Province, such an Institution as this, has many difficulties to encounter. We believe, however, that they will be in time surmounted and that it will become increasingly useful.

Medical Class

Eleven young men have continued a course of Medical Study under the direction of Dr. Green. They have enjoyed superior advantages for the study of Practical Anatomy and medicine in connection with the Hospital of the "Friend in need Society" in Jaffna.

Village Schools

There ~~were~~ were 51 Christian Vernacular Schools in operation at the close of the year of which 30 have been supported by Mission funds and 8 by Tuition fees and donations — 7 in part by Dr. Poor's Legacy for female education and 2 by the Native Evangelical Society. The other 4 are supported independently of the Mission. The whole number of pupils in these schools was Boys 1104, Girls 488 Total 1592. - 53 teachers were employed of whom 49 were communicants. A Native ~~Ins~~ Inspector of Schools under the direction of a Missionary Committee has visited and examined

all the Schools every month during the year. They have also been visited and examined once by the Missionary Committee. The Inspector reports improvement in most of the Schools. Comparing the Statistics of the present year with those of 1856 we find that while there has been a falling off of over 400 boys under instruction in the christian vernacular Schools, there has been a gain of 189 girls. The decrease of baptized children in the same period has been 26 boys and 2 girls. This decrease may be attributed principally to an increase of facilities for studying English. During the same period the number of lads studying English in this part of the Province occupied by us has greatly increased. Since 1861 there has been an increase of 200.

A Missionary remarks in reference to Vernacular Schools under his charge "Commendable progress has been made in these Schools during the year and there are a few in the older classes who manifest some religious interest". Of a school supported independently of the Mission in his field the same Missionary says "It is an interesting fact that in this School, some young men 18 or 20 years of age who go to the sea to fish at night for their livelihood come to School a part of the day to learn to read, standing up with their younger companions and reciting with interest their Scripture and other lessons, attending also the Sabbath School and religious service on the Sabbath".

// Concerning the influence of the Schools a

catechist says" Those who have been instructed in christian Schools are generally well acquainted with the Scriptures though their knowledge seems to have produced no other effect upon them than that of leading them to see the folly of heathenism. This I think is a great gain. As an illustration of the benefit of the christian School, even among heathen children I may mention a circumstance which to my mind speaks loudly of their importance. In the meetings held for women questions are asked to see whether or not they understand what is said. Those who have learned in the Mission School will answer correctly without hesitation which arouses the attention of the other women and causes them to take greater interest in what is said" //

It will not be out of place to say a few words in reference to other Schools in our field not connected with our Mission, since they have a bearing upon the progress of christianity in the land. They are of two classes 1st English Schools — 2nd Heathen and Roman Catholic Schools.

Of English Schools there were eleven within the limits of our field containing over 600 pupils of whom 81 are baptized children and 5 communicants in our Churches. Twenty-six teachers are employed in these Schools — the most of whom are christians. The pupils provide their own books and pay tuition varying from 6d. to 1/6. per month. The cost of these Schools was over £400 annually — of which £136 is received from the Government. Many of the pupils attend our religious services on the Sabbath and the Sabbath Schools and in all of the Schools, with perhaps one or two exceptions, the Bible is read and christian

instruction is given. Many of the pupils obtain but a very limited knowledge of the English language.

The Heathen and Roman Catholic Schools number 133 at all our Stations and contain about 3000 pupils. Some of them are large and flourishing while many are small in numbers as well as in the instruction given. Only 13 girls are reported as connected with these Schools. The pupils are taught to read from ola books and to write with the style on ola and also to sing and interpret some of the Tamil Poems. The influence of these Schools is entirely heathenish. We have no correct Statistics of former years to compare with the present in order to ascertain whether these Schools are on the increase or not. From the fact however that education is more prevalent and the importance of being able at least to read and write is more extensively felt than in former years, we may reasonably conclude that these Schools have increased. Some of them are taught by men formerly employed as teachers in Mission Schools. Their ability to teach and their influence as teachers in their villages is the result to a great extent of the training and instruction they received while connected with the Mission.

Medical Department

During the year there have been registered at the Mission Dispensary 1217 patients to whom and their friends and attendants the Gospel has been regularly made known by reading the Scriptures, ~~pre~~ preaching and distributing tracts. In addition to

the Instruction of the Medical class and attendance upon those who have required medical aid, in our field Dr. Green has also superintended the Hospital of the "Friend in Need Soc^y" in Jaffna town. He has visited the Hospital twice a week. There have been 8630 patients registered there during the year and Dr. Green says of the Institution "That the thorough organization of the establishment and the efficiency of its corps of Dispensers and subordinates, all of whom are natives, is worthy of high commendation" The two Dispensers were ~~for~~ formerly students of Dr. Green, as well as the Dispensers of another similar Institution in the vicinity of the Cocoanut Estates. Three of those who formerly studied medicine in our Mission are at present settled in the Province as private practitioners. The superintendant remarks in reference to the Medical Department "In the progress in this Department as in others one can easily read the dawn of a christianized community here and we can but hope and do earnestly pray that the sun of Righteousness here reaching noon-tide, may speedily pour its blessing upon this land of an all-pervading nominal christianity, as well as of multitudinous conversions from "dumb idols" to the worship in spirit and in truth of the great Physician of souls"

Book Depository

The issues from our Book Depository during the year have been as follows,

Tamil Bibles	46
" Testaments.	45.

Prot over	91	
Portions of Scripture	1629	1720
Tamil Religious Books (exclusive of tracts)	1547	
" School "	2703	
" Medical "	109	4359
English & Tamil School Books	87	
" School Books	133	220
Tamil Charts, Cards &c		390
making a total of Books, Charts, Cards &c		6689

of which over 1700 were sold.

We have now taken a review of our Mission work for the year that has passed. Though it has not pleased God to grant us an abundant effusion of His Holy Spirit by which multitudes have been led to enquire what they should do to be saved, He has not left us without some tokens of His presence and favor to encourage us and awaken in our hearts larger desires. We are permitted to see progress — to see the leaven of the Gospel working upon the masses — to see the light and influence of the truth spreading and for this would we praise God and gird up ourselves for the labors of another year. There is yet a great work to be done. But one in about 400 of the people ~~occupied~~ in the field occupied by our Mission is a professed disciple of Christ — but one in about 180 may be reckoned as a ~~xx~~ nominal Protestant Christian. The fearful prospects of the multitudes yet without a saving knowledge of Christ present a most powerful motive for more earnest and prayerful effort for their salvation. Though idolatry and many of the

heathenish customs of the people are modified by the diffusion of intelligence — there is much superstition and many heathen practices yet remaining. As one form of error loses its hold — others creep in — and without earnest persevering and increasing effort to keep before the minds of the people the truth of God's word, we may expect that Deism and Infidelity will gradually take the place of the grosser forms of idolatry. The final triumph of the Gospel of Christ is made sure by the promises of God's word. It is for us to whom the work of making known that Gospel, has been committed to see that there is not on our part a lack of faith and persevering effort.

On behalf of the Mission

E. R. Hastings.—

Rec'd Mar. 19. 1864.
Ans'd June 9.

26

Jaffna Ceylon
25th May 1864

Revd & Dear Sir

I find that in the copy of the Annual Report of your Mission for 1863 one or two errors occur in the table of Contributions. In Manepay list for Education £2. was omitted & in Moorvil list £1. for Tracts & Association. I now enclose a corrected copy of the table.

Respectfully Yours
E. R. Hastings.

for 1863.

Contributions for 1863

Objects.	Tillipally			Panda			Battica			Caradiv			Valany			Manepy			Navaly			Udaviil			Chavagy			Udupitty		
Church Repairs	1	7	8	1	10	7	8	13	1		6	0½	"	"	"	1	4	4¾	"	18	6	3	2	10⅝	"	9	4	1	8	11½
" Building																												1	9	3½
" Preaching							1	16	9⅝	5	6¾		3	9	4	1	5⅛	1	16	3½				2	"	1				
" Poor	1	6	3¾					6	1½	3	6					17	6¾		11	5	1	19	9		7	10				
Tat. Evangl. Socy.	4	"	2	3	14	3½	17	13	8¾	13	8½		16	6	4	6	8¼	3	13	6⅝	7	3	"	2	10	3½	1	11	9
Jaff. Bible "		1	10		16	6¾	3	9	6½				3	4		15	3¾	1	"	"	2	2	3					7	3
" Tract "		1	2		16	"										6	5⅞											6	3
Communion					5	8½		17	"							9	7⅜		4	7¼		17	11¾		5	3¾		4	1½
Education				1	12	2	12	12	"				15	"	2	1	0⅝		14	"	15	12	1½				1	10	4
Monthly Concert					6	1½													4	6¾					19	3			
Youths Fn Association		15	2⅝													12	9¾				1	"	"						
Miscellaneous							1	12	"							15	10½		19	6		9	"	2	7	2			
	7	12	4⅜	9	1	5¼	47	"	1⅜	1	8	9¾	1	18	7	15	11	2¾	10	2	5⅞	32	6	11⅞	8	19	3¼	6	17	11½

1863.

of Ceylon Churches 1863.

Recd. July 21. 1864.

Ansd June 9.

Report of the American Ceylon Mission.

Dec. 31st 1864.

(Read & approved Jan 11. 1865) Sent

In giving an account of this Mission for 1864 the guardian care of our Heavenly Father over us & ours deserves especial & grateful notice. With few exceptions, both we & our Children have enjoyed more than our usual share of health. We would also be thankful that our people have not been visited, as many times, they have been, with desolating diseases and famine. With few exceptions all have enjoyed the usual blessings of health.

Mr. & Mrs. Sanders and family left Batticotta on their way to America through Madras Decr. 17th. Mrs. Ward will go with Messrs Smith and Hastings, who are expected to accompany their children as far as Madras in January. 1865. to place them in the care of Mr & Mrs. Sanders for America.

The tabular view of our churches on. Page 2nd will show at once our different Stations and our varied pastoral duties and privileges.

Tabular view of our Ten Churches Dec. 31st 1864

	No. of Church members		Of whom suspended	Rec. on profession	Of whom baptized	Rec. on certificate in infancy	Dismissed to other churches in 1864	Ex communicated	Died	No. of C. members Dec 31st 1864	Of whom suspended	under suspension Dec 31st 1864	Resident members	Non Resident	Adults baptized in 1864	Children "	"	Baptized children of parents not connected with our Church	Of whom Communicants	Not Communicants	Meetings
Tillipally Rev. McCornelius	men 18 / women 19	37	1	1	1	2	0	1	1	38 (16 / 22)	3	3	36	2	0	1	0	48 (24 / 24)	7	41	0
Batticotta Rev W.W. Howland		122 (78 / 44)	10	6	1	2	4	2	1	123	0	8	92	31	4	12	1	127 (62 / 65)	29 (11 / 18)	98	3
Pandeterrupo Rev J. Lick		30 (15 / 15)	3	4	2	7	1	0	1	39 (20 / 19)	3	5	35	4	2	1	0	55 (30 / 25)	8 (3 / 5)	47	1
Oodooville Rev L. Spranger		120 (46 / 74)	3	18	13	0	6	2	0	130 (48 / 82)	0	1	113	17	5	6	0	157 (84 / 73)	38 (13 / 25)	119 (71 / 48)	0
Manepy Rev E. P. Hastings		27 (17 / 10)	3	0	0	0	0	0	1	26 (16 / 10)	0	2	24	2	0	2	1	43 (21 / 22)	6	37	0
Chavagachery Rev. T. P. Hunt		46 (23 / 23)	0	0	0	0	3	0	2	41 (21 / 20)	0	0	33	8	0	4	1	45 (19 / 26)	6	37	1
Oodopholly Rev L. C. Smith		16 (11 / 5)	0	1	0	2	2	0	0	17 (12 / 5)	0	0	17	0	1	0	1	12 (5 / 7)	3	9	1
Caradive		14 (10 / 4)	2	0	0	0	0	0	0	14 (10 / 4)	2	4	9	5	0	0	0	13 (7 / 6)	2	11	0
Valeevy Rev Stickney		15 (8 / 7)	1	0	0	0	0	0	0	15 (8 / 7)	0	1	8	7	0	1	0	17 (13 / 4)	3	14	0
Navaly Rev J. Asbury		35 (17 / 18)	1	0	0	0	0	0	1	34 (17 / 17)	3	4	27	7	0	3	1	56 (25 / 31)	11	45	1
										477								593			

The Reports of our ten pastors, in reference each to his own Church, are, on the whole, favorable. The week of prayer in January was observed at all our Stations. It was not marked with special revival interests, but was very profitable to us all. The average attendance on the Sabbath both AM and PM and on week days was very small.

as shown by the table, may be somewhat less than in former years, but enough to encourage every effort to make known the Gospel.

Sabbath Schools, at all our Stations and out Stations, are encouraging.

It appears that thirty (30) have been admitted to our Churches on profession of faith in Christ within the year, and that the number of Communicants Decr. 31. 1864. was (477) four hundred and Seventy Seven 477

That the baptized Children of parents, belonging to our Churches, amount to five hundred and Seventy three. 573

These parents and Children are Scattered (a single family in one village. 3. in another and. 10. in another) as leaven throughout the whole population of more than - - - - - - - - - 170,000

A "Youth's Association, Composed of our baptized Children and youth and others who may wish to attend, is formed at most of our Stations. They are organized and conducted by their own youthful officers, meet once a month, and commence with Singing, - reading in the Bible and with prayer. Familiar acquaintance with the Bible, - its history, - Biography, and teachings, - is the object aimed at by Catichisms, Questions, - Biographical Sketches, and Essays. They are well attended, interesting and profitable.

Native Contributions.

	Evangelical Society			For the Pastor			Repairs and care of Church			Support of Schools			Communion			Youths Christian Association			Poor of the Church			Miscellaneous		
	£.	S.	d.	£.	S.	d	£.	S.	d	£.	S.	d	£.	S.	d	£.	S.	d	£.	S.	d	£.	S.	d
Tillipally	3	14	7	1	8	5.4	1	7	8.4		7					1	3	7.6	1	8	1				9	9	5.6
Batticotta	25	2	6.5	1	19	6.4	5	14	3.7	12	17	8.6		14	5.6					8	8.4	5	18	10	52	16	1.5
Panditeripo	3										10	6		12	2.6	1	18	.7				1	15	1	7	15	0.5
Codooville	7	9	5.6				1	6	3					15		15	2	9.4		10		2	12	9.6	27	16	3.5
Manepay	4	2	9.4		7	10.4		11	10.4					1	11		17	10.4		11	10.4	2			8	14	2.4
Chavagachery	3	3	2.4	2		1		9	4					8	3.6					8	9.4	2	2	8	8	12	4.6
Codooputty	1	15						10	11		15	4										2	7	8	5	8	11.
Caradeave		16	11.1		5	3		2	11.6					2	5.2					7	1.1				1	14	8.2
Valaney		18	4		1	9								1	6										1	1	7.
Navaley	2	4	10	1	6	1.4		10	7		14	11		1	11.1					10		1	15		7	3	4.5

£130.12.11.6/8

The native Contributions for various objects as seen by the table amount to £ 130.12.11.6//

Were all these contributions directed to one object, they would more than support our four Native Pastors, but we have other interests, noticed in the table, which we regard as necessary, and may help more rapidly to enlarge the growth and sympathies of the church. Many are poor, and very few are worth more than 300 Spanish dollars, including house furniture and lands.

	No. of Schools	No. of Teachers Christians	Appropriations £	S.	d	No. of Pupils B.	G.	Total
Tillipolley	6	6	38	8		99	47	146
Batticotta	11	11	51					348
Panditeripo	4	4	22	16				174
Odooville	5	5	31	4		202	78	280
Manepay	5	5	25	16		85	78	163
Chavagacherry	7	7	46	4		126	58	184
Odooputty	8	7	39	"		214	59	273
Caradeave	1	1	7	16		26	4	30
Valaney	2	2	12	12		55	3	58
Navaley reckoned in Manepy								

Village Schools.

The table shows that we have 49 Schools.

The Committee on these Schools reports, that each School has been visited once a month regularly, and that two Special examinations (one in June and the other in December) have been held at each Station, where all the Children at that Station have been called together and examined.

On these the whole number of pupils on the Lists is _____ 1671.

Of whom Boys. 1220. Girls. 451

Present at examinations _____ 1238

Baptized. Boys. 54 — Girls. 83 _____ 137

Tution Paid by the boys amounts to. £24. 7. 5. 5/8.

About 7/12 of the boys and 7/9 of the girls are in the fifth and sixth classes, and unable to read.

It is very difficult to keep boys, and much more difficult to keep girls, in our Village Schools, after their services are needed and profitable on the farm or in the house.

The cost for the education of each pupils for the year ranges, according to locality, from, 68. to 152 Cents.

These are all the Children who are taught christian truth by our mission in a population of more than one hundred and Seventy thousand (170,000) people.

Could not American Churches afford to teach our heathen and perishing children for a single Dollar or 1.10 Cents annually a head? Would they be willing to pay so much for the education and salvation of their own children? "Do the same unto them, for this is the Law and the Prophets."

We look upon this Christian prevading department as second to no other among our people, and for the want of it, as is said in one of the pastors Reports "A generation grows up deplorably ignorant of all that pertains to the eternal welfare of the soul"

As long as females are not taught to read, and to understand the Bible, the people are heathens. This is true the world over, and emphatically so in India.

Native Congregations.

Stations	No. of Places	No. of Weekly Services	Sabbath A. M.				Sabbath P. M.				Week days.				Native Assistants.
			Men	Women	Children	Total	Men	Women	Children	Total	Men	Women	Children	Total	
Tillipalley	3	5	22	14	102	138	25	10	41	76	8	4	6	18	2
Batticotta	8	13	86	26	201	313	54	10	191	255	62	12	160	144	7
Oodooville	8	17	40	32	265	337	20	22	98	140	20	25	60	105	3
Panditeripo	1	6	22	12	65	99	8	6	12	36	8	11	50	69	4
Manepay	3	6	25	6	73	104	10	..	31	41	22	3	2	27	4
Chavagacherry	6	9	25	12	41	78	24	10	65	99	3	2	8	13	6
Oodooputty	8	10	25	6	154	185	28	14	54	96	21	11	21	53	4
Caradeave	4	5	10	1	45	56	18	3	50	71	8	4	5	17	1
Valaney	4	5	11	4	41	56	15	7	21	43	6	2	20	28	1
Navaley	3	3	14	9	110	133	10	..	52	62					
	48	73	280	122	1,097	1499	212	82	615	911	158	74	232	454	

The Statistical table of our native congregations, shows, at a glance, our whole work. We do not see that the people of 1864 differ materially from the previous generations, excepting in intelligence, ability to understand the Bible, - and active prosperity. Some, we trust, are more than willing to hear, - but most of the heathen now hate the truth as heartily as their fathers did, and congregations are not so large nor so easily secured as they were 30 years ago.

Theological and Training School

This School consists of pupils _____ 21

of whom First class _____ 10

" " Second " _____ 11

" " Churchmembers _____ 16

" " Not " " _____ 5

Three have left within the year.

It is a very interesting fact that, when these 21 pupils were admitted to the School, only 5. were members of our church.

Now there are sixteen

The first class have Studied

	Second Class
Harmoney of the Gospels	Negandu
Theology	Bible
Trignometry	Anatomy
Nannool	Arithmetic
Science of things	Algibra
Tamul poetry	Proverbs
Beschie	Parables
Test of Religion	History of Ceylon
Review of Arithmetic	Swet Savors
Drilling in the Bible	History of Redemption
Moral Science	Popes Grammar
	Book of Daniel
	Dictation

The classes united have had excercies in Geography.

General news, lectures in teaching, Natural Theology, Botany, Map of Ceylon, Singing, composition and Declamation.

During the month of August, and a part of September twenty of the Village Schoolmasters were in the Training School. Most of the exercises with them were in the form of Drills and Lectures on Geography, Grammar, Arithmetic, Bible, Specimen teaching, general Inteligence &c.

The Report of the Examining committee is very encouraging. "Exercices (Say they) were numerous, and pleasently varied, and examinations generally well sustained".

"One of the chief features of the second examination was the presence of twenty (20) of the teachers from the vernacular Schools connected with our Mission, who had for six weeks been pursewing a course of Study and training in the Institution. They were examined in Geography, with questions on the Maps, - Grammar, - with exercises in parcing, - Arithmetic, - Mental and written, Bible, - general questions, - Dates and History, - and general questions on countries and specimens of practical teaching."

"Considering the shortness of time (say the committee) these teachers have ben under training and the composition of the class (composed of some who had enjoyed comparatively few advantages, and of some who were considerably advanced in age) the examinations were very creditable, both to teachers & pupils.

It was the first attempt ever made by the Mission to bring in our Village School teachers for a short course of study, and seemed to be very successful.

In the evening there were rhetorical exercises, in which some of the former pupils of the Institution took a part. Several Missionaries and others were present, among whom were Mr. Pole the District Judge, and Mr. Sandall, the Government Inspector of Schools in the Island. Quite a number of natives were also present.

The exercises of the evening were well sustained. The written discussions, essays and original speeches had evedently been prepaired with care, and showed considerable thought, and discipline of mind. The declamations were de=livered with a good degree of self possession and ease of manner.

The present state of the Institution reflects much credit upon all who have been connected with it as Instructors. The results, thus far achieved, have been quite as great as it was reasonable to expect."

The Native committee remark, We are glad to witness a manifest and a rapid improvement in all their Studies, both Biblical and Scientifical, - and also corresponding growth in intellect. We were much pleased with their practice in Singing, as shown in the examination by the Singing such hymns "As there is a friend above all others" "யாதுமே வேறான அன்பர்"

This practice

This practice should not be passed over under any inconvenience, as the requirement of it helps them to the object for which they are trained.

Their practice in declaiming is singularly commendable, and it should not, on any account, be neglected in as much as the practice is a basis of bringing them up as preachers & catechists in succeeding generations.

Odooville Female Boarding School.

In reference to the Female Boarding School it is remarked, We began the year with fifty pupils ——— 50

The average number has been ——— 48

Of these Baptized children ——— 38

" " Unbaptized " " ——— 12

Six mothers of baptized children are Heathen ——— 6

Three fathers " " are " ——— 3

Now belonging to the church ——— 16

The first class, now consisting of eleven pupils, will, according to present arrangements, leave the School in January 1865. These all belong to the church. With the exception of one, the conduct of the pupils has been very regular, and their progress in Study commendable.

The Committee on the School have examined it twice, and in their Report commend the pupils for their recitations, perticularly in the Bible. Their familiarity with dates, - and with places on the Maps, - and for their readiness in Geography.

The native Committee report much more minutely. They remark, "We have attended the two examinations, which have been held within the year, and were much pleased with the intelligence of the Girls, and with the knowledge displayed by many of them of the different branches they pursued. The first and second classes did remarkably well in their several Studies,- displaying a proficency most pleasing. They were examined in Romans,- in the Harmoney of the Gospels,- in Church History,- in Astronomy,- in Moral Science,- in the History of Rome and France,- in Physiology, in Christian Instructor,- in the Pentateuch,- in the History of England and of India, and of Babylon,- in Arithmetic,- in Grammar, and in [illegible] (Synopsis of the Pentatuch in Tamerl Poetry) In almost all these branches they showed to have made a commendable progress. They were not only able to remember and repeat what is in the Standard works they have learned,- but what is more to the purpose,- on being questioned therion,- They showed that they understood the meaning of what they were repeating. They were very closely examined on portions of the book (Bible) especially in Romans and the harmoney of the Gospels) taken up at a random,- and far removed from each other,- and their answers were both ready and correct. It is to us a matter surprize, that they have a very intelligent knowledge of all the principal doctrines and events contained in Romans and in the Gospels. We can confidently say, that the attainments of these classes in the different branches, and their manifest advancement in them

were highly

were highly creditable both to their teachers and to themselves.

Native Assistants.

The committee appointed to arrange for, and to conduct the examinations of native Assistants and Teachers reports.

That there have been two examinations, one in June and the other in December.

At the first examination there were present

Native Pastors	2
Teachers in Boarding Schools	3
Catechists	17
Other Assistants	5
Village Schoolmasters	25
All	52

After reading a portion of Scripture and prayer

1. A Serman was read.
2. The teachers were examined on the Parables and Miracles of the Old and New Testaments.
3. Assistants examined in Theology.
4. Teachers examined in Tamerl Grammar.
5. An essay on the expediency of requiring a small fee of the pupils in Village Schools for tution, and the way of collecting it.
6. Examined the Teachers in Arithmetic.
7. Examined Native Assistants in Church History, before Christ

8. An essay on the importance of a Teachers preparing himself beforehand on the lesson to be taught.

9. Reports of work by two of the Catechists.

10. Examination of the two classes together on the religions of the world.

11. An essay on the best method of evangelizing the females of the Land.

Some brief and Practical remarks, and the exercises closed.

The Second meeting was much like the first in number and in the variety of its subjects.

The committee remark, "We have been much gratified with the Sermons and Essays, which have been read. They had evedently been prepaired with a good deal of care & thought

Remark. These examinations have a very Salutary influence, not only in giving a stimulus to mental Progress, but in bringing all our helpers to Sympathize with each other in their work, and in the general interests of Christianity.

Medical Department.

The Superintendant of the Medical Department states

That a class of 11. studying medicine in the English language, graduated in November, having finished a 3 years course.

Another Class of 11. was organized in May, to pursue their studies in the Vernacular. Their progress is very satisfactory. The best Text Books in English are used, being rendered in Tamil, day by day, by the teachers, - and written down at the time, by the class in books, which they are prepairing for themselves.

The Assistant, in the Dispensary for the past 15 months, left to settle in private practice and a member of the graduated class succeeds him.

The Doctor adds "The matter of the production of scientifical Medical Books in the Vernacular seems prospering.

Among the older graduates, one has nearly completed a full work on physic, and another on Medical jurisprudence. All the works taught in the Class may also be considered as germinant for the press."

Bible Colportage.

The Committee on Bible Colportage report that Mr. J. S. Tappan was employed as the American Bible Societyes Agent from April the Eighteenth to the close of December.

8. An essay on the importance of a Teachers prepairing himself before hand on the lesson to be taught.
9. Reports of work by two of the Catechists.
10. Examination of the two classes together on the religions of the world.
11. An essay on the best method of evangelizing the females of the Land.

Some brief and Practical remarks, and the exercises closed.

The Second meeting was much like the first in number and in the variety of its subjects.

The committee remark, "We have been much gratified with the Sermons and Essays, which have been read. They had evedently been prepaired with a good deal of care & thought.

Remark. These examinations have a very salutary influence, not only in giving a stimulus to mental progress, but in bringing all our helpers to sympathize with each other in their work, and in the general interests of Christianity.

Medical Department.

The Superintendant of the Medical Department states

That a class of 11. studying medicine in the English language, graduated in November, having finished a 3 years course.

Another Class of 11. was organized in May, to pursue their studies in the Vernacular. Their progress is very satisfactory. The best Text Books in English are used, being rendered in Tamil, day by day, by the teachers, - and written down at the time, by the class in books, which they are prepairing for themselves.

The Assistant, in the Dispensary for the past 15 months, left to settle in private practice and a member of the graduated class succeeds him.

The Doctor adds "The matter of the production of scientifical Medical Books in the Vernacular seems prospering.

Among the older graduates, one has nearly com= pleated a full work on physic, and another on Medical juris= prudence. All the works taught in the Class may also be considered as germinant for the press."

Bible Colportage.

The Committee on Bible Colportage report that Mr. J. S. Tappan was employed as the American Bible Societyes Agent from April the fifteenth to the close of December.

A balance of the Colportage fund of £ 8. 19 was spent in special labors in Chavagacherry, Oodooputty, and in the Islands, Connected with the Batticotta Station.

The following remarks of Mr. Smith give a fair Specimen of what was done in other fields. He says,—

"I employed the Assistants at this Station to the amount of 42 days labor.

988. houses were visited.

2,980 persons (adults) conversed with.

57. portions of the New Testament were Sold, and —

50 portions of the Old Testaments were given gratuitously.

The amount received for books Sold was 4/11.

Most of the time was spent in portions of the field, where the least had been done to distribute the word of God.

Some seemed glad to purchase portions of the Bible, while others only reviled these, who would show them the way of Salvation through faith in Jesus Christ.

In some places visited, few could read, and the Bible reader could labor with more hopes of sucess. The agents succeded in selling beyond my expectations.

From the whole report on Bible colportage it appears that the following have been the results of Bible colportage during the year

year 1864, so far as figures can exhibit them.

Houses visited	4884
Adults addressed	15093
Portions sold	266
Portions given	345

Also Eastern Province Zour

A number of Bible meetings have also been held in different places. Two Bookselling agents have also been employed a part of the year. Through their agency the following books have been sold.

Bibles	7	1177 = £14.13.6 1/8
Portions of Do	159	
Tracts	698	
Religious Books	79	
School Books	234	

The Publishing Committee

On "The Morning Star", "Childs Friend" and "School Books"-Report.

That the "Morning Star" has been issued, as usual, twice each month during the year.

The receipts for Subscriptions within the year have been — £76.1.3

Advertisements — 10.1.0

Total Receipts — 86.2.3

Expenses (exclusive of paper, and printing) including the wages of Arnold, Postage, Coolies, folding &c ——— £55. 12-0

It was thought that the local papers, and the "Ceylon watchman" would decrease the circulation of the Morning Star, - and it was hoped, that they would be of such a charactor as to meet the necessity, for which the Star is published. In these respects our expectations have not been realized.

The field of influence, opened for the Morning Star, is very extentive, and inviting to one, who has time to expend labor upon it. It reaches from Bombay to Singapore in one direction, and from Galle to Madras in the other. Among its 632 Subscribers, almost every person is above mediocrity, both in education and position in the Tamil community. Each number of the paper is probably read by at least twice the number of Subscribers.

When we reflect on the field to be cultivated, that its cultivation depends in a great measure on the continuation of the Star, - and that the Star work, so far as it depends on the Missionary, - may be done at night, or in the heat of the day, one feels like meeting the difficulties with cheerfulness.

A Monthly Periodical (Called "The Childs Friend") has been published by the "Children's Christians Association" The first 3 months 500 Copies were printed each month. During the remander of the year 375 Copies each month, - making a total of 4,875 Copies containing 19,500 pages.

An elementary Arithmetic in Tamul, containing 92 pages in an edition of 1,000 Copies has been published. Also an Elementary Geography in Tamul edition, 1000. Pages 40. The total number of Volumes 2,000.- of pages, 132,000.

Report on the Depository,

Shows that the total number of Tamul Books issued from the Depository in 1864 -- is _____ 4559

Of which Sold _____ 1232

And that the whole distribution of books from the Depository within the year is _____ 5,000

Of which Sold _____ 1.479

By order of the Mission
Levi Spaulding

Rev. R. Anderson D.D.
Cor. Sec. of A.B.C.F.M.

Oodooville Jan. 27 1865

Rev & Dear Sir,

As my calculation for paper exceeds what is needed for the annual Letter, I venture to add a few statistics in reference to the Oodooville Female Boarding School, which has now been in operation forty years. As a

a Mission agency these facts speak for themselves, and may not be altogether uninteresting to some of our friends, and especially to those whose names are among us as "household words" and whose prayers, & tears, and contributions with the Holy Spirits special favor have made it what these results indicate.

Children admitted to the O.F.B. School from the different Stations from 1824 to 1864 40 years	Whole number	No. Churchmembers	not "	Died in good standing	Died under Censure	Excommunicated	Dieck not Churchmembers	No. of Churchmembers in good standing	Now in school Dec 31. 1864	Graduated, minus any repentances	
Tillipally	73	60	13	17	1	3	2	39	7		The Table shows the number received from each Station within 40 years, and the results as seen in the headings. All but a small fraction have been married to educated young men who are now Native Pastors, Nat. Preachers, Catechists, Village School Teachers, Eng. School Teachers for Missionaries, & for Government, Oeligers, Moodeliers, writers in Cutcherry & Courts, Shroffs in Cutcheries & Banks, Engineers, Lawyers,
Batticotta	47	31	16	5	0	2	0	24	11		
Oodooville	96	51	24	8	1	3	3	39	15		
Manepy	84	60	24	9	1	9	4	41	7		
Panditerripo	35	25	10	6	0	3	1	16	4		
Chavagacherry	11	8	3	0	1	2	0	5	2		
Varany	10	9	1	4	0	0	1	5	2		
Oodopetty	10	5	5	1	0	0	0	4	4		
Islands	10	7	3	0	0	0	1	7			
Jaffna	10	5	5	1	0	0	1	4			
Nellore	14	8	6	1	0	0	1	6			
Copay	9	7	2	1	0	0	"	6			
Continent	5	5	0	0	0	0	"	5			
	394	281	113	53	4	22	15	202	50	344	

Baptized children of these parents about 550.

they marked well guise effect

Doctors, Editors, Bookmakers, Printers, overseers of roads, Coffee & Cocoanut Estates, farmers & servants. &c. They are now scattered not only in this District, but in various parts of the Island & on the Continent. For an example Employed in the Church Mission At Chundicully 5 + Nellore 5 + Kokooville 4 + Copay 3 + Wannerpony 3 + Jaffna town 1 + Madras 2 + Kandy 2 + & Nâvatcooly 1 = in all 26 // In service of Ch. Miss.n — 26
In the service of the Wesleyan (have been or are) — 19
Gone to the continent (Madras Madura Negapatam &c) 20
Most of them have Christian husbands, and with few exceptions have greatly assisted to make their husband worthy of respect & christian confidence.

When I look round on these mothers, & children & grandchildren, and remember when we found their grandmothers forty years ago I praise the Lord for sparing us to see so great salvation. Then again the thought comes over me "What are these among so many" - The lifeboat is not full and many thousands are sinking in our sight. O for hands of strength to row. & hearts of sympathy to save ere they perish.

It will be seen, by the following annual footings, that this School, with all its widespreading & blessed influences, has been supported (including board, bedding, clothing, washing and native teachers) at an expense of about one Missionary & his companion. (Less much than English Missionaries are allowed!) = £300, they say

It should also be kept in mind that our buildings & premises are the same as from 1838 to 1846 when we had a 100 and will accommodate 75 as well as 40

this marks will give offence
Better leave them out. S.S.

or 50 and our staff of Cooks & Teachers would be the same, so that additional pupils would only add the cost of board & clothing

Year	No. Pupils	Annual Expense £	s	d	Contr. No. pupils
1824	29	109	9	1	Nursery School by Rev S. H. Asbury
1825		97	16		
1826		125	"	4	
1827		90	4		
1828		94	8	8	
1829		100	1	4	
1830	63	112	16	10	
1831		94	16	3	
1832		120	5	2	
1833	50	168	10	4	
1834		192	6	11	
1835	51	248	18		
1836	75	289	9	3	
1837	75	383	16	6	
1838	100	347	16	7	
1839	90	375	17	8	
1840	100	424	1	8	
1841	100	407	9	6	20
1842	100	400	8	7	20
1843	100	404	14	5	20
1844	92	401	5	4	22
1845	101	348	12	6	
1846	102	431	6	8	
1847	90	414	18		
1848	98	405	14		
1849	93	356	"	9½	
1850	93	420	17	2½	
1851	95	404	5	11¾	
1852	89	278	4	8	

Year	No. pupils	Annual Expense £	s	d	Income from crochet chiefly £	s	d	
1853	85	367	17	3	7	13	9	
1854	82	390	14	9½	14	5	2	
1855	70	344	12	4⅞	15	10	4.4	
1856	60	300	13	5	11	10	7.4	
1857	46	291	15	6	16	3	8.4	
1858	42	267	19	11⅜	10	1	7⅝	not sure
1859	41	240	15	6	16	3	8.4	
1860	45	247	11	9½	6	"	11.	
1861	42	246	4	10⅝	7	"	"	
1862	44	274	7	1.⅝	15	19	2	
1863	44	264	18	5½	16	5	10.4	
1864	48	253 about	12	1.5	25	"	"	
1865								

Income from crochet since that month from crochet work:

1	16	0
4	18	9

The average expense annually for a pupil may be about £5. Since that we may call it £6.

It should be kept in mind that the Principal of this School (whether Winslow, Whittelsey, or Spaulding) was never a teacher, if we may except about one month of Mr Whittelsey, & then only 1 hour a day. The Police, Pastor, & Preacher's duties have been his.

Yet a little Space left.

Dec. 31. 1861 I sent the statistics of the Church at Oodooville, showing the number of admissions every five (5) years – and amounting in all to ——— 326.
I also wrote a few words of explanation and added some local facts. All the facts & questions in that Letter, (& in every one I have written since,) are as important now, & as emphatic now, as then, – and the policy of neglecting education from village schools upward to Dartmouth College has left thousands and thousands (as seen by that Letter Dec 31. 1861) to perish and still continues to leave them

I now add to the Statistics of Dec 31 1861 the number since admitted.

The whole numbe admitted on faith in Jesus Christ up to that date – was 326 Since that 30 have been added · 356
Then the members in the church was ——— 99
after deducting – those recommended to other churches – died – & excommunicated –
Now after the same deductions ——— 120
These thirty (30) who have been within these years added to our church are (with one exception) from our boarding Schools. (!)
"The entrance of thy word giveth light."

You thus see at once all of Oodooville, – While I praise the Lord for his goodness – sing praises & give thanks – I say In view of both here & there, "How hath the Lord covered the daughter of Zion with a cloud in his anger" – and so I remain on the wall calling out –
"Watchman, what of the night?"

as ever
Levi Spaulding

Report of the American Ceylon Mission for 1865.

We record with gratitude the continued goodness of the Lord to us and to the community among whom we dwell. A general idea of the state of our churches can be gained from the tabular view. see page 15.

In addition to this, some items of interest gathered from the Reports of the Several Missionaries and Pastors may be given.

At Tillipally. the defection of the Native Pastor has thrown a blight upon the church.

At Batticotta. of the six received to the church, three are members of the Training School; one of the English School at the Station; one a man advanced in years, father of one of our Catechists - one an unmarried female, who with little previous instruction, has made gratifying progress in Christian knowledge. There are others, who in their general character and conduct, seem to be Christians, but lack yet courage to make a public profession of faith in Christ. The disgrace of partaking of the same cup, as some considered lower in caste, appears to be the ground of opposition in some cases.

The observance of the Sabbath, is here one of the most satisfactory tests of Christian Character, and often that, in which those who fall away, first yeild to temptation.

Panditeripo. One of those received to the church, is a blind man educated in the Mission Seminary.

Codoville. Three have died in the year - they were all cases of marked interest

Manepy. of those received on profession of faith, one was a very old man long acquainted with the Missionaries

for 1864.
Rec'd. April 8. 1865.
Ack'd Aug 3, 1865

Although very ignorant, he has two ideas fixed deeply; one, that he is a sinner needing a Savior - the other: that Christ is the only One who can save him. Another one is a member of the Wesleyan school in the Town of Joffna and another, is a young man, whose wife was already a member of the Church. The Lord's Supper has been observed four times, the Navali church uniting with us once.

Chavagacherry. The members of the church, have mostly dwelt together in harmony - Of the ten or twelve inquirers, one has been added to the Church, and two more are ready to be received at the next communion.

Odoopitty. The man admitted by profession, is in middle age, with a family. He had been a regular attendant on Sunday services, for about two years and gave very satisfactory evidence of a changed heart. He chose for his baptismal name, Daniel, because his attention had been first arrested, by a discourse setting forth Daniel's trials and triumphs. Four others ask admission, but it is deemed best to delay and let them more fully approve themselves the friends of Christ. At the four communions in the year, the Members from the outstations have been present.

Karadive. One member has endured much persecution, even to the loss of property - a promising inquirer, in disregard of Astrology, had his house thatched on an ill-starred day. It afterwards burnt down. He said, God had done him evil

and so left attending church; and requested the discontinuance of meetings held in his house.

Valany. Two or three have absented themselves from Public worship. There is growing hope of the accession of two or three inquirers.

Navaly. One woman a suspended member died suddenly giving no satisfactory evidence of preparedness. Three were suspended from the church for contracting heathen marriage. The Lord's Supper was observed three times in the year.

Sunday Schools.

Tillipally. The Sunday school has been continued, but with no other, than the general influence, of stated christian teaching.

Patticotta. The Sunday school has been maintained with the usual attendance and interest.

Panditeripo. The Sunday school has been better attended than usual owing to greater effort to sustain it.

Oodooville. The Sunday school has been held at the Station, one at Alavetty and one before service at Elaly.

Manepy The Sunday School has increased in number and in interest. The average attendance has been 114, of whom 35, were from the English Schools.

Chavagacherry. The Sunday School is held immediately after the public worship. It is far from what could be wished, but the best practicable under the circum=

stances.

Codoopitty. The Sunday School has been held in three places, before ~~the~~ Public Worship, with an average attendance of 170 in all. At the Station, the children have gone in Bible History from the Creation to the Departure of the Israelites from Egypt.

Karadive. The Sunday Schools meet regularly in three different places. The whole number averaging 114. About eighty meet to study the Scripture Question Book in the Chapel; twenty two study the "Sweet Savor of Divine truth" at Pangody; thirteen study Scripture Primer in an English School.

Navaly. The Sunday school is held immediately after service. There has been an attendance of over one hundred, of whom nearly half, are members of the English School.

Contributions.

The condition of the Church in this particular, may be learned from the Tabular View. see page 15.

Patticotta. Though the contributions appear less than last year; the amount is really equal; the lesser sum named, being due to a different manner of reporting.

Panditeripo. The Contributions of the Church are a little in advance of the previous year.

Codooville. Contributions on the Sabbath, though very small, have been more than enough to meet the expense of Communions and the care of the Church.

Manepy. The Contributions show an increase of over £2—0—0. on the amount given last year.

Chavazacherry. Most of the members have been regular in contributing to benevolent objects - Some have given liberally according to their means.

Todoopitty. The collections amount to about the same as last year - about £38. have been secured for the church building fund, one third of it from friends in America by Dr. Lord.

Girls' Boarding School.

This year; there has been no first class in the institution. The absence of girls of some maturity, has made the care of the school more difficult. Though some few seem prepared to unite with the church, none have been received this year. The religious state of the school is very encouraging. The Committee remark, it is gratifying to witness an increasing familiarity in the classes, with Bible History and Doctrine, and also with the Maps. Of these latter, a good supply of recent make, are greatly needed. The number of pupils in the school is fifty. of these, twenty four are children of parents both christian; five of Mothers ~~are~~ only christian, and five of Fathers only christian. Sixteen are children of parents both heathen.

Theological & Training Institution.

The whole number of pupils is thirty one; of whom three are children of christian parents. Thirteen are members of the church. The Committee speak encouragingly as to the progress of the scholars. They notice considerable improvement as to the naturalness of tone and manner in reading;

A short time each morning, is given to Gymnastic exercises and promises great benefit to the young men. The teachers manifest great animation in conducting the examinations which were all well sustained.

Medical Department.

The number of Patients, registered at the station Dispensary for the year, is 1092. The number in Town for the same period is 6617. of whom 341 were Indoor Patients. The Medical class have completed the study of Anatomy, Materia Medica, Physiology and Chemistry and have commenced the study of Surgery, using a full manuscript work, prepared and furnished by a graduate of the Mission Seminary. The process of familiarizing the Medical Text Books advances steadily. The class numbers eleven, of whom four are members of the church; four are heads of families; five understand English pretty well. The committee remark, that the indications of progress are encouraging and the interest of the students, evidently on the increase.

Village Schools.

See the Tabular View. page 16.

In addition to the information afforded by this table it may be said, on the whole there is some progress, but this is not so apparent because of the frequent change of the pupils. The teachers were classified according to merit and the measure has roused to improvement some who were put in the lowest grade. The recent introduction of writing on slys, lessons in Arithmetic, Grammar and

sentences from dictation, has produced good results. The older boys in some of the schools, have been required to write compositions. There needs more attention to daily drill in reading and it is proposed to put this recitation first instead of last in the schedules. The number of girls in the schools, is sixty less than the year previous. There are 1429 Heathen schools in the field; also 10 Romish Schools; 16 independant ~~school~~ English schools, in which last are 587 boys.

Congregations.

In addition to the facts presented in the statistical table on page 16 a few remarks may be given.

Patticotta. The regular religious services have been maintained, with the usual attendance and interest at the station and ~~out~~ outstations. The heathen occasionally come into the Sabbath service at the outstations, but very rarely to the station church. They come out well at the evening meetings, at the school Bangalows and private houses.

Panditeripo. The average attendance at the Sabbath services, has been good, but the female prayer meeting has been poorly attended.

Odooville. Including 50 adults, 150 village school children and youth and 50 Boarding scholars, our congregations on the Sabbath, have averaged about 250.

Immediately after the public service, some church members together with a few lads, meet in Bible class. The women at the same time meet in the house for a Bible Lesson

The little girls assemble in the Missionary's study and recite hymns and sing a few verses; after which two of the older ones lead in prayer. Their prayers are generally interesting and often instructive.

Manepy. The sabbath services have been continued regularly. The average attendance has been twenty eight adults and 97 children. After-noon meetings have been held every Sunday at three of the neighboxxring villages. One of them at the house of the Udiyar or headman of the village. This man openly avows his belief in Christianity though he does not give satisfactory evidence of a change of heart. The Friday afternoon meetings have been well sustained; the average attendance being twenty adults. Most of the workmen from the adjacent Bindery and Printing office come to the meetings, which are conducted as a Bible class led in turn by the more prominent members of the church.

Chavagacherry. Public worship has been maintained in seven places on the Sabbath. a series of Eight Bible meetings has been held, all of which were well attended.

Codoopitty. Besides the regular weekly services indicated in the Tabular view, there have been held forty two evening meetings, the average attendance at which, was twenty five; of whom two thirds were adults.

Karadive. Sunday afternoons a meeting has been regularly held in a village school which is supported by x graduates of the Training school.

some months ago, many came to the meeting; but through fear of reproach, the number has declined. The teacher of this school has asked admission to the Church.

Valany. This is occupied by the Native Evangelical Society, who sustain two catechists and two schools.

Navaly. The regular meetings have been continued as heretofore. The week day meetings have been very poorly attended. The Sabbath attendance has been more regular.

Assistants.

Tellipally. One catechist has laboured here, living at a distance of two miles from the station.

Batticotta. The native Assistants have apparently been faithful in the efforts to supply the lack of foreign missionary labor alike in the Sabbath services, in the village chapels and bangalows, and in holding meetings among the heathen, as well as in visiting them at their homes and places of labor.

Panditeripo. Two men have been employed. They speak encouragingly of their labors. They meet with some opposition from the many Romanists near by, but the children of even some of these opposers attend the mission school.

Oodooville. One preacher employed, occupying the outstation of Alavetti. He has devoted his time chiefly to visiting church members and in=

quirers at their homes - and also the sick. He has been cordialy received even by the heathen.

Manepoy. One catechist has been employed in the north part of the field. The South part is in charge of the Pastor at Navali. The catechist has visited 1172 houses. The aged catechist Rathiramar has performed some labor in the South part of the parish.

Chavagacherry. One pastor at the station and three catechists at the Out Stations have been employed. One of these catechists visited many houses and conversed with 1100 persons. He held thirty six occasional meetings; these as well as most of the Sabbath afternoon meetings, were held in heathen private school-Bangalows. The meetings though small, were quiet and attentive. He was kindly received by the people in his visits. Another speaks of holding sixteen moonlight meetings. The attendance at these was small but the attention good. He speaks of the people in-mediately in the neighborhood as being immoral and drinking - and remarks, that God has been pleased to make them one tenth better within three years, and this good change is a surprise to many. Another speaks of five persons with whom he has repeated and lengthened conversations and concerning whom he has good hope of their conversion - also of a Romish Washerman and Hindu Weaver who seem to have special interest. He is encouraged by the interest and attendance

at evening meetings and speaks of some larger school boys who manifested a degree of spiritual concern. He visited on an average, thirty five houses each month.

Odlapitty. A native pastor and two catechists are employed here. The pastor labors in the north part of the field. He finds the people wealthy and much given to superstitious practices. He finds some things to encourage. One trader convinced of the truth of christianity, came for a while regularly to the Sabbath services. Though he has now ceased attendance, he still speaks in favor of the truth. The self styled Incarnation of Duga though received at first with much pomp and reverence has been driven out with many threatenings and in disgrace. Another man who had long known of christ, never felt his need of a Savior till recently he is now in poor health and sees himself justly afflicted and declares his trust only in the true Savior. Near the station the Native Pastor's wife meets a few women on Sunday afternoons, some of them have left off their heathen marks. One of the catechists speaks of two inquirers who exhibit very hopeful signs of conversion. Brahmins and priests are less revered than formerly. The feast at the village was comparatively disregarded this year. The other catechist mentions the case of a woman who seems a real

inquirers after truth and speaks of the need of increased effort, to reach many who live as yet ignorant of saving truth.

Karadive. One catechist is employed. he is a young but intelligent and devoted man. He finds, though the people at first listen favorably, they at subsequent visits oppose. Some fling back the faults of professing Christians and argue as if all were alike bad.

Valany. Two catechists employed. One of them speaks of increasing hope concerning two or three individuals and rejoices in many things encouraging.

The Assistants have been classed and put upon a course of study. They have been examined twice this year. In these examinations, they manifest interest and previous acquaintance with their lessons. The Sermons and Essays of the first-class seem to have been carefully prepared. The beneficial influence of the course adopted ~~Lamis~~ growingly evidenced.

Colportage, Book and Tract Distribution.

Tellipally. The distribution of Books is small.

Panditeripo. The number of Tamil books sold is greater than for any previous year recently.

Codooville. The Native Pastor at Alavetty says a large number of tracts distributed, have been thankfully received and

read by some with apparent interest. One catechist speaks of visiting the people from house to house to read and distribute tracts and Portions of the Bible. He says, though there are opposers, yet the people in general, show a desire for the Gospel.

Manepy. The catechist reports the distribution of 317 tracts & the sale of 9 Scripture portions. The aged catechist in the South villages has distributed a large number of tracts.

Chavagacherry. The Colporter having been sick the greater part of the year, has done much less than usual. One catechist gave 1200 tracts and 60 Bible portions. He finds these gifts read and preserved. Another says, there are a few who receive tracts and read them regularly. These I see and converse with occasionally. Another reports, about 250 Tracts given and 8 Scripture portions also five Scripture portions sold. By some, the tracts are carefully kept and read.

Odoopitty. There have been given, Tracts 170, Scripture Portions 2, and sold 7 English Testaments, 84 Scripture portions, 386 tracts and 350 Calendars. The Assistants spent two days at Point-Pedro & distributed freely there also. The success in selling tracts and the demand for school books and the readiness to pay for them is encouraging.

Karadive. There were distributed gratis 1 Bible 4 Scripture portions, 50 Tracts.

Valany. The gratuitous distribution of printed matter has been as follows. Six Scripture portions, 200. Tracts.

Navaly. There were given 2 Bibles, 101 Scripture portions and 687 tracts. Sold 1 Testament 11 Scripture portions and 3. Tracts.

Publications

There have been 675 copies of the semi monthly vernacular Newspaper issued. With this each month, an extra containing Missionary Intelligence has appeared. The balance to debit

of the Mission on this publication is £26-18-8. In proportion to its expense, it is one of the most efficient local agencies for good. An edition of 375 of the "Child's friend" a monthly sheet in Tamil, has been published. This is sustained by subscriptions and donations. Other publications are, 3000 of the "Third Tamil Instructor," 72 pages. 3000 of the Tract "Brazen Serpent" 8 pages. 1000 of the tract "Honesty the Best Policy" 18 pages in colored cover. 750 of the Pastoral letter. 21 pages. These are now in press, the second part of the Geography in Tamil and second part of the Arithmetic in Tamil.

Book Depository.

There have been distributed gratis from the Depository in the year, of books religious and secular 5631. Sold 1315. of Maps, Charts, Cards &c there have been given 195. sold 229. There have been given of Bibles and Testaments 55. do. sold 4. Of Scripture portions given 4566, Sold 68. Those distributed gratis, are sent to the several stations for use in schools and in other departments of Missionary work. Thus briefly and without gloss, we present the state of the Mission. We ask the sympathy and prayers of those who love the Savior; that he will ere-long revive us; turn our ploughing to reaping and our prayers to praise.

For the Mission.

Samuel T. Green

Jaffna Ceylon
17. March 1866

Churches of the American Ceylon Mission 1865.

	No of Members 1st Jany/65	Suspended. x	Received on Profession. 1	Baptized in infancy.	Received on Certificate 2	Dismissed 3	Excommunicated 4	Died 5	No of Members 31st Dec 65 6	Suspended in the year	Under Suspension. Dec 65.	Resident Members	Non Resident	Adults baptized in 65	Children baptized in 1865	Children died.	Baptized Children and Adherents not in Church.	of whom Communicants	No Communicants	Marriages.	of which one or both Communicants.
Tillipally.	M 16 F 22	3	0	0	1	3	2	1	M 18 F 20	1	3	M 11 F 18	4	0	1	0	M 25 F 24	7	42	1	1
Batticotta.	M 78 F 45	8	6	0	8	9	0	1	M 78 F 49	1	9	101	26	6	7	3	M 64 F 65	M 11 F 18	90	3	2
Panditeripo	M 20 F 19	5	3	3	4	3	0	1	M 23 F 19	1	3	38	4	0	1	0	M 30 F 24	M 4 F 4	46	2	2
Codooville.	M 48 F 82	1	3	0	4	8	0	4	M 49 F 76	2	3	M 42 F 68	M 7 F 8	3	14	1	M 86 F 71	M 10 F 23	M 76 F 48		
Manepy.	M 16 F 10	2	3	0	5	0	1	0	M 19 F 14	2	2	31	2	3	3	0	M 20 F 24	M 1 F 5	M 19 F 19	1	1
Charagachery	M 21 F 19	0	1	0	3	4	0	0	M 21 F 19	0	0	36	4	1	4	0	M 21 F 26	M 0 F 8	M 21 F 18	2	2
Codoopitty.	M 12 F 5	0	1	0	5	0	0	0	M 15 F 8	0	0	20	3	1	2	0	M 10 F 10	M 2 F 2	M 8 F 8	1	
Karadive.	M 10 F 4	2	0	0	1	0	0	1	M 11 F 3	1	3	8	6	0	0	0	M 7 F 5	M 1	M 6 F 5	0	
Valany.	M 8 F 7	1	0	0	0	3	0	0	M 6 F 6	0	1	9	3	0	0	0	M 6 F 5	M 4	M 2 F 7	0	
Naraly.	M 17 F 17	1	1	0	2	2	0	1	M 18 F 16	3	4	28	6	1	6	2	M 25 F 35	M 5 F 6	49	0	

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Contributions for 1865.

	Stated Preaching			Care of Church			Evangelical Society			Support of Schools			Communions			Youths Christian Association			Church Poor			Miscellaneous		
	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d
Tillipally				1	4	2½	3	13	5¼										1	6	9			
Batticotta	2	0	7	5	19	9½	15	1	5½	13	17	8⅜		14	3½					11	10	3	8	4½
Panditeripo					8	10	3	11	11½	2	18	2											6	0
Codooville				1	2	9	1	2	6				8	9⅞		5	2	0	2	19	7¾	1	15	0
Manepy		6	1		15	8½	6	13	0⅝		8	9½	2	6⅛						19	9¼			
Charagachery	2	4	10		15	10½	3	13	8¾				18	4¾						14	10½			
Codoopitty		6	1		9	8	1	18	1	1	0	0		2	4							1	12	1
Karadive		5	3¼		4	1¼		15	6					1	10⅜					8	10			
Naraly.	1	15	5¾		13	9	4	16	6¼		7	11		5	1¾					13	4			
	6	19	1	11	14	8	50	19	10	18	12	6½	2	16	3½	5	2	0	9	1	3½	7	1	5½

Congregations

Stations	No. of Places	No. of Services weekly	Sunday forenoon				Sunday afternoon				Week Days.				Assistants
			Men	Women	Children	Total	Men	Women	Children	Total	Men	Women	Children	Total	
Villipally	2	3	14	9	92	115	6	3	5	14	6	3	0	9	
Batticotta	9	13	93	30	260	383	54	17	210	281	61	17	96	174	
Panditeripo	2	5	24	12	60	96	10	5	22	37	7	6	20	33	
Codoville.															
Manepy	4	5	22	6	97	125	12½	0	56½	69	18	2	0	20	
Chavagacherry	7	8	32	16	59	107	30	10	69	109	3	4	8	15	
Codoopitty	10	14	30	11	167	208	49	20	75	144	27	17	16	60	
Karadive	4	5	9	1	100	110	9	3	90	102	9	4	8	21	
Valany	4	5	8	4	40	52	14	6	21	41	6	2	15	23	
Navaly.	4	4	12	8	107	127	8½	1	85	94½					
						1323									

Village Schools.

	No of Schools	No of Teachers Christians.	Monthly Salaries £	s	d	Number of Pupils B	G	Total.
Villipally	5	5	3	10	0	92	19	111
Batticotta	11	10	6	7	0	216	74	290
Panditeripo	4	4	2	2	0	79	18	97
Codoville	8		4	17	8	228	64	292
Manepay	5	4	3	4	0	137	60	197
Chavagacherry	7	7	4	4	0	135	47	182
Codoopitty	8	7	4	3	0	200	67	267
	48					1087	349	1436

for 1866.
Rec'd. June 13. 1866.
Chas. Hoisington

Rev. A. G. Clark. D.D.-

Rev. and Dear Sir:-

The present year is the fiftieth of the existence of the American Ceylon Mission.- The year has been fruitful of some events which have made our work one of peculiar trial.-

A drouth of great extent and consequent scarcity of food has prevailed.-

And now at the close of the year that fearful pestilence the cholera is prevailing and burying thousands of its victims to the grave.-

The land is filled with mourning and it may almost be said as it was long since, "there is not a house where there is not one dead".-

As yet but few of our church members have fallen victims, but it daily and hourly seems as if "there is but a step between us and death".-

Our schools are for the most part closed and our Sabbath congregations are in some places broken up or very small.- The hand of God is heavy

upon the people.— We have however great reason for gratitude that our Mission families have been thus far mercifully preserved from the pestilence.—

The year commenced with five ordained Missionaries, one Missionary Physician and seven Assistant Female Missionaries residing at five stations, all of whom are now in their places.—

Two stations have no resident Missionary but are superintended by those residing at other stations.

In January Mr Quick having found it necessary on account of the illness of two members of his family to seek a change for them, with the concurrence of the Mission took them to the Pulney Mountains on the Continent of India.— After an absence of seven months they all returned much benefitted by the change to the cool air of the mountains.— This absence of one family of the Mission threw upon

others already burdened an extra amount of labor.—

In reviewing the labors of this year we will speak first of the churches.— They are represented by the following table.—

Missionaries	Native Pastors	Churches	Communicants Jan 1st. 1866 Male	Female	Total	Dec 31st. 1866 Male	Female	Total	Admission by Profession	Admission by Certificate	Dismission to other Churches	Suspended	Excommunicated	Died	Resident Members	Non Resident Members	Marriages	B.	S.	D.
N. N. Howlan	—	Batticotta	78	49	127	78	49	127	4	1	1	10	1	3	93	34	2	65	16	8 3/4
—	T. P. Hunt	Chavagacherry	21	19	40	23	19	42	3	1	"	"	"	1	38	4	1	10	"	2 3/4
E. P. Hastings	—	Manepy	19	14	33	18	13	31	"	"	"	2	"	2	25	6	1	10	16	" 3/4
—	F. Asbury	Navaly	18	16	34	18	16	34	"	"	"	4	"	"	28	6	2	7	4	7 1/8
J. C. Smith	D. Sticker	Oodoopitty	15	8	23	14	8	22	"	"	"	"	"	1	20	2	"	5	"	7 1/2
L. Spaulding	—	Oodooville	49	76	125	46	86	132	12	"	"	1	2	4	117	15	1	17	14	2 1/2
J. Quick	—	Panditeripo	23	19	42	23	17	40	"	"	"	3	"	2	32	8	"	4	16	10 1/4
J. Quick	—	Tillepally	13	20	33	12	18	30	"	"	"	1	1	2	27	3	"	3	11	8 1/2
N. N. Howlan	—	Valeng	6	4	10	7	5	12	"	2	"	1	"	"	11	1	"	1	14	4
N. N. Howlan	—	Karadive	10	3	13	11	3	14	"	"	"	5	"	"	8	6	"	1	6	5 5/8
Totals			252	228	480	250	234	484	19	4	1	27 +	4	15 +	399	85	7	120	17	2 5/8 +

It will thus be seen that the number of our church members is four more at the close than at the commencement of the year, for although nineteen are reported as having been received on profession of faith in Christ and four by certificate, fifteen deaths and four excommunications are reported.— In our reports of church members, only those who have been admitted to the full communion of the church are included.— Were our baptized children and candidates and interested persons brought into the account the number would be much larger.— The contributions are those of the Native church and congregations only.—

A few extracts from the reports of the stations will show the state of the churches as viewed by those who have the care of them.—

Batticotta. The Missionary says, "Though the church has not increased in numbers this year, yet it has appearantly gained in strength and independance.—

The want of Missionary strength has thrown more responsibility upon the members, and they have met it well.-

The evening meetings among the people have been almost entirely sustained by them and the reports from their meetings have been encouraging.

At the Annual Meeting of the church at the close of the year it was voted to have a Native Pastor of the church, and that the church assume his entire support.- A committee was chosen to make the necessary arrangement for the purpose.- It was also voted to form a christian congregation to embrace those who are ready to renounce heathenism and walk according to christian rule contributing regularly for the support of the gospel.-

Chavagachery.- The report says, The work has gone on quietly and there are some signs of interest and several candidates for admission to the church.-

For several years past the membership has been changing from temporary

residents to native born, and inhabitants of the field.- Of the forty two now in its connection about three fourths of the number may be properly said to be inhabitants of the field, while exactly half have no pecuniary connection with the Mission, neither they nor those who support them.- There are six or seven who are waiting for admission, some of whom give full proof of having passed during this year from death unto life."-

Manepy.- There is nothing in the state of the people at this station which at the present time looks very hopeful in respect to the prospects of christianity.-

The mass of the people seem to listen to the Truth with perfect indifference.-

Since the cholera broke out there appears to be a revival of heathenism.- More attend the temples daily and additional ceremonies are performed for the purpose of warding off the cholera.- A new feature in the ceremonies at this time is the firing of cannon-

This has not been practised in the temples in Manepy before that I am aware of.- The building up of the temple opposite the church still progresses and considerable effort has been made during the year to place it under more efficient superintendance.-

Our hearts are saddened at the close of the year by the ravages of cholera around us.- Daily some are passing beyond the reach of mercy but the living seem not to lay it to heart.- God's judgements appearantly only harden their hearts and make them more insensible to their lost condition and their need of a Saviour.-

Navaly. The Native Pastor reports, "During the former part of the year the evangelical work went on hopefully.- The divine services were attended more regularly than formerly.- In three different places meetings are conducted on the Lord's day.- Two services among the Pallars, Pariahs and Fishers.- People are more ready to hear the truth.- We had

a cordial reception from many who were formerly indifferent or opposed us.- Some seek shelter under christian houses saying it would be better to hear your Books read than to be in our houses idle and afraid.- I witnessed in a christian house several men and women listening to the Scriptures read by a heathen man.-

I am sure that christianity is making progress amongst the inhabitants of this village.- We have various appearant signs that the leaven is working.-

The services on the Sabbath and other meetings and labors for heathens have been much interrupted on account of the prevalence of cholera, and famine during the past three months.- The cholera still continues.- Every day several are taken sick.- Not less than a hundred in this village have been already swept into eternity.- All the people are much alarmed.-

The Roman Catholics often bring their Priests to drive the cholera from their midst.- With his crucifix he cries "O devil", meaning the cholera "go among

the heathen.- One is reminded of David's prayer, "Pour out thy wrath upon the heathen that have not known thee and upon the kingdoms that have not called upon thy name.-

There are several candidates for church membership, some of whom are absent in distant places on account of cholera.- We hope all will return in a short time.- Ocdoopitty. The number of enquirers has not increased.- One who manifested some interest last year has turned back and seems to care for none of these things.- None have been admitted to the church.- They stand in much the same position as last year, showing no marked progress in knowledge or evidence of having been changed in heart and life.- On the week of prayer in January we held a morning prayer meeting at the station every day and in the afternoon we held meetings at the station and the out-stations where we have regular weekly religious services.- All seemed much to enjoy these privileges but there

were no marked results either among the christians or in their influence among the heathen.-

Codoville. Within the year twelve persons have been received to the church of whom only three were baptized in infancy, and only one uneducated.- There have been no marked influences of the Holy Spirit within the year.- The week of prayer was a pleasant and profitable season.-

Panditeripo. The Missionary in charge has been absent for about seven months of the year.- Just at the close of the year almost all labors in the schools and in the villages are suspended on account of the prevalence of cholera.- There is much to be deplored in the short-comings in duty of some of the church members, but it is to be hoped that the afflictive dispensations which God is now sending upon us may lead his children to more humility and to more earnest and serious labor for the salvation of souls.-

Lillepally.- The state of the church is a sad one.- The members seem to be much discouraged and do not work efficiently.- The Missionary in charge says, "I attribute much of the present discouragement of the church to the want of a faithful pious pastor or catechist who shall reside at the centre and make his presence known and felt among the people".-

Valeny. The report says, "It may be said of Valeny church members that they have grown in grace by the mercy of God.-

It is to be regretted that some christians have generally neglected divine worship and have kept themselves away from the house of God on the Sabbath.

Though we sometime rejoice that the light of the gospel is shining among the heathen in Valeny and other villages, yet at other times we are discouraged concerning them.-

Karadive. This church is at present without a Native Pastor but a catechist resides there and labors among the people.-

He reports some things of interest.—
It will thus be seen that while at some of our stations our labors seem to be in vain and we have reason to lament the lukewarmness of our church members, at other places there is encouragement and reason to hope that our labors are not in vain.—

Of our Native Agency—

I. Native Pastors.—

Of these there are at present three, F. Asbury, T. P. Hunt, and D. Stickney.— Two only have the sole charge of a church.— D. Stickney resides at Ooloopitty and labors in the field rendering effective aid to the Missionary and the little church there.— T. P. Hunt lives and labors as hitherto at Chavagachery and F. Asbury at Navaly.—

II. Native Preachers.

These now number five.— A. Niles remains as hitherto at Batticotta, and M Welch at Allaverty.— Three persons— A. Ankitell, A. Bryant and B. Rice were examined and licensed by the Mission

in April.- They are men of promise and we hope of true piety.- It is hoped that B. Rice will be called to the pastorate of the Batticotta Church.- This will take him from the Training School where his aid is needed, but we desire as fast as practicable to have churches formed and pastors placed over them for their spiritual guidance and growth.-

It is also hoped that the other two will soon be placed over other churches as pastors.-

III. Catechists.-

The number of these is eighteen and they are located as follows. In the Batticotta field seven.- This includes two who are supported by the funds of the Jaffna Native Evangelical Society.- At Chavagacherry two, At Manepy one, At Codoopitty three, At Codoville two, At Panditeripo two, and at Tillepally one.-

IV.

Village Vernacular School Teachers and Schools

From the report of the Committee on these schools we find that the number

is fifty seven.-

The whole number of boys in the school is 1661-

The whole number of girls in the school - 926

Of these recited full lessons. Boys - 749

— — — — — — — — — — Girls - 388

Able to read - Boys 488. Girls 113 - — 601 -

Some of these schools are doing well and the teachers deserve credit for the efforts put forth by them.- Some of them are not worth keeping up and the teachers ought to give place to more efficient men who will enter upon the work with more vigor and energy-

The instruction of Native Assistants and Teachers has been carried on as usual but owing to the prevalence of cholera the second public examination was omitted.- The first examination was held on the 12th of June and there were present fifty four.- It is thought that this plan of two public examinations of the lessons given is a stimulus to the Native Assistants to prepare themselves for it, and that the result is good.-

V. C. F. B. School.—

The number of pupils in the school is forty seven, and they are arranged into four classes.— The Committee on the school reports, "While there is much that is gratifying in the manner of conducting the establishment, they feel a desire that the teachers be encouraged to consult the little work on Teaching as a science, prepared by the Christian Vernacular Education Society, confident that they may there find valuable hints towards rendering their endeavors both more effective and less laborious.—

There has been considerable sickness in the school, but though death has reigned all around the members of the school have with a single exception been mercifully spared."—

VI. Training and Theological School.—

At the close of the year there were twenty three pupils in the Institution.— Of these nine are members of the church six of whom are in the first class.—

There are no sons of christians con-

nected with the Institution.- The instruction given only in the Vernacular is evidently not prized by the christian community.- Some seem not to have learned that there is that which is far more desirable for their sons than riches.- The report of the committee on the school says, "The pupils seemed interested in their studies and appeared well in nearly all the branches examined.- They showed an acquaintance with those subjects taught by lectures which was very encouraging".-

The report of the Native Committee on the School says.- "It was gratifying to notice that considerable progress has been made by the pupils on the several subjects pursued and that both the pupils and instructors have on the whole acquitted themselves creditably under the existing circumstances.- In view of the very limited circle of educational text-books in the Vernacular, the Committee could not but appreciate the labors of the

Principal of the school together with those of the Teachers, in the preparation of the subjects taught as well as in the instruction of them.— The selection and arrangement of the subjects of study with reference to the intellectual and moral developement of the minds of the pupils as well as the introduction of a system of bodily exercises calculated to enhance their physical developement deserves the approbation of the Committee, the latter being especially so as it has never hitherto formed a part of the performances in any of the educational institutions in this Province.— The Committee would in conclusion remark that it is a source of gratification to them to see that an education of such a standard and character as was formerly imparted through the medium of the English language can now be successfully attempted through the Vernacular though it was thought by many that such an attempt is incompetent to produce the desired results."—

Colportage.

This department of labor has received considerable attention though performed in a different manner from the usual way.- Instead of having two or three men spend the whole of their time in the work, deputations from different localities have been sent out.-

Some of the Native Pastors together with the catechists and the Missionary in charge of the field have visited nearly the whole of the villages in that region.- In other cases a teacher from the Training School or one of the Native Preachers, and some of the catechists have gone to the adjacent Islands.- The result is as follows.-

Days of labor expended -	488-
Houses visited	5087-
Persons conversed with on the salvation of the soul -	14125
Portions of Scripture sold -	531
Whole Bibles sold	6
New Testaments "	4
Tracts sold	283.

Those engaged in the work seemed pleased with the to them new experience in proclaiming the gospel.-

Publications.-

An edition of 500 copies of the Tamil Arithmetic second part has been issued from the press.- This is a book of 204 pages 16mo.- and designed for use in our Village Schools.- Also an edition of 1000 copies of Tamil Geography second part.- The Young Preacher a small tract of 16 pages 32mo for children, the History of Esther, a tract of 12 pages, and a tract of 20 pages entitled "Hints in Cholera times," besides others, have been published.-

Besides these occasional publications, there has been issued from the press, the Child's Friend, and the Morning Star, the first a monthly periodical, and the second a semi-monthly.-

Respecting the Morning Star the committee on publication says, "It is important that we retain this power for good in christian hands, and as a taste

for reading increases in the community endeavor to supply unexceptionable reading matter.—

An important change in the management of the Printing Office has been effected.— A visit from Mr P. R. Hunt late of the American Mission Press in Madras just previous to his leaving for America aided the Mission in forming and carrying out plans for a thorough and complete change, not only in the management of the Press, but in the character of the firm who conduct it.—

Medical Department.

The Superintendant reports that the affairs of this department have proceeded as usual.— The business books &c of the Dispensary have been brought into the Vernacular and all goes on it is hoped, more than ever an auxiliary to the class.— The number of patients registered for the year is 1235 at the station and 5994 at the F. A. S. Hospital.— The number is less than usual because

of the prevalence of cholera near the premises.-

Conclusion.-

We have reason to be thankful for the abundant mercies bestowed upon us during the year.- And just at its close is this peculiarly true when in the midst of the raging pestilence our Mission families are all spared and so few of our church members taken away.- Again we ask you for help. Send us men to help us reap the harvest which is before us.- We know full well that God can accomplish his great and good designs without us. but we believe that these designs are to be carried out through human instrumentality.- We believe that the church has a part to perform in this work, and she will be coming far short of her duty unless she awakes to a sense not only of her great responsibility but also of her high and glorious privileges.-

In behalf of the Mission
Yours Truly James Quick.

Ceylon Mission 1866-7

Recd July 15. 1867.

a chr ca/ay

Jaffna Ceylon Mar 1868

Rev. N. G. Clark D. D.

Dear Brother

In reporting our work at the close of another year, we have occasion to speak of the goodness of God and His great mercy in keeping all our circle in safety, during the pestilence which was raging at the close of 1866 and bringing us ~~all~~ out of the cloud which then hung over us, and in permitting us, with so little interruption to prosecute the labors of the year. Though some have had extra cares and labors all have found "their strength equal unto their day." We now rejoice to welcome Mr and Mrs. Sanders on their return, hoping that thereby some who have hitherto been over-burdened will be relieved and thus enabled to continue longer in the work than they could, with the same pressure continued. We also rejoice in the accession of one new laborer for the Boarding School to be opened at Oodoopitty.

In giving an account of our labors for the past year it is thought advisable to give the details of the work at each Station that you may get an idea of what is going on in connection with each of the Stations occupied. We shall take them in the order of their first occupancy.

Tillipalla has been without a resident Missionary since the beginning of 1857, with the exception of about one year. Previous to that time it had

been occupied for forty years with scarcely any interruption, and for many years the villages were pervaded by Schools and the labors of the catechists and Missionaries as much, if not more fully than any of our Stations. The population of the field, including a part of Mallagam and Mailitti &c is over 25,000, all within three or four miles of the Station.

The Church now numbers thirty one. For some years past it has been in an unsatisfactory state and has not yet recovered from the evil influences of an acting Native Pastor who had charge for a time. He fell into sin, and was removed from his office and left our Mission service.

Within the past year a Native Preacher has been assigned to the Station and by the blessing of God on his efforts the church is gaining strength and courage, and we hope that ere long the way may be open for the ordaining of a Native Pastor and committing the Church to his care.

The new chapel was opened for worship in August, and since that time the audience on the Sabbath, and the Sabbath School attendance have increased.

Beside the Native Preacher there is one catechist in this field who lives in a village 1½ miles from the Station. They have one service at the Station in the A.M. and alternate in conducting it and each has a meeting in some village in the P.M. in connection with their labors in the villages among the people.

There are Schools in four villages besides the one at the Station, taught by Christian teachers, and they seem to be an improvement upon those of the previous year. The average attendance for the year ~~was~~ is one hundred

and sixteen boys and fifty-six girls // of whom one hundred boys and forty three girls were present at examinations monthly and seventy boys and twenty-seven girls recited full lessons.

A few School books have been sold but it is found to be very difficult to induce the people, who have for so many years received books and tracts freely to purchase portions of Scripture and tracts even when offered at a price far below the cost.

Within the past year the work on the Study and Chapel have been completed and the foundations of the house laid and material to some extent prepared for carrying on the work hoping that the Station may be soon occupied by a Missionary family.

The contributions for benevolent objects amount to £5-4-9½ of which £2-10-4⅜ were for the Native Evangelical Society. Tracts & Portions of Scripture distributed 308

Batticotta was commenced at the same time as Tillippallai and has never been left without at least one Mission family. Sometimes there have been three.

The population including Sanganai and Caradive is about 33,500. Other islands containing about 20,000, are connected with the Station.

The present number in the Church is one hundred and twenty three, of whom twelve were admitted by profession in 1867. Thirty one are non-resident members some of whom aid in the support of their pastor. The number of baptized children of the members of the Chur church is one hundred and twenty eight, of whom thirty-

two are communicants. The amount paid for the support of pastor, care of Church and other expenses was £30—10—2. The Native Evangl. Soc'y & Bible & Tract distribution £24—16—1½. For Schools &c. £6—"—10. In all £61—7—1½

The Missionary in charge gives the following account of the Station work for the past year:- "At the commencement of the year Mission work was interrupted by the continued prevailence of cholera. The Schools were scattered and the regular religious services were thinly attended. The confidence of some of the heathen in their idols seemed to be weakened by the pestilence, but they were not led to repentance. The Christians were led to the promise of God in which they found comfort in the time of fear and danger, and the Psalms committed to memory by both parents and children during those days and nights of terror will continue to be precious to them. After the sickness passed away the schools were gathered again, and appeared to have suffered less than it would be expected considering the number of deaths among the pupils. It is pleasant to hope that perhaps some of the children of the heathen who died may have trusted in the Savior, but we have no such evidence concerning any of them.

There have been fourteen schools sustained during most of the year; eight of them by Mission funds and the rest by funds from different sources. Six of these were schools for girls.

The ordination of a Native Pastor over the Batticotta church and the church assuring his entire support from the first, mark an important era of progress.

during the year. The Church has for several years gradu-
ally gained strength and become less dependent upon
foreign aid. This has been apparent not only in the
Church Committee taking more and more responsibility in
the care of the Church in matters spiritual as well as tem-
poral, but also in their plans and efforts for making
known the Gospel to the heathen community. These ef-
forts have been voluntary and undertaken with a
cheerful earnestness. Though the desirableness of
having a Native Pastor had been brought before them
in previous years they seemed not ready for it. Now
however, it was a movement started and urged on by
themselves, and the result has been in advance of our
expectations. There was a cordial unanimity throughout
the whole movement, which indicated a higher
than human guidance, and since the ordination ~~[illegible]~~
~~[illegible]~~ of the pastor, there has been apparent
an increasing satisfaction and confidence in him on
the part of the Church. His salary has thus far been
paid promptly, without the delay of a day without care or
thought on the part of the pastor. Both the Pastor &
the members seem to rise to meet the responsibilities
assumed beyond expectation. It is instructive as well
as encouraging to see them throwing out new thoughts,
and themselves originating plans of action, which
had in former times been urged upon them with ap-
-parently little or no effect. The Church seems now to
be in a position to gain and increase in strength and
numbers till it become a great power for good in the
land. On the last Sabbath in the year, eleven were

added by profession of faith. It was a ~~precious~~ precious ingathering; and we trust but the begin-ning of many more and greater accessions."

The catechists at the Station have continued unchanged at their several stations during the year, except that Moses was removed from Poongertive at the beginning of the year and stationed at Atchuvaly. His place has not been supplied. The other catechists have gone over occasionally to conduct Sabbath services and labor for two or three days at a time among the people. The labors of Mr. Bryant at Sangani have also been somewhat interrupted by his being called to hear two recitations five days in a week in the Training Institution after the ordination of Mr. Rice. The smaller Islands were visited by one of the Catechists in company with some of the older pupils of the Training School during their September vacation. They were much encouraged by the manner in which their message was received. During the latter part of the year the catechists have labored together in the different villages taking one village at a time, and visiting every house. They have been much interested in this method of labor. Its success will depend much upon the faithfulness with which cases of interest are followed up.

In the Training School a class of six graduated in June. They were all church members. A new class of eighteen members was received, of whom one was a church member and two others have since joined the Church. Seven pupils of the School have united with the Church within the year.

four of them joining the churches at the stations where they live. There has been a good state of religious feelings in the school during the year but nothing marked.

Tracts distributed 645 - Scripture Portions 13. Sold one Bible and Tamil Calenders 300. At Caradive and Valany distributed 225 Tracts and 5 Scripture Portions. Sold 24 tracts.

The Native Pastor alluding to the death of eight church members and three children by cholera in the early part of the year says "We lament for the seperation of these friends from us but hope they are safe and happy in the next world. I was present during the illness of one and heard from her lips the assertion "Christ is my refuge and fortress" and the prayer - "O thou Holy Savior wash my sins through thy blood and lead me to thy Holy Zion."

"Entering upon this work of great responsibility as a Native Pastor I feel myself greatly unequal to the new duties assigned to me I have felt like Moses who said "Who am I that I should go unto Pharoah and that I should bring forth the children of Israel out of Egypt" and like Jeremiah who said "Ah Lord God, behold I cannot speak for I am a child". On accepting this work I have not depended upon my own strength, but upon the strength of Him "that loved us and washed us from our sins in His own blood". I could say with Paul "We have this treasure in earthen vessels that the excellency of the

power may be of God and not of us.") The church which has thus become independent of foreign support is greatly dependent upon the prayers of those churches which were the means of planting it and of all other Evangelical churches in the world. The church and the pastor are made "a spectacle unto the world and to angels and to men". Nothing but the grace of God can sustain and enable us to discharge our respective duties".

Of the twelve admitted during the year "eleven were members of the Christian congregation which contains about sixty members. They are divided into different classes and placed for religious instructions under different individuals"

That the pastor has been supported, to the end of the year by the church as promised and that his salary has been promptly paid is a cause of great thankfulness".

Of the church at Canadine the Missionary in charge says, "During the year a young man who was formerly a zealous heathen was received to the church. His attention was especially awakened during the prevalence of cholera He feared death and often inquired "where shall I go if I die now? This inquiry so troubled him that he requested us to pray for him.

From this time he was changed in his appearance. He left all his heathen practice and was engaged in reading the Bible and prayer. His friends threatened but he stood firm. As he was a doctor the people said that if he become a Christian they would not employ him. But he did not regard their-

threats and publicly declared the reasons that induced him to follow Christ and spoke of the happiness he had found since he began to serve Him. The following is his own account of his conversion. "My father dying when I was ten or twelve years of age, I left school, was disobedient to my mother and caused her so much distress, that I was despised by every one. They reproached me as a worthless boy brought up by a widow. When my mother wept over my perverseness I did not care but went with bad company and at length contrary to her wishes I left home and going to Trincomalie, engaged in coolly work for a living. While there I sent some of my earnings to my mother and then I returned home feeling a desire to learn. I commenced studying by the help of some who attended School. I became much attached to Divinism and was fond of reading the sacred books. I went to Colombo and on my return made a pilgrimage to a sacred place in that region. After this I opposed Christianity and often grieved the Christians by disputing with them and rediculing their religion.

After this I went to Madras and had an opportunity to study native medicine. From thence with the idea of obtaining salvation for my soul I visited more than twenty sacred places in different parts of India and bathed in all the sacred waters but found no satisfaction in any. I soon discovered the cunning tricks of the Brahmins to get my money and though I spent some at first I learned to be careful and kept my money for myself and returned home with great sorrow having suffered much & become sick by my long journies. Nevertheless I told false stories

to those who came to see me about the wonders I had seen in order to excite their surprise. I joined the open opposers of Christianity but my mind was not satisfied for the doctrines of Hinduism seemed to be false. While I was in this state having some dealings with a Christian he one day read to me from the Bible and prayed with me. I then began to search after the truth and found Christ as my only refuge. I prayed and my heart overflowed with joy I clearly perceived that Sivaism is the religion of the devil which will plunge the soul into the depths of hell. For sometime I did not confess Christ for fear of my friends, but as my conscience reproved me and showed me that I was in the path of destruction. I left all heathen rites and ceremonies and embraced Christianity. My friends persecuted me for some time but seeing that I was firm they left me to go in my own way. Now I am the servant of Jesus Christ the Redeemer".

Oodooville Station was first occupied in 1820, on the arrival of the first reinforcement sent to this Mission, and has never been destitute of a resident Missionary save one year when three ladies were connected with the Boarding School.

The Church is now the largest in the Mission, containing one hundred & thirty members, of whom eighteen were admitted within the year, on profession of faith. Nearly two thirds of the whole number are women. One hundred and fifteen are resident members. The number of Baptized Children is one hundred and thirty four, of whom eighteen are communicants.

The amount given for support of Native Pastor and care of Church ——— £5 — " — 4.

Brot over. 5 — " — 4

Native Evangelical Society & Bible & Tract distributions £4 — 10 — "

For the poor £4 — 6 — " For Education £5 — 5 — 1 = " 9 — 11 — 1

The whole amount — £14 — 1 — 5

In December of 1866 and Jany of 1867 the cholera prevail-ed extensively and about twenty (members of the Church and Baptized children) died. The Missionary in charge says of that time "We could do but little excepting to give ~~evidence~~ medicine and ask the Lord to have mercy. We committed ourselves to His care not knowing when we retired at night what report the morning would bring nor in the morning what we might be called to hear or see or feel before night."

The meetings for special prayer in January were seasons of interest. Though by the prevalence of the pes-tilence some were hindered from coming, others were led to reflection and found pleasure in carry-ing their burdens before the Lord and seeking sustain-ing grace. The morning prayer meetings were contin-ued until the first of Feby

Besides the regular morning services on the Sabbath the head teacher of the Boarding School holds a meeting in the church after service, with a few young men and from fifteen to twenty women meet the Missionary ladies at the same time to recite an appointed lesson and for prayer.

The Native Preacher, Mr. Welch, labors in the village of Alavetty, where there is a nice chapel, built in part by the people, through the efforts of Mr. Poor when in charge of Pillippalli. no break.

He mentions eight or ten persons not con-nected with the church who are regular attendants

on the Sabbath services and seem interested in read-ing the Bible.

No. 3. The number of church members residing in that village is fifteen. But the majority of them are women, and many are poor. On this account the way has not yet seemed open for the organization of a church and ordaining a Native Pastor.

One catechist has labored in the villages, containing a population of about 10,000, aided a part of the time by another man.

Besides the regular services at the Station a meeting has been conducted by the catechist every Sabbath A.M. at a village two miles East of the Station and in the P.M. in a village to the South-West half a mile distant; They report having attended twenty meetings held on week day evenings.

Five Schools have been sustained by the Mission ~~and~~ one by tuition, and two by private contributions, #8.

The whole No of children	208 Boys	69 Girls
No present at the monthly examinat.n	178 "	60 "
No reciting good lessons	139 "	43 "
No of readers	89.	

Of these Schools the Missionary in charge says "We need not only to double and triple the number but we need to give much more encouragement for the education of girls. Without schools, time and money accomplish very little in turning these heathens from their old customs. The history of the past fifty years is a most striking proof of the truth of this assertion as applied to this Mission. There is no mistake in saying that a hundred additional pounds spent in our villages for the education of girls would be a great

gain to the cause of Christianity in the land compared with the same sum spent for an additional Missionary. We need more funds for village schools — more liberal view in the education of female children in our villages and more sympathy for the lost heathen. "The entrance of God's word giveth light; and the only method of securing that entrance in their dark minds is to commence with the children in our villages, especially with the girls".

The Fem. Boarding School contained at the close of the year 46 pupils. Of these, the senior class of six, had completed their time of residence, and were to leave the School in a few weeks. This class contained thirteen at first. One died, two were married and four left for various causes. Of the forty six pupils fifteen are members of the church and fifteen are children of heathen parentage. "The religious state of the School through the year has been good, and the class of inquirers large. These inquirers belong mostly to the second and third classes. Their meetings are altogether voluntary and they seldom fail to hold them three times a day.

The Missionary work was commenced ~~at~~ Panditerippo in 1820 by Dr. Scudder, who labored there for twelve years. During the following years, until 1845, the work was carried on by different persons and for several years no Mission family resided ~~in the~~ ~~Since~~ ~~From 1845 to 1856~~ the station ~~was~~ has been occupied by a Missy ~~and also to the~~ present time with the exception of one year.

The church has always contained elements which it has been found difficult to harmonize. Only a few of the original members remain but the

present state of the church shows that the spirit of the fathers has come down to the present time and is manifested in their descendants.

The church now contains thirty six members of whom five are suspended and six are non residents.

The number of Baptized children is fifty eight of whom twelve are communicants

The collection for the year are for care of church and other expenses in that connection ____ £6-8-1

Native Evangelical Society &c ____ " 5-9-9½

The Missionary in charge says "There has been no marked change in the spiritual condition of the church during the year. The meetings have been well attended, and good attention ~~was~~ given to the preaching of the truth. ** Two candidates have presented themselves at different times for admission to the church, but have as often drawn back, and still stand aloof."

Two catechists have labored at the Station though one of them has been interrupted in his work by the removal of his family to Tillipallai for a few months, at the close of the year.

There have been four Schools most of the year. Three of them for girls though none of them have been very efficiently conducted. The one in Mathagal taught by a man who is not a Christian seems to be the best in the field

The distribution of tracts and religious books has not been great. More school books have been sold than in previous years, but those sold

are not religious books. They were mostly Tamil Minor Poets and Tamil Grammar"

Tracts distributed 100 Sold 60
Script portions " 10 " 1 Bible

Manippai was first occupied ~~as a Mission~~ Station by Rev. Mr. Woodward near the close of 1820, and has never been without a Missionary for any length of time. The church was divided and a new one organized with a Native Pastor in Navaly the South part of the parish in 1861.

The Manippai church now contains thirty two members. There have been two additions by profession and one death within the year. Four are non resident three of whom contribute regularly for benevolent objects, in connection with the church.

The Missionary in charge says of one member of the church who died of cholera "On account of feeble health and family cares she seldom attended the services on the Sabbath and enjoyed but few religious previleges. Her father and mother having relapsed into heathenism she stood alone as a Christian in the family and was surrounded by influences very unfavorable to Christian life. There is reason however to hope that she died in the Lord". She was educated in the Boarding School at Varany when her father was a ~~Christian~~ Catechist and employed at that Station.

It is still a matter of grief to the Missionary in charge of the church that some of its members

rarely attend service on the Sabbath and in other respects show no interest in religious things and give little evidence of being united to Christ by a living faith * x x

Eight of our members are united in marriage to heathens, and three to nominal Christians. Six are unmarried. Of twenty male members only seven are in the employment of the Mission and of the twelve females only three are wives of those employed — The number of baptized children is forty, of whom six are communicants. Two are married to heathens and go with their husbands. Eight have married Christians. Eleven are studying in English schools. Six in Tamil schools x x There are still a few children who have not been baptized in consequence of one of the parents being a heathen

The contributions for the year amount to £16-8-8

Of this, for preaching care of Churches £7-4-3½

Native Evangl. Soc'y & Bib. & Tr. distributions " 8-16-10

Education " -7-6.

The amount for the stated preaching of the Gospel is greater than has been reported any previous year. This is plainly one of the most important object which should receive the attention of the Church.

If we are to have permanent and efficient Christian Churches in this land the time must come when they must cease to depend

as churches upon foreign aid and support their own Native Pastors. This is necessary to the growth & power of the church. We think the time has already come when the churches in Jaffna should begin to contribute more liberally and systematically for the preaching of the Gospel in their own midst. We hope the coming year will show a still greater increase of contributions for this special object."

A day of thanksgiving was observed by the church this year for the first time. The thankofferings on that occasion amounted to £3-2-6

The Sabbath school contained about one hundred and ten children and youth connected with the Mission Village Schools and English School near the Station besides a class of five or six adults.

The weekly prayer meetings have not been well sustained. Prayer meetings have been commenced in two school bungalows on Sabbath P.M. which are attended by church members living near and a few others who profess some interest in religion.

The average attendence on Sabbath services was twenty eight adults and seventyseven children

"The church at Navaly contained, at the close of the year, forty one - of whom six were admitted during the year. Five are under suspension; four are non-residents."

The number of baptized children (twenty-five boys and thirty five girls) is 60. Of whom ten are communicants

Contribution for Pastor and care of Church — £3-5-1¼
Church building — 6-5-2
Nat. Evangl. Soc'y, Bib. & Tr. distn — 2-12-1
Education — "-8-9
£12-11-1¼

There are eight persons in the congregation who are inquirers and whom the pastor hopes soon to admit to the previlege of the church. He has a meeting with them every Sabbath at the close of the exercise of the Sabbath School. He says "Some even of the heathen children taught in the Sabbath School say that they pray to God every night when they go to bed and some of the parents approve the habit. A boy the son of a priest who conducts ceremonies in the temple was taught songs on the destruction of heathen superstition. One day he repeated the songs to his father who was provoked by them and on the next day came to the School and requested the teacher not to teach to his son such songs which plainly opposes their religion. Afterward when the father found that the practice was continued he threatened the boy and ordered him not to learn any more such songs; but the boy persisted in doing so and finally the father let the matter rest for a time and sent the boy to a heathen school to learn the Puranas."

139 portions of Scripture and 1192 Tracts have been distributed. Sold 12 Tracts.

The work in the villages ~~at~~ the Station has been conducted by the Native Pastor in Navaly and by one catechist in the other villages. Two other members of the church have held meetings Sabb. P.M. in School bungalows, and meetings have been held frequently in moon-light evenings which have

been well attended.

Two Bible meetings have been held attended by delegates from Jaffna Bible Society.

Of the five schools at the Station, containing 116 boys and 65 girls, four are sustained by the Mission and one by other funds. Two of the Schools have improved considerably during the year.

The Superintendant of the Medical Department report 1,316 patients registered at Station Dispensary & 5,887 registered at "J. F. N. Soc'y" Hospital in Jaffna

A class admitted in 1864, who studied in the Vernacular, graduated nine members in December.

A new class of thirteen was admitted ~~in~~ the same month of whom six are to receive small stipend from the Govt Grant. Five of the class profess ~~to be~~ to be Christians. The number of applicants was thirty six, and twenty ~~four~~ were present at the examination. A number of the graduated class is appointed a student dispenser for the coming year. The one in charge last year reports £33-5-3 worth of medicine at cost prices issued from the Dispensary in sixteen months & £22-13-3 received in cash.

The old study at the Station now used as Dispensary is being extended and the walls raised in order that the Missionary Physician may have a more convenient study and Dispensary with accommodations in veranda rooms for his class all under one roof. This is being done with the income from the Medical Department as reported by our Secretary

Dr. Green is carrying through the press a work on Surgery, and is still at work on other treatises in connection with his department, which we hope may yet be printed.

// Chavagachery was first occupied as a Mission Station thirty three years ago, by Dr. Scudder. It has been without a Missionary residing at the Station about half the time. The church at its organization contained five members. It now numbers fifty and for twelve years has had a Native Pastor. Within the past year six have been admitted on profession, all ~~of them~~ from the ranks of heathenism and six by letters from other Churches // Three have been dismissed to unite with other churches and two have died making the increase seven. Of the fifty all but four are resident members. Some of them live five or ten miles from the station and come there but seldom. Services are conducted on the Sabbath near them so that all have an opportunity to meet with the people of God for worship on His Holy day

The number of Baptized children is forty eight of whom two are communicants

The Church & congregation contribute for Pastor and other expenses of the church £4-4-5
Native Evangl Soc'y, Bib. & Tr. Societies 4-2-1¼
For other objects 3-5-10
£11-12-4¼

// The Native Pastor says, "Regular Sabbath services have been conducted at six different places in our field besides two or three week day prayer meetings. Moon light meetings in the different villages, far and near, were held as frequent as the seasons allowed, and quite a number have heard the Gospel preached in this way, in their houses and neighborhoods.

Many more have had the terms of salvation carried to them in their shops and fields, by the catechists and colporteurs.

For a month and a half the pastor was absent from the people of his charge visiting the churches and people connected with the Madura Mission. One going from our Island to the Continent cannot but be struck with the contrast of things here and there. In Jaffna people are scattered in their abodes as trees in a well set orchard each some distance from the other. On the Continent they are together as trees and shrubs in a thick wild grove, the big trees monopolizing the soil below and sunshine above and they are an emblem of the monopoly of the social rights & previleges of the people. In some places and among the lower classes of people on the continent, there is not a person except the Christian benefactor to vindicate the rights of the poor against the official and non official oppressors. Besides, India has long been the seat of heathenism and it is there that idolatry has been carried to the utmost extravagance. Temples and tanks, idols and cars have been built or chiseled at surpassing labor and expense. But on the other hand objects of worship in them are as confessed ~~are~~ all hands, kings, heroes, land lords, snakes monkeies &c and these often represented by tens and hundreds of worthless images of burnt clay or mortar. And it is a well known fact that the extravagance of the lie creates suspecian the sooner. It is by the combination of such circumstances that the people

in some places over the channel put themselves more readily than in Jaffna under the kind instructions of the Missionary and are converted.

During the year the Pastor has had the privileges of trying to diffuse a desire to found a ~~college~~ Christian college in Jaffna and of making the first beginnings of an attempt for the same. If by the blessing of a gracious God it be accomplished then he shall consider another sure step as taken in the establishment of Christianity in Jaffna".

The Missionary in charge has visited the Station ten times in nine months and spent two Sabbaths there. He says concerning the labors of the catechist at Varany "He has been a long time in the field and has repeatedly travelled over it, distributing tracts and portions of Scripture and talking with the people; but has not had the happiness for many years of seeing one person outside of his own family cordially embracing Christianity. Of the catechist laboring in the West part of the field including three large villages, he says "He has labored with as much efficiency as could be expected in his state of health. He seems conscientious in laboring to the extent of his physical ability. One or two have been received to the church from this field within the year and several others are reported as inquirers". Two catechists residing at the station for most of the year have had charge of the ~~Station~~ work in the Eastern part of the field and conducted meetings there in three places on the Sabbath

They have each married a Christian wife within the year and one has removed to Oosan

six miles from the Station to reside. Pastor Hunt besides his pastoral duties has to some extent labored in villages near the Station and occasionally visited the out-stations. The number of moon light evening meetings reported is eighty four of which twenty seven were held at Chavagachery village, forty seven in Muttuvil, five in Nunavil, five in Ovsan and Ottuvaly.

In August a series of Bible meetings nine in number were held in different villages attended by delegates from the Jaffna Bible Society and Mr. Noyes from Madura with the Missionary in charge.

Mr. Noyes formerly occupied the Station and had been absent fifteen years. He found on visiting his old station that many changes had occurred especially in the ~~Station~~ church. His presence at the meetings and on the Sabbath added much to the interest of the occasion.

One man has labored during the year as a colporteur and has sold two hundred and fifty three books and three hundred and thirty tracts including Tamil Calenders for £5 — 3 — 2.

The number of tracts and Scripture portions sold by others at the Station is 176 for 7/8

Distributed free Tracts 400. Script Portions 15.

The number of Vernacular Schools at the beginning of the year was nine. Two were given up for inefficiency. Two teachers have married Christian wives, ~~within the year~~ and bid fair to be permanent and efficient laborers in their Schools.

The average number in the Schools for the year was, ——— Boys 187 — Girls 44

Number present at the examinations " 146 — " 33

At the December examination when the Missionary in charge was present ——— " 162 — " 34

The church at Oodoopitty was organized in 1847, while a Mission family resided for a year at the "health bungalow" two miles from the present Mission house. The station was first occupied by a Mission ~~any~~ family in Sept of 1853 and has been left vacant ~~only~~ four years since that time. The number of members at the time of organization of the church was five and all were from ~~the~~ other parts of the province. The first native of this region who joined the church was admitted in 1856 nine years after its organization. Now there are seven members natives of the villages connected with the Station and six belonging to other churches. The present number in the church is 22, of whom 19 are resident members.

The number of baptized children (fourteen boys and ten girls) is twenty four of whom four are communicants.

The contributions for the year were for

Preaching & care of Church &c	£1-17-7
Nat. Evangl Soc'y, Bib & Tr. distributions	2-18-"
Education or School building	1-13-4
	£6-8-11

Regular services have been held in six places every week ~~and~~ the number of services being ten. The average attendance at all these each week was about 300, of whom 170 were children. On the third of May a new church was dedicated to the worship of the living God by appropriate services in which Rev. Mr. Spaulding of Oodooville and pastor Hunt of Chavagachery took prominent parts. The building was erected without any aid from the Board

save the transfer of some timbers ~~and posts~~ and beams from the old church at Pillipalla. It has been licensed for the solemnization of marriages under the new ordinance at an expense of £3-"-" paid to Government.

At our service on Sabbath morning the audience varies from ninety to one hundred and ten of whom about two thirds are children from Village Schools.

A Sabbath school is conducted after the morning service which nearly all the congregation attend.

One ordained Native Preacher and three catechists have labored among the people in villages of this field containing a population of 20,700. Three School teachers have also visited from house to house among the parents of their scholars, giving religious instructions and offering Tracts and portions of Scripture for sale.

They often met those who had read books formerly obtained and manifested a desire to know more about Christianity while many were violent in their opposition to the truth and spoke boldly against the followers of Christ. They visited nearly three thousand families, ~~and~~ conversed personally concerning the claims of Christianity with 9,250 persons. Two of the seven engaged in the work report having each seen over 2000.

They sold 902 tracts, 202 Tamil Calenders, 90 portions of Scripture including one Bible and two New Testaments, & 90 School books. // Received for

all $11.12 = £2-6-4.

The number of Tracts and Portions given was less than one hundred. The Native laborers as well as the Missionary in charge decidedly favor distributing books and tracts mostly by sale at a small price and have satisfactory evidence that they are more carefully preserved and read than formerly when gratuitously distributed.

One catechist and one school teacher reside four and a half miles from the Station at Atchwaly and have charge of the work there in a population of nearly 5000. One catechist and a teacher reside in Tondimannaar three miles distant. The other Schools are at the Station and in a village one mile distant within the portion of the field where the Native Preacher and one catechist labor among population of thirteen or fourteen thousand.

The number of Scholars in the 5 Schools was 135 boys 44 girls of whom were present at examination 107 boys—39 girls.

The girls' school at the Station has increased much the last half of the year and the scholars are much more regular in attendence and of course made more progress.

The buildings for the Rem. Board School are nearly completed and it is hoped may be ready for opening the School in April.

Several individuals are mentioned by the Native laberers who manifest a spirit of inquiry and a few who desire to unite with the

church, but the evidence concerning them is not so convincing as to warrent their admission to the privileges of the church.

The three who died of cholera in Jany left such evidence of faith in Christ as to lead us to feel that the change was to them a blessed one.

The report of Publishing Committee shows that the following printing has been done within the past year

	Size	No of Copies	No. of pages
1. A tract called "Lot's Choice at the expense of A.T. Soc'y.	18mo	2000	16000
2. Cholera Hand Bill at the expense of Medical Department	12mo	1000	2000
3. One on Study of Tamil by Mr Spaulding charged to grant for publications	12mo	100	400
4. Tamil Instructor No 2. (96 pages)	16mo	2500	240000
5 " Geography Part 1. Ed. 2nd (pages 48) Charged to School Books grant.	16mo	2000	96000
			354,400
6. Bible Atlas & Gazeteer charged to Am Tr. Soc'y	8vo	500	
7. Tamil Surgery 34 forms completed - done at the expense of Govt Grant to Medl Depart.	8vo	250	
8. Morning Star - The average distribution for the year		730	
" whole number of Subscribers		739	

Distributed as follows -

In the Northern Province 363 - Eastern 42 = 405
Western " 72 N. West. 19 = 91
Southern " 8. Central 163 = 171
India 57. Singapore 10 = 67
America 2 739

The Tamils take 594. Englishmen 50 = 644
Singaleese 9. Portugueese 13 = 22
Moor-men 73 739

The amount received from subscribers and for-

advertisements for the past year was ____ £81-11-7½
Expenditure for Editor, Postage, Printing & paper " 109-13-11
Excess of Expenditure ____ " 28-2-3½
The amt. still due from Subscribers (some of them of long standing) is ____ £57-18-9.

Near the close of last year it was decided that for the coming year the Morning Star be sent only to those who have paid their subscriptions before the first of Mch. It remains to be seen whether this will affect the circulation favorably or otherwise.

Books distributed from Depository in 1867.

	Distributed from Depy	of which sold at Depy.
Religious Books in Tamil	2120	266
School " " "	3516	664
" " " Eng. and Tamil	30	24
" " " English	185	76
Medical " " Tamil	61	58
Maps Charts &c.	194	121
Tamil Books whole number	5697	763
English, and English & Tamil	215	90
Maps and Charts	194	121
Total of all sorts exclusive of Scriptures	5912	853
Bibles and Testaments	70	2
Portions in Tamil	1306	
English Bibles	3	3

The number of bound volumes in Depository including Scriptures 20,914
Number in Sheets 28,956.

No of Church members in 1867.

	No Jan'y 1867			Recd on profession	Recd by letter	Dismiss'd	Excom'd	Died	No Decr 1867			Residents	Non-residents	Baptism Adults	Baptism Children	Baptized Children Boys	Girls	Communicants	Non-Communicants	Marriages
	Male	Female	Total						Male	Female	Total									
Tillippallai	12	18	30		4	2		1	13	18	31	28	3		3	21	24	7	38	1
Batticotta	78	49	127	12	2	7	3	8	78	45	123	92	31	6	9	60	68	32	96	3
Oodoovill	46	85	131	18		9	4	7	45	85	130	115	15	9	9	78	56	18	116	
Panditeripo	23	17	40	2	1	2	1	4	18	18	36	30	6	1	1	29	29	12	46	1
Manippai	18	13	31	2	1		1	1	20	12	32	28	4	1	2	20	20	6	34	2
Chavagachery	24	19	43	6	6	3		2	26	24	50	46	4	6	3	24	24	2	46	3
Oodoopitty	14	8	22		3			3	14	8	22	19	3			14	10	4	20	1
Karadive	11	3	14	1					12	3	15	9	6			5	3		8	
Valany	7	5	12	1					8	5	13	10	3		2	8	4	2	10	
Navali	18	16	34	6	1				22	19	41	37	4	4	5	25	35	10	50	
Totals.	251	234	486	48	18	23	9	26	256	237	493	414	79	27	34	284	273	93	464	11
		233														557.		557		

The above list shows that 48 have been admitted to the church by profession within the year and 18 by letter 26 have died 9 excommunicated and 23 dismissed with recommendation to other churches. This leaves an increase of 9 members. The number of deaths is larger than usual on account of the prevalence of cholera.

Of the 48 admitted to the Church 21 are children of Church members and were baptized in infancy.

Contributions of Am. Cey. Miss.ns Churches in 1867.

	Preaching Cares, Church Communion and Poor			Nat. Evangl. Socy, Bible, Tract Socs			Education			Other objects			Totals		
	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d
Pillippallai	2	12	5	2	12	4¼							5	4	9¼
Batticotta	30	10	2	24	16	1½	6	"	10				61	7	1½
Oodoovill	9	18	10	4	10	"	5	5	1				9	13	11
Panditeripo	6	8	0¾	5	9	9¾							11	17	10½
Manippai	7	4	3½	8	16	10½	"	7	6				16	8	8
Chavagachery	4	4	5	4	2	1¼				3	5	10	11	12	4¼
Oodoopitty	1	17	7	2	18	"	1	13	4				6	8	11
Karadive	"	18	3½	"	8	4							1	6	7½
Valany				1	15	"				Chh. build.g			1	15	"
Navali	3	5	1¼	2	12	1		8	9	6	5	2	12	11	1¼
Totals	66	19	2	58	"	8¼	13	15	6	9	11	"	148	6	4¼

Referring to the above list if we add to the amount for preaching &c, the amt for church building at Navali and the items for "other objects" at Chavagachery (which is an expense incident upon the scattered condition of the members in a large Territory) more than half of the contribution are for sustaining the Gospel among themselves. The rest is for Missionary and Educational purposes. There is a small increase upon the previous year and we hope they will go on and prosper.

Average of Monthly reports of Vern. Village School Inspector.

	No of Schools	Whole Number		No at Examination		Full Number		Readers
		Boys	Girls	Boys	Girls	Boys	Girls	
Oodoovill	8	208	69	178	60	139	43	89
Tillippallai	6	116	56	100	43	70	27	34
Panditeripo	5	25	78	18	65	11	41	22
Patticotta	11	148	141	129	111	93	77	77
Islands	3	66	37	55	28	39	22	33
Manippai	5	116	65	108	52	92	34	70
Chavagachery	9	187	44	146	33	97	19	51
Oodoopitty	5	135	47	107	39	66	23	52
Nat. Evang.l Soc.y	3	81	9	58	9	42	6	
	55	1082	546	899	440	649	292	446

The number of Schools at the close of the year was fifty two. Of these thirty seven were supported by funds from the Board. Three by the fund for Female Education — four by amount received as ~~tuit~~ tuition in the Boys schools. Eight by funds from other sources. The whole expense was £367-12-1½. Of this £314-3-9 were charged to the Treasurer of A.B.C.F.M.

The strong desire to study the English language affects these schools at all our stations, by taking from them nearly all the ~~boys~~ promising boys before they make much proficiency in their mother tongue. Hence more than half of the whole number of scholars are in the Alphabet and Spelling classes (i.e. the 5th & 6th classes) Five sixth of the girls are in the same classes. Only about one fourth of the whole number are able to read.

Our progress is slow, but we think we gain some from year to year, and for two years past more in the girls' schools than in the boys. This we attribute in part if not mainly to our giving small premiums to the girls once a year for regular attendence and progress and extra to teachers for each girl who passes examination when his number of boys reciting

good lessons comes up to 20 or 25.

Our teachers are an improvement upon former years in some respects and we have more confidence that religious instruction is given than we had in former years But they are not what we hope they may (some of them at least) become if properly taught and trained for their work. The Training School at Batticotta is exerting a good influence in this direction and it is hoped that it will yet do much ~~more~~ in training up efficient Christian teachers to ~~interest~~ instruct the children of this people.

The heathen Vernacular Schools number 131 within our field containing 2470 boys and 30 girls. Roman Catholic Schools 12 — Boys 255, Girls 8. The cost of these as near as we can ascertain is more than double of what we have expended for Christian Schools. They are sustained by the people.

Seven English Schools under Christian influences taught by eighteen teachers containing 490 pupils and cost ~~about~~ £514-4-0 of this £125 are received from Govt. in two Schools.

Seven English Schools under heathen influences containing 126 Boys and taught by seven teachers cost £60. All given by the people.

Our Native Assistants and School teachers have continued their studies in two classes as in the previous year. Two examinations have been held one in June and the other in Decr. In June thirty nine were present and in Decr. sixty. The breaking up of our work by ~~sick~~ sickness in the early part of the year seriously affected the first examination as it was ~~at was~~ deferred from Decr. of 1866 to June of 1867.

The last examination was in some respect an improvement on those in previous years and we hope the coming year may show more improvement still. A new class of young men is now commencing Theology as a second division of the first class and they also study the Acts of the Apostles with the teachers. A good degree of interest is manifest by most of our men in these studies and we trust that thereby they may all be aided & quickened in their work-

Some Statistics have been gathered in part showing the State of this field, the strength of heathenism &c but as they are not completed they cannot be sent with this letter

They may perhaps be made the foundation of another communication if when completed they may be deemed worthy of your notice

In behalf of the Mission
Yours affectionately
J. C. Smith

Nellore pitty Apr 2d 68

P.S. The reason for the delay of our annual letter is the fact that Mr Howland was appointed in Oct. to prepare it & hoped to do it under the first of Jany of this year, & when on account of the state of his health he was obliged to give it up, & I was appointed to do it. I did not get the reports of stations until some time in Feb.

J. C. S.

Ceylon Mission for 1867.

Rec'd May 26. 1868.

Annual Letter 1868.

Jaffna, May 17th 1869.

Rev. N. G. Clark D. D.,
Sec. A. B. C. F. M.,

My Dear Sir,

It is five years since a Report of the American Ceylon Mission has been made public. Our silence for so long a period has not been because of any lack of interest in the work on our own part, nor because God has failed to grant us the seal of his blessing. Our confidence in the adaptation of the Gospel to the wants of this people, and our reliance upon the promises of God respecting their salvation, were never stronger than now.

Before entering especially upon the details of the work of the past year, a brief notice of our field of labor, its idolatry, and its obstacles to the spread of the truth, will enable the reader more fully to appreciate the condition and prospects of the cause of Christ in Jaffna.

The Am. Cey. Mission field is wholly within the Northern Province of the Island, and comprises a population of about 180,000. Its stations are in the rural districts, and its labors are among the cultivators of the soil and the classes immediately connected with them. The mass of the people are Sivites. Every village bears the marks of idolatrous worship; Every station has its scores of temples, at which annual, monthly, or daily ceremonies are performed to gods that neither hear the voice of the needy, nor save the people from their sins. Of the larger class of heathen temples, at which there are annual festivals, ~~and which are~~ attended by crowds of people, and where there is great display and much expense, there are at least seventy-seven within our mission limits. There are about

483. smaller temples which have no festivals, but where annual or monthly ceremo
are performed. Besides these, many trees are considered as the abodes of certain
ties or evil spirits, and beneath their boughs the idolater attempts, by his offering
appease the anger or secure the favor of his fancied gods.

The annual festivals of the larger temples are occasions to which the peop
look forward with great interest. Large numbers attend them, with their offer
The exercises of these festivals vary at different temples, as also the number of
during which they are in progress.

In the Willippally Station there is a temple of much notoriety ded
to the god Candaswamy, and a brief notice of its festival will indicate whe
done at others. Its annual festival, commencing in June, continues twenty-fou
In its inner shrine are three idols of granite each about the size of a man.
are fastened to a seat from which they are never removed. One of them repres
Candaswamy, the others, his two wives. The deities represented by these idols are tho
to come and be present when prayers are offered them. Three other smaller idols,
the first, and made of a compound of the five sacred metals, are placed in the c
hall near the entrance, and these are carried in procession by the people on festival
The images of various other gods are seen in niches around the central pagoda.

Daily offerings are made at this temple before the idols at early morn
at sun-set, and late at night. Special weekly offerings are made every Fri
casional offerings are brought by those who have been restored to health,
have been blessed by a good crop or other sources of income. These are tha
offerings. Annual offerings are made in December. This is considered
unlucky month, and extra precautions are taken by the people to secure t

of the gods. At this season men and women go in crowds to this temple very early in the morning, and offer rice, fruit, ghee, &c.

The annual festival of this temple is celebrated with great pomp and show. The day when it commences a flag is hoisted on a post covered with brass. This stands in the central hall over a mound of mason work. About a thousand quarts of rice are distributed to the brahmins, and pandarams when this ceremony is performed. On this day also people come in from every direction, bearing the ornamented arch called cavady, with a brass pot suspended from it, filled with milk or camphor as an offering to the idols. These bearers come dancing and whirling around as if possessed of a spirit, and under the full excitement of the crowd which follows them, and of the sounds of timbrels, drums, flutes, hautboys, and cymbals. For six days the expenses of the festival are met by the proprietor, and the expenditure is not large, but from the seventh day to the twenty-fourth each of the festivals is more showy and pompous than the preceding. An influential and wealthy citizen is responsible for the expenses of each day, and each one strives to make his day most attractive. It is estimated that this festival costs £200. annually.

The oiling and bathing of the idols is a daily ceremony, but it is especially attended to on festival occasions. Oiling is the first thing, then follows the applying of limejuice, milk, tender cocoanut milk, other juices of sweet fruits and cane, and pure water. After bathing comes the process of wiping, dressing, and ornamenting the idols with flowers and gems. When all is done, the brahmin removes the veil which conceals it, and the people come and gaze upon the idol.

In connection with this festival comes also the procession of the idol, which consists in carrying it upon a vehicle, with a formal march of the priests,

dancing girls, musicians, and the people with all manner of exhibitions, as umbrellas, banners, torch-lights and various kinds of rockets.

At the close of the festival of each day, the officiating brahmin comes with a silver cup in his hand in which the holy water is kept, and sprinkles upon the people.

About two miles from this temple, on the shore of the sea, is a place Keeremally, where fresh water oozes up through the sand, below high water. This is a very sacred place in the estimation of the people, and the day after drawing of the temple-car, the idol is taken with great parade to Keeremally bathed. When the people bathe also. When the idol is returned to the temple the ceremony of swinging it is performed by the dancing girls, and the festival is closed.

Such is a brief out line of one of these seventy-seven annual festival scenes. A leading native Christian says: "There is no temptation so seductive, powerful in this country as that of the festival." When we consider the fact that these temples are so numerous, and that the festivals are varied in all possible ways to minister to the passions and excitement of the people, and that the "strange woman" is admitted to so prominent a part in the ceremonies, we see the nature of Satan's power in this wonderful system of evil. Add to the constant influence of these festivals and daily ceremonies, the idolatry, the superstitions, the ignorance, the utter indifference as to truthfulness, the spiritual apathy, the secret and public vices of a heathen community, "the barriers to the entrance of the Gospel are very strong".

<u>Missionaries and Assistants.</u> - In reviewing the year 1868, our at

is first attracted to the goodness of God in his dealings with us. His loving kindness and tender care have attended the seven mission families and two single ladies engaged in the work of the year. Mr. and Mrs. Quick left in June for America on account of the prolonged feeble health of the latter. Mrs. Sanders, after a brief sickness and much suffering, was released on the first of November from duty here and entered upon the rest of the people of God. (See obituary notice at the end of the report.) The year closed with six male, and seven female assistant missionaries in this field.

Present Members of the Mission.

Rev. Levi Spaulding D. D. — Vodoville	Samuel F. Green M. D. — Manepy
Mrs. M. Spaulding	Mrs. M. W. Green —
Rev. John C. Smith — Udupitty	Rev. Marshall D. Sanders — Batticotta.
Mrs. S. M. Smith	Rev. James Quick — In America
Rev. William W. Howland — Tillippally	Mrs. M. E. Quick
Mrs. S. R. Howland	Miss. Eliza Agnew — Vodoville.
Rev. Eurotus P. Hastings — Manepy.	" H. E. Townshend — Udupitty.
Mrs. A. C. Hastings	

Left America in October to join the Mission.

Rev. William E. DeRiemer

Mrs. E. T. DeRiemer

Miss. Maggie Webster.

Our Native Assistants are Pastors, Preachers, Catechists, Colporteurs, Teachers, Writers, and Secular Agents. — No one has been added to the number of our native pastors during the year. It was the first full year of labor of the pastor at Batticotta with his people, and the relation between him and the flock has been pleasant and

mutually beneficial. The pastor at Chavagacherry has been with his people for thirteen years, and a steady growth has attended his labors. The connection of the pastor at Navaly with his church is of shorter duration, yet ~~it is~~ long enough to indicate the approval of the Master ~~of the vineyard~~.

"We have five (one ordained) preachers, and eighteen catechists. There is little practical difference in the work of these two classes of laborers. The former are duly licensed to preach the Gospel after having passed an examination in doctrinal theology, church history, and practical piety. Most of our catechists, as well as preachers, conduct one or two services on the Sabbath, and during the week either labor in connection with Christian villages, or from house to house among the people, carrying portions of God's Word, and the religious tract, seeking to interest all in the great salvation."

"Our teachers in 1868, were eight in the boarding schools, two in the normal class, and sixty in the village schools.

"To the whole staff of native assistants regular lessons are assigned, in connection with which there are semi-annual examinations. These lessons are selected with reference to the mental and spiritual good, the employment and the capacity of the classes." The present plan for the instruction of assistants and teachers was commenced in 1863, and the first semi-annual examination was held in December of that year. They were divided into two classes: one comprising the pastors, preachers, catechists, and boarding school teachers; the village school teachers comprising the other. The former classes commenced at that time the study of Bible history and Theology, with a review of

the religions of different parts of the world, and the preparation of sermons and essays. Bible history was taken up in connection with Edwards History of Redemption. When that was finished, the class studied the history of the Church since the Apostolic period. They have also nearly finished the treatise on Homiletics published by the Christian Vernacular Education Society. In Theology there has been no text book but the Bible. Full questions have been prepared on different subjects designed to be answered almost entirely by passages of Scripture, the most important of which were to be committed to memory. They have thus gone over the Divine attributes, Unity of God, Trinity, Divinity of the Son and Holy Spirit, Creation, Providence, Divine decrees, Good and evil angels, First state of man, Nature and consequences of the fall, Depravity, and salvation of man. Much interest has been manifested in the different topics, and it is believed a valuable fund of Biblical truth has been secured by them, which will be of practical value in their work. This class have also written sermons and skeletons for criticism, and prepared sermons and essays on given subjects for reading at the examination. Individuals have been asked for reports of work among the people. During the past year, they have attended to Anatomy and Physiology with the other class.

The class of Teachers, in their Biblical studies, have attended to the Prophecies concerning Christ, Parables of the Old and New Testaments, Harmony of the Gospels and have partly finished the Acts of the Apostles. Their other studies have been Tamil Grammar, Mental and written Arithmetic, Geography, Religions of the world, Murdock's Hints on Education, and they have partly finished Anatomy and Physiology. They have also written compositions and essays on subjects assigned to be read at the examinations.

A class of twenty-four teachers were carried through a short course of study and drilling in our Training Institution in 1864.

The semi-annual examinations of the assistants and teachers have usually been well attended, and in connection with the subjects examined and those brought forward by the essays and sermons, have been occasions of great interest and profit to the missionaries as well as to the assistants.

Native Assistants.

Pastors

Rev. Thomas. P. Hunt — Chavagachery
" Francis Asbury — Navaly
" Benj. H. Rice — Batticotta

Ordained Minister

Rev. David Stickney

Licensed Preachers.

Nathanael Niles
Moses Welch
Abner Bryant
Augustus Anketell.

Catechists.

A. Backus
S. Buel
A. Barnabas
R. Crossett
B. Levins
J. B. Lawrence
C. Sinnatamby
A. Jacob
L. Moody
Catheraman
C. Mann
Isaac Nathanael
T. Snell
G. W. Boardman
S. Hemphill
R. Moses
W. L. Hamner
E. Adams.

Colporteurs

A. Simon
M. Gnanamuttu

Editor of the Morning Star

J. R. Arnold.

Writers and other Agents.

S. Nathanael
N. Strong
A. Jacob.
T. Scott.
W. Coit
G. H. Lawrence
D. W. Chapman.

TEACHERS

Theol. and Traing. Institution

S. John
S. Jeremiah
S. William

Udupitty Fem. Boarding School

J. Fitch

Vodoville Fem. Boarding School.

J. Page
T. H. Stockton
H. R. Hoisington
Sarah Miller.

Medical Class.

S. W. Nathanael
S. Sinnappo.

Churches and Congregations.

The statistics of the membership and contributions of the churches will be seen the tables on the following page. No new churches have been formed during the ast year. Thirty-five have made a public profession of faith in Christ.

The attention of the Christians has been especially attracted to the subject of benevolence. one or two of the churches it was brought prominently forward during the week of rayer, at the beginning of the year. A few leading members resolved to return to the d in benevolent contributions a tenth of their income. The same spirit moved upon others. The fluence spread. At a most interesting meeting of the Nat. Evangelical Socy. in May, a strong impulse s felt in the same direction and the socy. itself enlarged its work.

Statistics of the Churches.

Churches.	Pastoral Care.	Churchmembership: Members Jan. 1st 1868.	Received on profession	Received by letter	Dismissed by letter	Excommunicated	Died	Mem. Dec. 31. 1868: Males	Females	Total	Baptized children	Marriages
Batticotta	Rev. B. H. Rice, Native Pastor	123	9.	3	13	3	1.	77	41	118	125	4
Caradive	" M. D. Sanders.	15	"	"	3	4	"	6	2	8	4	1
Chavagachery	" T. P. Hunt, Nat. Pastor	50	3	4	1	"	"	31	25	56	34	1
Manepy	" E. P. Hastings	32	2	"	11	1	"	14	8	22	20	1
Navaly	" F. Asbury, Nat. Pastor	41.	"	2	"	"	"	22	21	43	60	2
Oodooville	" L. Spaulding. D. D	132	9	8	4	1	2	51	91	142	96	6
Panditeripo	" W. W. Howland	36	1	2	1	"	1	19	18	37	53	"
Tillippally	" " "	31.	6	4	"	"	2	19	20	39	50	"
Udupitty	" J. C. Smith	22	2	9	-	"	"	17	16	33	31.	1
Valany	" M. D. Sanders	16	3	"	"	1	1	10	7	17	19	2
		498	35	32	33	10	7	266	249	515	492	18

Contributions of the Churches.

Churches	Native Pastors and Preachers.	Members: Male	Female	Contributions by Native Christians in 1868: For support of Pastors	For N. Evang. Society	For Education	For other objects	Total
				£ s d	£ s d	£ s d	£ s d	£ s d
Batticotta	Rev. B. H. Rice, Pastor	77	41.	27.6.6	19.7.1	17.19.8 1/8	15.0.7	79.13.10 1/8
Caradive	A. Barnabas, Catechist	6	2	" 8.6 1/4	" 11.6	" " "	" 12.7 1/2	1.12.7 3/4
Chavagachery	Rev. T. P. Hunt, Pastor	31	25	2.15.4	4.2.6	10 " "	4 18 4 1/4	21 16 2 3/4
Manepay	S. Moody, Catechist	14	8	3 16. "	2 6 6	1 3 2	6 3 4	13 9 "
Navaly	Rev. F. Asbury, Pastor	22	21	4 1 1.	2 4 1	" 7 8	2 " 6 1/4	8 13 4 3/4
Oodooville	M. Welch, Licensed Preacher	51	91	2.16.4 3/4	1 18. "	" " "	17 2 9	21 17 1 3/4
Panditeripo	T. Snell, Catechist	19	18	4 14 10	4 8 11	" " "	4 " 7 1/2	13 4 4 1/2
Tillippally	A. Anketell, Licensed Preacher	19	20.	4 5 6	6 11 10 7/8	" " "	3 10 3	14 7 7 3/8
Udupitty	Rev. D. Stickney, Ordained Minister	17	16	2 15 10	3 8 10	3 9 "	3 9 2	13 2 10
Valany	J. S. Christmas, Catechist	10	7.	" " "	4 2 "	" " "	" 16 2 1/8	4 18 2 1/8
		266	249	53 " "	49 1 3 7/8	32 19 6 1/8	57 14 4 5/8	192 15 2 1/4

"For several years the Churches have maintained a steady and healthful increase in their benevolent contributions, rising from £ 46.4.10. in 1865, to £ 148.6.4 1/2

in 1867. The amount contributed in 1868 was and £192. 15s. 2⅝d. Since 1853 the net increase of membership has been 132; the increase of contributions to various objects of benevolence has been £146. 10. 4. At a meeting of the pastors and delegates from the churches held in June, it was resolved that those churches which have not a native pastor should be advised to select a preacher or catechist, whose salary they would meet as they were able, until a native pastor should be appointed". The names of the individuals thus selected by the several churches will be seen in the table of contributions on the previous page, with the amount contributed to this and other objects.

The Batticotta church, in a population of about 30,000 has nine places for stated preaching on the Sabbath. The average attendance at these services in 1868 was 523. The members of the church have for the past two years been in the habit of reading the Bible once each day in concert, and it is believed that their interest in God's Word has been increased by this practice". In concluding his report the pastor says: "In the last part of the year, we had some meetings in different places which did us good. Some seemed to have felt their sins and inquired, what shall we do to be saved?' Although we have reason to mourn on account of our sins, yet because of the rich blessings we have received from our Heavenly Father, we would say in the words of the Psalmist, "Bless the Lord O my soul, and all that is within me, bless his holy name; Bless the Lord, O my soul, and forget not all his benefits".

The church at Caradive was formed in 1853. It is in a population of 3000, most of whom are rigid heathen. The membership has decreased during the year by the transfer of three absent members to other churches and by the excommunication of four. The report of the year says, "Though none

were admitted to the church during the year, it is a comfort to observe that all who were really with us in 1860 still remain and grow in grace. The flock is indeed very small but we fondly believe there are some in it whose names are written in the Lambs Book of Life."

The Chavagachery church has six places where the Gospel is regularly preached on the Sabbath, and where there has been an average attendance of 196, men, women & and children, in 1868. It is in a field extending about nine miles east and west, and nearly the same distance north and south, and in a population of 45,000. The members are much scattered, though found principally in little groups where the Sabbath services are held. The state of this church is seen in the following words of its Native Pastor. "The general feeling of the members towards eachother has been harmonious, and their conduct consistent. Though it is pleasant to think that there has been no sinful excitement in the church, it is to be regretted that there has been neither a holy excitement and warmth of feeling towards spiritual things. Our hearts have been cold towards God, and indifferent towards perishing souls around us. The impenitent have been too much untroubled in their sinful and careless state. What our church needs most, as it approaches another year of its existence, is some living coals of primitive love and order from the heavenly altar of our holy God. When shall we be thus favored?"

The Manipay Station has a population of 12,827. In it are the Manipay and Navaly churches. Eight years ago those members of the former church whose residence was in the village of Navaly, were formed into a distinct

church, and from that time they have been under the ministrations of a native pastor.

The Manepay Chh. is now small, having been reduced in number during the year, principally by the transfer of members to other churches, from 32 to 22. It has one meeting Sabb. morning, and two in the afternoon, with an attendance of 153. The missionary in charge, after referring to the contributions of the Chh. as encouraging, presents the following, a view of its spiritual state. — "While we desire to see the members of this Chh. exhibiting more fervent piety, more alacrity in devising plans for doing good, more zeal in laboring for the salvation of those about them, and more interest in the service of God's house, we feel that there is much in the present state of the Chh. that is gratifying, and that affords encouragement for the future. Its greatest need is an outpouring of the Spirit. On this we feel, depends its prosperity and strength. May the great Head of the Chh. grant this blessing in large measure."

The Pastor of the Navaly Chh. says: "As the Christians live among their heathen relatives and friends, they and their children are brought very much under their influence, which is most unfavorable to their growth in piety, and activity in the service of Christ. We greatly need the out-pouring of the Spirit. "Lord revive thy work" is our earnest prayer."

The efforts of the church towards self support have been very encouraging this year. One fourth of our members have pledged themselves since last July to give a tenth of their monthly stipends. Only four of them are agents paid by the mission. Others are teachers, accountants, printers, binders, &c. Many being day laborers are unable to give systematically. The contributions of the Chh. to various objects amount this year to more than any previous year. We look

for still greater progress in future."

"The Codooville Chh. is the largest of our mission churches. In a population of about 12,000 it has three Sabb. morning and three Sabb. afternoon services, with a total attendance of 469. The great preponderance of the female element in the membership of this church is its special peculiarity. This very desirable characteristic is owing largely to the powerful influence of the Codooville Female Boarding School and to the earnest personal efforts of the missionaries so long in charge of the Codooville Station".

The Panditeripo church has five places for regular Sabbath preaching in a population of 9,500. During the latter part of the year there has been no resident missionary at this station. The Catechist expresses regret for the apathy and carelessness apparent in some of the members. He says of the Chh. that "it has not a self moving spirit to do any thing towards the advancement of the Messiah's kingdom; nevertheless the members are awakened to a sense of their duty in benevolence and to assume the support of their preacher, which is a recent movement among them. Some feel that it is time now for them to take the responsibility of the work themselves, and they have contributed liberally though not a tenth of all their income."

The Tillippally church has been increased during the year by the addition of six members on profession of their faith and four from other churches, while two members have died. Of the six who have united with the church, four are young men and we hope they may prove an additional

real strength. The other two are females; one a widow woman who was formerly educated in the Boarding school of the Church Mission and the other an aged woman who after spending her life in heathenism has now in her old age left the idols in which she trusted so long and manifests a firm trust in Jesus as her Saviour, receiving him as her daily comfort and guide. The members of this church are scattered among a population of nearly 29,000. They assemble at one place for worship, Sabbath morning; where the average attendance has been 161. In the afternoon two regular meetings have been sustained

// The Udupitty church is in a field of 22,000 souls, including Atchuvely. At the beginning of the year its membership was 22; at the close 33. It has three Sabbath morning and five Sabbath afternoon meetings with the average attendance of 262. This church now rejoices in the possession of a comfortable place of worship built in 1866, and dedicated to the worship of God in May 1867. The cost of the building was about £150, of which £58 was collected at the Station" // The one suspended member of this church was restored to fellowship during the year, and nothing has occurred to disturb the harmony and kind feeling which have existed among the members.

The church on the island of Valany was formed in 1858 from members of the church at Batticotta. It is in the field occupied by the "Jaffna Native Evangelical Society" and it was under the ministrations of a Native Pastor until July 1864. It is now under the Pastoral care of the Missionary at Batticotta, and holds its Sabbath morning services in two places, at each of which a catechist of the Evangelical Soc^y preaches. Respecting the church, one of them says; "Generally speaking it affords me pleasure to

say that most of the Christians are growing in grace, and endeavoring to do their duty. I am glad to see that all have attended the Sabbath service, and some who were discouraged last year in performing their duty, have come forward. The Christians have manifested their feelings in benevolence by increasing their contributions, though some of them are not in circumstances to give largely."

Meetings.

Table of Meetings.

"All of the churches, besides the sabbath services, have a weekly lecture or conference meeting especially for the Chh. members. Where the Christians of any ch are so scattered that they cannot easily assemble at one place, two or three meetings are held at the same hour in different localities.

At most of our Stations the Christian women meet the wives of

Table of Meetings

Stations	Missionaries & Assistants	Places of Sabbath Congregations	Average Attendance A.M. Male	A.M. Female	A.M. Children	A.M. Total	P.M. Male	P.M. Female	P.M. Children	P.M. Total	Weekly Chh meetings and aver. Attendance Male	Female	Children	Total
Batticotta	Rev. M. D. Sanders	Batticotta	54	14	150	218	10	8	195	213	45	8	20	73.
		do. East					6	"	21	27				
		Moolai	6	1	35	42								
	1. Native Pastor	Sangany	15	5	42	62.	4	3	24	31.	4	3	24	31.
	2 Licensed Preachers	North Araly					4	5	20	29.				
	2. Catechists.	South do.	11	4	42	57					3	4	8	15.
		Sulipuram					10	4	25	39.				
		Turnavy					8	5	25	38.				
Chavagacherry	In charge of Rev. E. P. Hastings.	Chavagacherry	15	6	18	39	5	3	7	15	4	3	10	17.
		Muttuvillé	5	5	19	29.					3	4	4	11.
		Nunaville					6	1	21	28				
		Ottuvelly	5	3	10	18								
	1. Native Pastor	Usan					6	5	12	23				
	4. Catechists	Varany					6	6	6	18	6	"	1	7.
		Yettaly	4	"	38	42								
Islands.	In charge of Rev. M. D. Sanders	Caradive	8	1	55	64	7	1	50	58	5 7	1 5	30 6	36. 18.
		Pungertive	6	3	50	59	3	1	1	5	4	2	25	31.
		Valany	6	6	70	82					6	6	10	22.
		Nalantany	5	3	4	12								
	4. Catechists.	Caramphar					4	4	1	9				
Manepy.	Rev. E. P. Hastings.	Manepy	24	4	63	91.					17	"	"	17.
		Navaly	16	9	70	95	9	1	52	62				
	1. Native Pastor	Cattudy					4	"	30	34				
	2. Catechists.	Anicotty					3	"	25	28				
Panditerips	In charge of Rev. W. W. Howland	Panditerips	20	8	60	88.					10	5	15	30
		Mathagal					4	3	15	22				
		Landillepay					4	2	1	7				
	2. Catechists.	Sittankerny					20	"	40	60				
		Sulipuram					4	1	16	21				
Udupitty	Rev. J. C. Smith	Udupitty	18	5	60	83	6	"	6	12	8	4	15	27.
		Atchuvaly	8	1	40	49.	4	3	29	36	8	5	4	17.
		Tondymanaar	2	3	20	25	2	4	18	24				
	1. Ordained Minister	Valberty					9	"	10	19.				
	3. Catechists.	Valuerty Cure					6	"	8	14				
Dodoville	Rev. L. Spaulding D.D.	Dodoville	28	30	169.	227	15	10	61	86	15	15	59	89.
		Alavetty	13	9	66	88	5	2	5	12	3	2	4	9.
	1. Licensed Preacher	Earlaly	4	2	40	46								
	2. Catechists	Sanguvaly					4	4	2	10				
Tillipally	Rev. W. W. Howland	Tillipally	28	13	120	161.	13	6	5	24	9	4	3	16
	1. Licensed Preacher	Earlaly					3	2	3	8				
	1. Catechist.													

the Missionary, once or twice a week for prayer, or assemble among themselves for the same object. Once a month this is called the Mothers Meeting, & the younger of the baptized children come together & take part in the exercises by repeating hymns, Bible verses, &c.

"Youths' Associations" have been formed at some of our Stations. The membership is composed chiefly of the children of the church, and of young men who are interested in, and stand on the side of Christianity. Their meetings are frequently occasions of much interest.

The most favorable time for assembling the people to listen to the Gospel message is during the moonlight evenings. Such opportunities are improved monthly, except in the heavy rains. Gatherings of 15, 30, 50, and even 100. are addressed in the village School bungalow, under a tree, or in a private house, & thus large numbers of the heathen are reached who will not attend at our chapels on the Sabbath. Of such meetings one Station reports 66, another 56, and still another 75. Probably not less than 300 were held in 1868. in different parts of our field.

Our Ecclesiastical Organization is composed of pastors and delegates from the churches. It meets Semiannually. These gatherings of the leading Christians, and the subjects discussed at them, are of the deepest interest and importance. The most largely attended Christian assemblies of the year are the general meetings of the churches in concert with the Meeting of the American Board, and the annual meeting of the Jaffna Native Evangelical Society.

Our Sabbath Schools are becoming more and more objects of interest, and useful as auxiliaries in our Mission work". In influence they are among

our most valuable meetings. They are established in almost every place where there are stated Sabbath services. They are not organized on the same plan at the different stations nor are the same question books used. In two or three of these schools the black board has been introduced with success during the past year. The reports of the Superintendents are hopeful. Says one at an out Station, whose school was organized the last part of the year:- "We have had the Sabbath school for two months on Sunday morning. This doing well. In the School the Christians and the village school boys unite and study their lessons in three classes. The attendance is from 70 to 75 and all are improving in a knowledge of Gospel truth." Another says:- "We have a Sabbath School in the afternoon at 3. o'c. The number of boys & girls who attend is between 80. and 100."

In Tillippally the Sabbath school has been attended by about 120. children and ten or twelve adults. Questions on the "Heroes of the Bible" are used by the teachers in giving instruction. The whole school is question to gether at the close, and the truth most prominently illustrated by the lesson of the day, is impressed by a passage of Scripture or other short sentence written upon the black board, and made the topic of remarks. An effort has been made to add to the interest of the school by exercises in singing Childrens hymns and the native Lyrics. Questions on the Book of Proverbs have been used in one or two classes of adults. On the first Sabbath of every month Missionary intellegence is given to the children in place of the usual lesson and the children contribute fruit, vegetables, nuts, &c which they bring for the purpose.

At Caradine "the Sabbath school is prospering. The first six months of the year we studied the Parables of Christ; the last six months, his miracles. At 3½ Sabbath P. M. the teachers and pupils come together and read the lesson for that day & pray. Then they sit in six classes & study the lesson. At the close all come together, the pupils are questioned, and the difficult points explained. There are 70. pupils on the list and they are improving in a knowledge of the Bible. The girls are especially forward in reciting their lessons, some of them being able to point out on the map the places where Christ wrought his miracles."

The Superintendent of the Batticotta school reports it in "a flourishing condition. It consists of a central and six branch schools in the neighbouring villages. Twice each year the central school and its branches meet together at the Station. The "Anniversary Meeting" is in April the "Semi-annual" in October. At the last October meeting there were 45. classes with an average attendance for six months of 20. adult males, 10. females, 294. boys, and 63. girls. There were 400. present at this meeting, most of whom took some part in the exercises, and many of whom received a small prize as a reward for not being absent from the school more than once since the meeting in April. The more advanced classes have studied "Questions on the Book of Proverbs" published in Tamil in 1858. and the others, "Heroes of the Bible" in manuscript copies. Of the one hour given to the school, the teachers have thirty minutes with their classes & the other half hour is devoted to a variety of exercises, such as singing, prayer, general questioning of the classes, remarks by the persons appointed on different topics in the lessons, blackboard exercises &c.

Village Work.

¶ "Every part of our field is accessible to the preacher of the Gospel. Almost every village has received enough of the benefits of education to lose that superstitious fear which avoids contact with the teachers of Christianity. Almost every family so far appreciates Missionary character as to receive politely a call, though it is known that Jesus and Him crucified will be the subject of conversation.

The people of Jaffna are so scattered in their villages, that our main reliance in reaching them with the Gospel is contact with individuals and families. Hence, though opportunities for holding meetings are carefully improved, the chief work of our preachers, catechists and colporteurs is in the village, from house to house and from individual to individual. In this work a great variety of experience is developed. Here it is that many stand for months and years, halting between life and death — the service of God and the worship of idols — choosing finally, the latter. Here also that interest begins & grows which results in giving the heart to Christ, & a life in his service. It is a work in which encouragements and discouragements abound, but in which the former preponderate, in proportion as the laborer walks with God. It is this village work that we designate as Evangelistic.

¶ "During the best working season of the year a general effort was made to reach all the villages, and so far as possible, the families of our field, with the Word of God. The native pastors, preachers, catechists, Colporteurs, and some of the teachers engaged in this work. Though

thirty-five or forty different individuals shared in it at different times, and in different localities, only eight or ten went forth at the same time, and they two by two, and from house to house. During the moonlight evenings, twenty-five or thirty public meetings were held by those engaged in this work. The attendance was frequently large and the request that similar efforts be repeated was often made. 11,433. families were visited, and conversation was held with 35,214. adults. 360. portions of Scripture were distributed gratuitously, and 1,525 portions, 20. Testaments and Psalms, & 38. Bibles were sold. This precious seed has been sown in connection with much prayer. The laborers went forth daily after imploring the Divine blessing. They returned at evenings compared their varied experiences, and besought the God of the Bible to bless His own Word, whether left in Christian or heathen homes.

¶ But we turn from Bible Colportage to the ordinary and daily labors of those native Assistants who engage in Village Work. Mr. Smith in his report of the Udupitty Station, says: "Four men have been engaged in visiting the people at their homes and in the fields, making known to them the Gospel, and four School teachers have been accustomed to visit the parents of their scholars at their homes for the same object. The whole number of houses visited was 3,768; and the claims of the Gospel were presented personally to 13,029. individuals" This was done in a population of 22,000. This extract shows the nature of the work. Other records are not so complete, but a similar plan of labor is carried forward throughout our Mission field, and more than 100,000 religious conversations were the result of this department of labor in 1868."

We give a few extracts from reports of catechists, preachers, pastors and others, which indicate the nature of the work, and their experience in it.

Batticotta. — "During each week I have divided my time between the Christians, those more or less inclined to the truth, and the heathen. In my experience I have found it of great importance to visit frequently, & keep the subject continually before the minds of those interested. Never have I felt myself more under the influence of the religion of our blessed Saviour, than when mingling in the social circle, and conversing face to face with the people of my charge on the state of their souls. After having entered the family, & in a kind, cheerful and affectionate manner, having reminded the parents of the duties they owe to their children, their fellow Christians, and their God, and having reminded the children of the importance of early piety and having remembered the father, the mother, the brother and the sister before the throne of Grace, I think I have sometimes felt the presence of the blessed Saviour. What we most need & what we long and pray for, is such an outpouring of the Spirit, as has been witnessed in many places in America during the past year. There is an increasing readiness among all classes of the Community to hear the preached gospel, but the great thing to be grieved at is that although the people listen quietly, and assent readily to what is said no deep impression is made on their hearts & consciences. They are as the dry bones of the valley of vision. Nothing is wanting but the breath of the Holy Spirit to make them rise up, an exceedingly great army of living souls."

Paradive.

"We are pained by the turning back of three who were interested in the religion of Christ. One, a relative of Paul, attended our meetings, and used to pray. He has fallen into his old habit of drinking and gone back to the world. Another, a young man, regularly attended our meetings & was much interested in reading the Bible. When he stopped working on the Sabbath, his parents refused to give him food. The result is a yielding to worldly pressure. He occasionally comes to our meetings. Another young man also who read the Bible & prayed, though he submitted to the rubbing of ashes & fasting when it was New moon, under compulsion is not able to keep the Sabbath and attend our meetings. He is very anxious to know the truth and to study the Word of Life, but fears his relatives. There is still another young man who reads Scripture portions & tracts secretly, but has not courage to come out. Two of the pupils of Aseervatham's school are anxious for the salvation of their souls. One is a boy and the other is a girl. The girl is especially earnest."

Chanagacherry. "The Pastor and the four catechists who are in the field are making home visitation, with tract and Scripture distribution, a special part of their work. In their visitations they have the satisfaction of finding that idolatry is gradually losing its hold upon the minds of the people. But while this is so, it is painful to see another evil of a different nature daily on the increase. This new evil is intemperance. It is discouraging to think that about one half of all the Government headmen, & almost an equal proportion of the male inhabitants are falling into drinking habits. Says another:- There are many who clearly understand that their religion is wrong. The reasons of their not embracing Christianity, and their un-

willingness to give up their sinful pleasures, their want of a better knowledge of Christianity, and their fear of derision from their country men. There are a few who are endeavoring to walk in the way of Salvation. One an educated young man, seems to read the Bible and the Evidences of Christianity with the view of finding out the truth. Another has been interested in the Bible more than two years. He has no faith in the heathen Gods. He is regularly reading the Scriptures and prays. He attends our Friday Evening meetings and Sabbath services with more or less regularity." Another says:- "The special cases of interest in my field are three boys in the Mission School. They seem to be promising inquirers after the truth."

Manepy. "In many instances I have found on a second visit the tracts left on a former occasion, preserved and apparently read. The people in general do not show much earnestness either in reading the tracts or in hearing advice given to them. In all their villages there is a notion generally prevailing among all classes that Sivaism is in its decline, and that the present idolatry of the people is very much like child's play. Some reject heathenism in all its forms & boast that they worship only one true God. A kind of Deism seems to be gaining ground in the country. There is an increase of vice especially of drunkenness and dancing with its attendant evils, is now prevalent. These are the chief obstacles to the progress of the truth in the villages".

Panditeripo. "If we take a general survey of what has been done among the heathen population, it is gratifying to see that the dissemination of the

Gospel has been aimed at in all the villages of the Panditeripu Station both by the catechists of the place and by the Bible colporteurs. There was a thorough exploring made this year - distant places reached - nooks and corners of the villagers spied out. Many of these places were visited a second time after we had finished our Bible work."

Tillippally. As there have been only two native assistants at this station to engage in labors among the heathen, there has been less of their work than is desirable during the past year. These two have visited the people at their houses in the different villages, and have been accustomed to devote one day every week to visiting together the most distant part of the field. Fifty-six meetings have been held some of them large and interesting. The average attendance at these meetings has been about thirty men and a few women also come near enough to listen. There is much knowledge of the truth among the people at this station and a large proportion who have been educated in Mission schools especially among the females. The need of assistants has been in a measure supplied by the school teachers and other church members going out two by two Sabbath afternoon to visit the people at their houses, read the scriptures and tracts and speak to them of salvation by Christ. Their reports of the manner in which they have been received have generally been encouraging. In connection with these varied labors among the people there have been a few cases of hopeful inquiry, and much truth made known."

Udupitty. - "Those laboring in the villages report an increasing desire among the people to obtain tracts and portions of Scripture. In one village an old woman wished to purchase the book "which tells about death

and heaven" meaning "Heavenly Bliss". and when obtained She told her youngest son to put it up safely for his brother with the "thin book" (a Scripture portion) in the basket with the horoscope of the family. In another village a young man came and inquired for the book which has the story of the boatman and other things about being honest. When asked why he wanted it, he said "I heard others reading it in a neighboring house & was so much pleased with it that I wanted one for myself." He gladly paid his price for it and went on his way. In another village a woman inquired for the book which forbids drinking, & using abusive & vile language. She wanted it for her husband hoping he might be led thereby to correct his bad habits, and gladly purchased a copy of the Tamil Calendar for 1858. which contains those articles."

Valany. There are two persons who really anxious about the salvation of their souls. One is a woman who is regular in her attendance at Sunday service and the Sabbath school. The other is a man who is occasionally present at preaching, but who is anxious to know the truth. Besides these there are five others who are inclined to unite with the church, but they need instruction and Spiritual growth."

Educational Department.

The Training and Theological Institution.

This Institution was opened in March 1859. Its object is the training of Mission helpers. The Medium of instruction has hither to been the Tamil language. The great desire for English among the young men

of Jaffna has both affected the popularity of the Institution & the class of pupils who have received their Education in it. Baptized Children and Christian young men whom we hoped would avail themselves of the means offered for a preparation for the service of Christ have generally felt it their duty to study in those schools in which English is the medium of instruction. But Notwithstanding the great disadvantages under which the School has been conducted, it has already accomplished an important work & is deemed a success.//

The following particulars indicate the work of the last year.

1. Physical training – The Exercise in Gymnastics, as commenced by Mr. Hoveland has been continued daily. It occupies 15 minutes at the opening of school every morning. It is necessarily quite limited in variety because of the want of suitable apparatus. In the P.M. the pupils are encouraged to engage for a short time in manual labor of some kind in the garden. Here also we are straightened for room and sufficient employment for the physical good of the school.

2. Rhetorical exercises. Under this head are included reading, writing to dictation, composition, the preparation of articles for a Semi-monthly Literary Paper, declamations, debates, the speaking of original compositions. &c. Each pupil is required to write a composition or declaim, or take part in a debate once in two weeks. During the first and second terms of the year, reading was made a special exercise for one half hour twice each week. Both teachers & pupils have been encouraged to write for the literary journal of which fifteen numbers were prepared and read before the School on alternate Saturday mornings.

3. Mental training. // Three and a half hours daily have been given to

study – three and ~~one~~ a half hours to recitation, and one hour to drilling exercises. The interest of some of the scholars has been so great in their studies that they have inclined to use a part of their hours for recreation with book in hand. The first class have, in whole or part, attended to Algebra, Geometry, Nannool, Cural, &c., the reading of Paratham on the ola leaf, Geography of India and Ceylon, General History, Prophecy, Watts on the mind, and Harmony of the Gospels. – The Second class have studied Negendo, Geography, Mental and written Arithmetic, History of Ceylon and India, Sweet Savers of Divine Truth, Scripture History, and general questions on the Authority, Authenticity, Chronology, &c. of the Bible. All the pupils have had exercises together in reading, dictation, and the general news of the day and have listened to lectures on Botany, Physical Geography & Shivaism.

4. Practical and religious training: – During the year six members of the school have been admitted either to the Batticotta or to other churches. Fifteen of the twenty-five pupils at the close of the year were communicants. During the first and second terms there were no indications of special religious interest. In the third there was more spiritual life and earnestness on the part of most of the students. At the opening of the second term, the members of the first class were absent a week at the Islands on a tour. The Principal, two of the teachers and a catechist were with them. The time was employed in going from house to house, talking with families & individuals & endeavoring to minister to their spiritual necessities. Those church members among the pupils who are best prepared to give religious instruction go out on Sunday to the Pabli. Schools

in the villages around Batticotta, and, as we believe, both do good to others and receive it themselves.

The school was examined three times during the year by a committee consisting of two native Christians & two Missionaries. The Native committee say in their report:- "We have had the pleasure of being present at the three examinations of the Institution during the year. The inclosed list of studies, the wakeful variety of the exercises & the business like way of teaching, and studying, as evinced by the examinations, have been all very satisfactory. The beneficial results of the Gymnastic exercises are, we think, to be clearly seen in the bodily appearance of the pupils". The following extract includes a part of the remarks of the Missionary committee upon the third examination of the year:- "The last examination December 24. was even more satisfactory in some of its features than the second. In two studies the contest for prizes was well sustained especially in the first class in Watts on the mind. Five of the nine who were present seemed to have a good understanding of the subject & it was difficult to decide who should receive the prize. In the second class of sixteen in Mental Arithmetic the contest was very sharp & more spirited than in the first class. By the early failure of some of the better Scholars the number was soon reduced to three and finally the second prize fell to one who in the general examinations had stood far below many who failed early. Twelve studies were examined and all passed off very satisfactorily."

Since its establishment in 1859, sixty seven have gone out from this School. Of these 8. are now catechists, Bol'porteurs or Mission Assistants,

28. are school masters, 2 are writers, ~~and~~ 4. are Medical students, and 25 either left before their course of study was completed or went back, after graduation, to the employment they left. 51. are church members, 3 are baptized children, & 13 stand with the world.)

—The Oodooville Female Boarding School was established in 1824. No department of labor in our Mission has furnished more precious results than this school. Of its 400. graduates, 326 have either died in the faith or are now living in good standing as members of the Church of Christ. ...//

"Those who have watched over the interests of this school the past year (1868.) have reason to praise the Lord for his goodness in preserving their loved charge. Though He has chastened them, He has not given one over [illegible] to death. During the last term at various periods thirty-six of the pupils were laid aside with Measles. The fact that all recovered has caused even the heathen to say, "It is wonderful:- Their rock is not as our Rock"- themselves being judges.

The following studies have been pursued during the year with commendable interest,- some pupils have excelled in them.

First Class. - Prophecies, Christian Instructor, Moral Science, Physiology and Astronomy.

Second Class. - Harmony of the Gospels, Hebrews, Scripture Geography, Arithmetic, History of India and England.

Third Class. - Acts of the Apostles, History of Ceylon, Geography, Tamil Minor Poets, Arithmetic and Grammar.

Fourth Class. — Scripture History, Arithmetic, Geography, Samil Minor Poets & Dictation.

All the classes have attended to Penmanship & composition.

The class of thirteen, received in 1864, will graduate next month. Of those who composed this class, three have died of cholera, two were needed at their homes, one married & one left to engage in teaching. Only six have remained the five years. We think we can say of each removed from this vale of tears, 'It is well' and of each of those spared she possesses 'a good hope through grace'.

Through all the course of instruction, Jesus Christ, as the Alpha and Omega of their hopes, has been set before them. They looked unto him, believed & have gone on their way rejoicing. As a class they have manifested deep sympathy and strong attachment for each other. During these last of their school days, it is affecting to hear their expressions of gratitude to the Author of every blessing for those ~~which~~ ~~saved~~ ~~unto~~ them while dwellers in this nursery of the Lord.

"Meetings held by the Church Members with the impenitent have been frequent and often very solemn. Their little prayer rooms have sometimes been places of weeping, where one and another has been brought to feel her need of a Savior and to realize that Christ is 'the end of the law for righteousness to every one that believeth'." Eight have professed their faith in Christ this year.

The four classes termed Bountiful Sowers, Busy Bees, Young Gleaners, and the Redeemer's Little Ones, have been diligent in making monthly collections for the

Youths Association. They obtained £2.11-6 which supported a Bible reader in the village from May to December 1868. By saving a small portion of rice weekly from their allowance for food, they were enabled to give sixty shillings to the Jaffna Native Evangelical Society.

Thus they are trained in the morning of life to do what they can to extend the Redeemer's kingdom among their own people who are sitting in darkness and in the shadow of death. May the good works begun in the hearts of these little ones be carried on & perfected through grace which is in Christ Jesus!"

"The Udupitty Female Boarding School. was opened May 7th 1868, with seventeen pupils, ranging from 10 to 18. years of age.

"Some of the older ones were admitted by a special provision which large girls who had not had the advantage of the Mission free schools might enjoy the opportunity of at least a short term of instruction in the christian religion & the elementary branches of domestic and scientific education.

That class of the scholars who were taken from the out schools were consequently better prepared & after a thorough review of the Scripture Catechism, they were ready to take up the Compendium of Scripture History which they have pursued during the present School year. They have also been instructed in Reading, Dictation, Writing (both copy books & on the Palmyra Palm leaf), Mental Arithmetic & Local Geography. In this last study their lessons have nearly all been given from outline maps by the teacher. Commencing with Jaffna, its boundaries, &c.

ons and subdivisions and the adjacent islands, from which they have proceeded to Ceylon, India, Asia, Europe, Africa & America, until they have a common knowledge of all the chief places & bodies of water connected with the different countries of the world.

The less advanced pupils spent the first term upon the Scripture Catechism (a series of questions on the life of Christ) after which they also studied Scripture History. They have also pursued the same studies, but have proceeded more slowly and have formed a distinct class.

Besides their regular studies the whole school has received considerable oral instruction from the teacher on different topics & has also enjoyed an excellent opportunity for an acquaintance with the Bible and the duties therein inculcated by the prominence which the Missionary of the station has given to the conducting of Morning prayers as well as regular Bible lessons on the Sabbath in addition to those connected with the Sabbath School.

In order that the pupils may receive so far as possible, such domestic education as shall fit them for the proper discharge of the duties of after life, each one takes her turn in assisting in the preparation of the food as well as in doing other necessary work connected with the establishment. It is in preference to this as well as to furnish bodily exercise, that unhusked rice is furnished for food rather than that which is already prepared for boiling. Not the least cheery sound of all we hear is that of the heavy wooden pestle as it falls at regular intervals into the rice mortar in time with the words of a Christian song. A short time each afternoon is devoted to instructing the pupils in plain sewing in which they have made considerable progress.

"All of the girls evince a great interest in & love for the school and all its arrangements, their attention to study has been very encouraging and all, without exception, appear to take great interest in learning about the Christian religion." This is the springing of the blade. That it may be "then the ear, after that the full corn in the ear", let the people of God implore the gracious influences of His Holy Spirit upon all connected with the work."

The Committee on the Cocoaville & the Alduipitty Boarding Schools say:- "The two schools were each examined twice this year. The Committee can speak in commendation of the condition and progress of the scholars. They are glad to see suggestions for the more effective training of the Classes reduced to practice.- They hope and believe no endeavor will be spared to utilize, as fast and as far as circumstances will admit, the most advanced modes of instruction. It is well to proceed on the supposition that each graduate may be a teacher. By teaching the girls how to impart their knowledge they will all the more thoroughly grasp what they learn. The Committee regard with much satisfaction the ready reference to maps in appropriate recitations, and hope that the further step of facility in the Outlining of countries from memory may soon be achieved"

"Village Vernacular Schools, in which the precepts and doctrines of the Christian religion are inculcated, are established in many of the villages. ~~of our charge.~~ The number of such schools on our list for the year was 60, though several of them were supported by other funds than

those of the Board. They were examined by the native school inspector twelve times, the Missionary Committee on Village Schools being also present at the July examination. The object of these schools is to give an elementary Christian education. Their number might be greatly increased were there means to comply with the frequent and urgent requests from the people for new schools. As heathen parents seldom seek an education for their daughters & as the strength of Vivaism lies in the blind devotion given to it by the females of the land, the Mission especially encourages the education of girls but does not secure them in a proportion greater than one third of the whole number of pupils.

These schools, and the children attending them, were distributed last year according to Stations as follows:—

Batticotta had	10.	Schools with	373. pupils	Vodooville	9.	Schools with	455. pupils
Chavagacherry "	7.	" "	261. "	Panditeripo.	5.	" "	146. "
The Island (Mission) "	5.	" "	180. "	Tillipally	7.	" "	273. "
" G.N.C.Loey. "	5.	" "	192. "	Udupitty	6.	" "	243. "
Manepy "	6	" "	204. "				

The above figures represent the largest number for the year. Of the 2326. scholars, 1598. were boys & 728. were girls. At the December examination 1592 were present — 1236 gave full lessons — 528. were readers and 81. were children baptized in infancy. Besides the secular knowledge imparted in these schools such as Arithmetic, Geography, some of the more unexceptionable of the Tamil Poets, writing on the palm leaf, &c. Most of the pupils become familiar with the catechism, the more advanced with Scripture History and all proceed far enough to learn the great fundamental truth that Christ died to save them

from their sins. Here it is that thousands of the children of Jaffna first become acquainted with the name of Jesus, & here many begin to lisp that name in prayer. These Schools are nurseries to the higher work of our mission — preparing the children & the people for the oral preacher, for the intelligent hearing of the word of God — for the work of the Spirit.

The Medical Department.

This includes the Medical class, the Dispensary, the preparation of Medical books, and all the duties which devolve upon the Mission Physician.

"The Medical Class numbers eleven, one having been dismissed because of repeated irregularity. They have studied one year and have finished Natural Philosophy, Chemistry, Anatomy and Physiology & Materia Medica. They have begun Surgery, using the new printed volume translated by Dr Danforth. They are in a few days to take up Physic, using the M.S. translation kindly furnished us by Dr Wm. Paul. All the studies are pursued in the vernacular. The class go every Tuesday to the Friend-in-Need Society's Hospital for clinical instruction under Dr. Danforth. The two teachers of the class alternately attend at the Hospital with the class. The expenses of this class are met by a Government Grant.

The accommodations for the Mission Dispensary, for the teachers and for the Medical class have been increased at a cost of about £120. The Mission Physician has now a good office, opening out of which is a commodious room for the examination of pati

prescription, and dispensing. There are also a small room for teachers, a somewhat spacious room for the class, & a small room for operations.

It is believed the improvements now effected will furnish all the convenience required by the Medical Department, till it shall have accomplished its mission and be superceded by available, intelligent practitioners of medicine scattered through out the Province.

The number of patients registered at the Station Dispensary is 1376. at the Th. in-N. Soc. Hospital 5775. The Mission Physician closed with September his official connection with the T. N. Soc. and has thereby secured treble expedition in the progress of book work.

Mr. S. Muruegasu, the Dispenser for the year is succeeded by Mr. S. Veluppillai, who, it is believed, is the first Mission Dispenser educated entirely in the Vernacular.

The Scriptures are read, and the way of Salvation daily made known to the patients in waiting.

Publications & Colportage.

Every Christian Mission which is successful in winning souls to Christ must also lay foundations for the edifications & growth of the Church. School books true to science & religion, Spiritual songs, and a general Christian literature become necessary. This is especially true among a people like the Vannulians whose ancestral literature is immense in its volumes & variety, and exceedingly popular with the people, but so debasing in its influence that the true child of God cannot feed upon it & grow in grace. To meet this necessity the members of this Mission have from its commencement contributed tracts and books as other duties would allow. During

the past year, two ~~of its~~ members of the mission have served on the local Bible Revision Committee, much of the time giving two days each week to that important work. Another has devoted a large share of his time to the preparation of medical books which, it is hoped, will have a powerful influence for good as opposed to sorcery & the present system of malpractice among native doctors. Still another has been an active member of the Publishing Committee of the Jaffna Bible and Tract Societies, while the Publishing Committee of the Mission has attended to the duties which were peculiar to its own.

The following books have been published by the Mission during the year:—

The Book of Proverbs	edition	1000	pages	102,000.
Questions on the Bk. of Prov.	"	1000	"	72,000.
Mental Arithmetic	"	2500	"	200,000.
Tamil Surgery	"	250	"	126,000.
Total, copies	"	4750	"	500,000

The Scriptures & religious tracts are usually obtainable at the Depositories of the local Bible & Tract Societies.

The "Morning Star" Newspaper has been published semi-monthly in previous years. The distribution at the beginning of the year was 710 copies—at its close, it was 457. This decrease of 253 copies was the result of enforcing the new rule which required payment before the issue of the number. Though the subscription price of the paper is so small that every class in the community may receive its benefits, at the end of 1867 the number of subscribers who had not paid for the year was 144.

a few instances the reason assigned for not continuing to subscribe for the "Star" was the demanding of pay in advance. Probably others who would willingly have paid the subscription, if applied to, have not found it convenient to send and order the paper for themselves. The present rule greatly decreases the care and work connected with the publication of the Morning Star and it is very desirable that it be continued.

The distribution of publications from the Mission Depository in 1868 was as follows:-

Bibles and New Testaments in Tamil		141.
Portions of Scripture	"	3,354.
Religious books	"	1,292.
" tracts with cover and of larger size	"	9,896.
Calendars with articles on religious and moral subjects, in Tamil		1,400.
Religious books in English		192.
School books in Tamil		2,649.
Medical " "		138.
School " in Eng. & Tamil		150.
" " " English		58.
	Total	19,270

Of these volumes 589 were sold at the Depository and 6767 were sold by Colporteurs and other agents at the Stations and in the villages. Many of these books have gone beyond the limits of our Mission field, but whether at home or abroad, whether in the school or in the family, the proportion is very largely religious, and their influence must be elevating and purifying. When

contrasted with the literature of the heathen how hopeful the prospect! Nearly 20,000 copies of publications full of scientific truth or of the thoughts and feelings of Christianity as developed in the last half of the nineteenth century to take the place, in a measure, of a Tamil literature whose chief praise is its antiquity & which cannot claim an influence that is even morally good. Joyfully would we anticipate the time when a pure Christian literature shall be sought by this people instead of that in which they now delight. The process of reaching such a result may not be rapid, yet with God's blessing it is sure.

Two Colporteurs have labored during the year with a fair degree of success. The following extract from the report on Colportage indicates the nature & importance of this department of work in our field of labor. "Effort has been made to supply the people with religious books & reading suitable to their wants. In this work there is also encouragement. Very few of the people have a taste for reading sufficiently cultivated to lead them to seek books themselves; yet they will frequently purchase, if the books are carried and offered to them. So in regard to the religious newspapers & periodicals in the Tamil language. Frequently when there is not sufficient interest to induce an individual personally to seek the periodical, he becomes a cheerful subscriber when his attention is called to the subject. The thirty-five subscribers at this station to the Morning Star and the twenty who take the Monthlies such as the Dasobagari, the Friendly Instructor, &c are watchful for the arrival of their papers & exhibit a growing interest in a

Christian literature for themselves and their families. The work of the Colporteur is not easily represented by figures. Though his chief work was the distribution of books and publications by sale, all the books sold were not distributed through his instrumentality nor does book-selling represent all he accomplished. The publications in Tamil circulated by sale, exclusive of Bible Colportage were 77 Bibles and Scripture portions, 431. Calendars, 1021 tracts and smaller religious volumes, 77 religious & 44 educational books. Four books in English and Tamil, 101 volumes & packages from the American Tract Society and 102 Nos. of the Childs Paper were also distributed by sale. Quite a number of these - especially of the volumes in English - were left with the English speaking people of the town of Jaffna. When we add to the sales, the gratuitous circulation of about 1470 tracts, hand bills, &c on various subjects, we are encouraged to ask for and to expect His blessing who cares for and gives power to His own truth in the hearts of men.

Conclusion. In glancing at our history as a Mission for the past fifteen years, it is natural that we should inquire, What are the indications of progress? Does the Morning draw near? What are the signs of its approaching dawn? We may not speak of great things but we would record with humble thankfulness some of the leadings of Providence which encourage us to look with hope to the future.

1. The Native Evangelical Society -

This is the Mission enterprise of our ten Churches. It has been in operation for many years but seems to gather strength with increasing age.

~~As this Report goes to Press~~ Its last financial year has just closed with an income of £87. 9. 10 3/8 ($419. 97 cts) and an expenditure of £84. 3. 2 3/4 ($403. 97 1/2 cts.). Almost all of this ~~sum~~ comes from natives, and nearly half of it is contributed by those who, though not members of the church, are so thoroughly convinced of the truth & of the benefits of Christianity that they take part in its propagation among their countrymen. This Society employs two catechists and five School Masters. The Valaiy church is in its field of labor. //

2. The Native Pastorate and the support of the Gospel

// "Ten years ago it was difficult for our Christians to realize that natives were needed as pastors of the churches. The Missionary must preach, baptize and marry their children, visit their sick, bury their dead, & administer the ordinances of the gospel. Now the principle that the native should be pastor is generally admitted & cordially received by our most influential Christians. The duty of the church to support the Gospel, so far as able, is accepted, ~~as a law~~ The doctrine ~~also~~ that it is a Christian's duty to return at least one tenth of his income to the Lord in benevolent contributions, is admitted by ~~many~~ who ~~give~~ acc. These great subjects have been brought before the Christians in connection with Bible argument and light from other sources, as it is felt that nothing is real progress which does not carry the convictions and cheerful assent of the churches. One church has assumed the full support of its pastor, & the two others under the pastoral care of natives are rising in their contributions, and those without native pastors are taking a part of the support of those who stately preach to them. The care of church edifices and of the church poo

is generally assumed by the Christians.

3. The English Schools of our field as related to the Cause of Christ

These schools number between 500 & 600 pupils. Though an outgrowth of the work of the Mission, they are pecuniarily independent of it and have been for the past twelve years. Still most of these schools attend our Sabbath services and several of the teachers are among our most active church members. Whatever may be the prospect of so many lads securing a livelihood in connection with the English language, the knowledge which they require from English text books is wholly free from the precepts and connections of idolatry. On how much higher & more hopeful ground do these pupils stand in regard to salvation than they would, if educated wholly in heathen schools. In most of these English schools the Bible is read in many of them prayer is offered daily - in some of them the Scriptures are taught - from the largest and most influential school there are frequent additions to the church. The fact that the teachers are most friendly in their feelings while they have no pecuniary connection with the Mission gives weight to their influence as Christians, which those employed on salary seldom have.

4. Village Vernacular Education.

Sixty village schools are reported on our Mission list in 1868. Of these six were supported by tuition fees collected from boys attending the Mission schools - two, by a fund for female education - one, by F. E. Porter Esq of Norfolk, Conn. - one, by the Childrens Missionary Association, of Williamstown, Mass. - one, by the Women's For. Miss'y Society, New York - five, by the Am. Evang. Society & four by churches & individuals in the station where the

schools are. It is pleasant to notice that one third of these sixty schools are not an expense to the Parent Society and that one fourth of them are sustained by funds which come almost wholly from the churches & the people of Jaffna.

5. The Printing establishment & Bindery also are owned & worked by Nat. Christ.

Formerly the Mission had the care & responsibility connected with them. The superficial observer cannot fail to see the advantage of Christian native proprietors in establishments whose influence is so direct & powerful in its bearing upon the future literature of the people and upon the development of the churches. That this power may be wielded for the truth as it is in Christ Jesus is our hope and prayer.

6. Native Christians assuming responsibility.

Similar to the growth of the child from infancy to manhood is that of the Christian Mission. All its efforts tend to develop the power of self control, self reliance & responsible action. It aims steadily at the attainment of its manhood, when its churches & Christian institutions, firmly resting upon Christ, shall be able to stand alone. We hail with thankfulness the tendency on the part of the native Christians to assume responsibility, and the trustworthiness manifested in the bearing of it. This is seen in the conducting of the business of the churches, in the Ecclesiastical Organization, the president and secretary of which are natives, + in the General Committee of the Local Bible Society, majority of whom are Tamulians, + in School Committeeships &

the planning & carrying out of efforts for the evangelization of the people.

7. ~~Preparation for the work of the Spirit~~

"All our work is but preparatory for the Divine blessing. Without the life giving influences of the Spirit, Paul's ours & Apollos waters in vain. Yet the reasons are peculiar for speaking of the preparation for the work of the Spirit in Jaffna. Years ago our Boarding Schools were frequently scenes of precious revival influences nor have they been wholly passed by in later years. The earlier revivals were, however, almost wholly confined to these schools. There was so little of truth in the villages that the quickening influences were not felt in the general darkness. How different now! The influences of the Christian family, the church, the Bible & religious books and tracts in the vernacular have been working. The Sabbath with its ordinances of grace, meetings among the people, in which the doctrins of the Christian religion are discussed, systematically held for years, ~~and the~~ Christian Schools, with daily recitations in the Scriptures & in the Catechisms have been steadily giving to the people a knowledge of the great salvation. Now, as never before, Christian centers, the baptized children of the church, nominal Christians, those who have been educated in our schools, and the relatives of our church members seem prepared for the descent of the Spirit. The churches greatly need and are in a measure, prepared for the fullness of His blessing. The Missionaries need it. The glory of our Lord in the salvation of the perishing heathen requires it. Will not those who read these pages and who frequent the throne of Grace remember us and this people there"?

In behalf of the Mission.
Yours very truly
M. D. Sanders

Nagasaki Nov. 1.
Rec'd July 29. 1869.
Ack'd Dec. 28.

Annual Report of the Am Ceylon Mission. 1869.

Our available strength as a Mission has been seriously diminished during the year by Mr. Hastings & Mr. Sanders both leaving for America. Mr. Hastings left with his family in February & Mr. Sanders in September. We look forward with anxiety for their speedy return. Mr and Mrs De Riemer with Miss Webster arrived in March & took up their residence at Batticotta. When Mr. Sanders left a burden of care & labor was necessarily thrown upon Mr. De Riemer greater than a true economy of Mission strength would ordinarily justify. Miss Webster had entered with interest into the work, holding meetings among the women both Christian & heathen of different villages, when she was transferred to another field by her marriage to Rev. D. Wood of the English Church Mission. Though she is removed from her immediate connection with our Mission, she has the previlege of continuing in the Mission field, and in a sphere of extensive usefulness. Mr & Mrs Lucck are still in America. Recent accounts report the health of Mrs Lucck as much improved. Our present number in the field consists of five Mission families & two single ladies having charge of the two female boarding Schools.

It is a ~~cause~~ cause of much gratitude that the member of the Mission families have all been spared from severe sickness during the entire year. and specially that Mr & Mrs Spaulding after fifty years of Missionary labor have been preserved with so much health & strength for meeting the varied & important duties of their Station & other Mission work

Present Members of the Mission.

Rev. Levi Spaulding D. D. — Oodooville.
Mrs. M. Spaulding — "
Miss Eliza Agnew — "
Rev. John C. Smith — Udupitty.
Mrs. M. Smith — "
Miss A. E. Townshend — "

Rev. William W. Howland — Tillipally.
Mrs. S. R. Howland — "
Samuel F. Green. M.D — Manepay.
Mrs. M. W. Green — — "
Rev. William E. De Riemer — Batticotta
Mrs. E. F. De Riemer — "
In America.
Rev. Eurotas P. Hastings
Mrs. A. C. Hastings
Rev. Marshall D. Sanders.
Rev. James. Quick
Mrs. M. E. Quick.

Native Assistants.

There has been no change in the number or standing of our Native Assistants during the year. One of the Native Preachers (Mr. A. Ariketell) received a call at the close of the year from the members of the Tillipally church to become their pastor & arrangements have been made to ordain him to that office. The way seems to be open also for the ordination of one or two others during the coming year.

"A majority, however, of our Native Preachers & Catechists have charge of regular Sabbath services, at Stations & out Stations, and thus have the duties of Pastors & preachers, though not appointed to the office." Some extracts from the annual report of one of the Native Preachers who has had the care of two out Stations will indicate the duties which devolve upon those thus located & the manner in which they are fulfilled by one of the most faithful of them. "He first mentions some individuals in his field who have manifested religious interest. Of several persons, whose names he mentions, he says:- "They have faith in Christ, are preparing to be admitted to the church, but as their Christian experience is brief & the evidence of their change of heart not ~~clear~~ quite clear they were not recommended to be received during the year." Of another

says "I think he is a fair candidate for admission to church fellowship. It seems more & more evident to me that he is under the teaching of the Spirit. He appears to have a sincere & growing desire to understand the truths of the Gospel. When I converse with him frequently on the subject of religion he listens with great interest like one hungering & thirsting for the truth. The evidences of his piety are satisfactory & the influence he has exerted among his friends has been salutary. He is now ready to make a public profession of his faith notwithstanding the opposition of his parents & friends". Of another who has a Christian father but who has been a wanderer from the right way, he says:- "He manifests a great anxiety to make a public profession of his faith. He promptly confesses that he had now & then indulged himself in the use of ardent spirits, although he knew the bad consequences of such a practice. He inquired of me several times with apparent sincerity how he could resist this temptation, I gave him such directions as seemed adopted to his case & urged him to labor frequently in prayer to resist all such besetting sins. Since that time a gradual change has been apparent in his conduct. I think he has more or less the working of the spirit. It is gratifying to observe in him so much desire for his salvation. When he was requested to sign the temperance pledge he did it very promptly & cheerfully. He & his wife have been very puntual in attending meeting on the Sabbath. The church committee have considered his case & voted to receive him to church fellowship. He will then bring his two children to be baptized". He adds "There are several others who have good impressions of the truths of Christianity whom I follow with my prayers & labors but of whom I may not speak particularly. To one unacquainted with the character of our people their manifest anxiety to be taught might lead to the supposition that there is nothing to do but to reap. But it should be remembered that our people in general propose one thing & do another. They may acknowledge that their course is foolish & wrong. but they will act quite contrary to what they have proposed by their mouth. I have met with cases of this kind & cherished much hope that results may correspond with their appearance at the time, but

to my great regret I have been frequently disappointed.

Concerning the church members he says "I entertain in general pleasing hopes of their piety. I can speak of one more favorably than of others. In his intercourse with the people he converses with them on Spiritual things & urges them to seek their salvation through Jesus. This has become so much a habit with him that many persons begin to dislike him & to avoid his company. By pursuing this course he loses particularly the countenance of the wealthy. still he is not discouraged from discharging his duty as a Christian. If all the christians be enlisted in our Master's cause like him a great blessing will be the result & many souls will be led to Christ. Some of the christians do not seem to feel the necessity of constant attendance at the church, although they were frequently urged to do it. I fear that one member of our church has more or less indulged in drunkenness. He is not ready to sign the temperance pledge. In this connection I should not omit to say, although it is lamentable, that intemperance has appeared to be on the increase year after year in most parts of this place. I hear that even some women go to the tavern & drink without shame. The prevalence of this iniquity is a great hindrance to the spread of the Gospel. Some desisive measures ought to be used to stay the tide of this evil."

Concerning his other duties he reports: "The Sabbath School has been sustained throughout the year & well attended. The meeting on Sundays for the members of the Christian congregation & baptized children, the morning prayer meeting & the church meeting on Friday have also been held during the year. The mother's meeting which was commenced in September has been held ~~in September has been held~~ with interest to the close of the year. The social prayer meetings for males & females separately have also been held throughout the year. Thirty eight meetings have also been held on moonlight ~~meetings~~ meetings. The number in attendance varied from 7 to 100. Sometimes these meetings were well attended by men women & children". After speaking of his labors among the heathen The distribution of tracts & portions of Scripture in his field & other particulars he adds - "Contributions for benevolent objects are in general

satisfactory. I am happy to say of some that they gave their charity very cheerfully & promptly".

Besides the Native Pastors, fifteen of the Native Preachers & Catechists who have charge of Stations or out Stations have duties similar to those indicated in the above extracts & others have similar duties among the people and in conducting regular Sabbath Afternoon & other Services in different villages. Says one of these "The plan of my work is as follows. A christian family is chosen for the place of the meeting. Neighbors are invited by members of the family. A chapter from the Word of God is read. A hymn is sung from memory & practical remarks made. This exercise is commenced & closed with prayer. In many christian families we felt the presence of the Holy Spirit. These were very interesting & instructive times to me. I had a list of names of persons for my special work to bring them to Christ. Some of them are "lost sheep of the house of Israel".

Pastors Preachers and Catechists.

Batticotta.

Rev. Benjamin. H. Rice	Pastor	Station Church.
Nathaniel Niles	Preacher.	Station
* Abner Bryant	"	Sangany.
Azel Backus	Catechist	North Araly.
* Samuel Buel	"	South Araly.

Islands (connected with Batticotta).

* A. Barnabas	Catechist.	Caraitive.
* Robert Crossett.	"	Pungertive
* J. S. Christmas	"	Valany.
* E. Ponnampalam	"	Naranthany

Chavagachery.

Rev. Thomas. P. Hunt	Pastor	Station Church.
* John. P. Lawrence	Catechist	Varany.
* Benjamin Levris	"	Mutturville.
* A. Jacob	"	Usan
C. Sinnatamby	"	Station

Manepay -

Rev. Francis Asbury	Pastor	Navaly Church.
* Silas Moody.	Catechist	Station
Cathiraman	"	Navaly.
Codooville.		
* Moses Welch	Preacher	Alavetty.
C. Mann.	Catechist	Sanguvaly.
Isaac Nathaniel	"	Station.
Panditerepo		
* Thomas Snell	Catechist	Station.
George. W. Boardman	"	"
Tillepally.		
* Augustus Sukeetell	Preacher	Station.
Samuel Hemphill.	Catechist	Kuttuvan.
Udupitty		
Rev. David Stickney	Ordained Minister	Station
* Thomas L. Hamner.	Catechist	Londamanu
* R. Moses	"	Achuvaly.
Edward Adams	"	Station

Those marked with a * have charge of regular Sabbath Services at Stations or out Stations

The Catechists at Valany & Naranthany are under the direction of the Native Evangelical Society.

Evangelistic Work.

At the commence of this year, it was decided ~~that~~ to divide the field occupied by our Mission ~~be divided~~ into two portions, and commit the Evangelistic work of each division ~~be committed~~ to the care ~~& supervision~~ of one or more Missionaries, and that those helpers in each field, or division, who have not a specific charge as pastor or preacher to a particular congregation, be considered as an Evangelistic corps, to work wherever required as Colporteurs, or on tours, in company at Stations, or alone at home, as may be directed.

In pursuance of this plan, the village work has been carried on during the year principally by the Native Assistants, ~~being~~ gathered into companies of six or eight, & going two by two through a village, day after day, carrying the message of salvation to every house & as far as possible to every individual, gathering meetings in the afternoon or evening, which have been attended, when practicably, by the Missionary in charge, or by the wife of the Missionary when the meetings have been especially for the women. These labors were continued in a village till every house was visited & then the company proceeded to another village. The Native pastors & preachers have also engaged in this work; and as a large proportion of the laborers had the charge of Sabbath services at their stations the work has usually been carried on only four days in a week leaving Saturday & Monday free in connection with Sabbath duties, the compactness of our field allowing them in most cases to go & return weekly. It was found however that the same men could not engage more than two or three successive weeks in the work without too much exhaustion & the number of Assistants not being sufficient for much change the work was carried on only about half of the time during the favorable season for it. The intervals however gave opportunity for endeavoring to secure results by personal labor with individuals who had manifested interest or willingness to listen to the truth.

"During the six months given especially to ~~this work~~ such labors, there were 787 days of labor, during which 7,201 houses were visited and 22,039 persons conversed with. The returns of the meetings held in connection with the work are not full, but we have the record of seventy meetings at which about 2,300 individuals were present, in nearly the proportion of 1,100 men 400 women & 800 children.

"In August & September the same kind of work was continued with the more definite object of Bible distribution; our Mission having received for this object £30. as the proportion of a grant from British & Foreign Bible Society to the local Bible Society of the Province. ~~those two months were devoted particularly to this work. the salaries~~

of the Assistants with other expenses being met by the grant according to the number of days engaged.

"In this specific work, there were 294 days of labor performed, during which 3,524 families were visited & 9,831 adults conversed with, 561 portions of Scripture ~~were~~ sold & 56 portions given away. The number of meetings held is not definitely known (A more detailed Report of this work will be found in the printed Report of the Jaffna Auxiliary Bible Society.)

"Thus in slightly different forms, the Evangelistic work was carried on for about eight months of the year, during which, nearly 11,000 houses were visited & the message of life made known to nearly 33,000 individuals. During the remaining months of the year which are not so favorable for company work, the Assistants have labored at their respective Stations, spending much of their time in work essentially the same, ~~that of~~ visiting from house to house and collecting the people for meetings as opportunity presented. Every house is open to them, almost without exception, & usually the truth is listened to respectfully & with attention. Some, however, dispute & a few oppose.

It is not easy to indicate the results of these labors. Cases of interest have been met with & an effort has been made to follow up such cases by frequent interviews & fuller instruction, when the way seems to be open for it. While the work has been going on there has been for the time a stir of thought whereby attention is secured & no doubt some good impressions have been received. but we have not permitted to see the heathen anxiously inquiring, What they shall do to be saved. The great mass of the unconverted here as in Christian lands are utterly careless as to the concerns of another world, with this difference that when sickness or danger awakens thought of the subject all their education, the current of public opinion, the influence of friends & in short, almost the full sweep of influences of every kind, both with & without, direct the thought, the desire & the trust to the idols of the country instead of to the living & true God & only Saviour whom the awakened sinner there is led to seek. Their apparent religious

devotion is prompted almost entirely by a desire for worldly good as health prosperity & security from danger or is connected with the performance of vows in sickness or for desired favors - encouraged also by the desire to do as others do & for applause. There is no sense of sin or fear of future danger which would lead to feel the need of a Saviour.

"At times, in the village meetings, there seems to be an earnestness of attention & apparent solemnity even which awakens the hope that the Spirit is at work upon the hearts & that some will be led to turn & live. It is with this hope that the Missionary has not unfrequently asked the Native Assistants to see those present individually & find if any salutary impression seems to have been made. The disheartening reply to after inquiry as to the result of such interviews is sometimes almost crushing to hope, & drives faith back to rest upon those Divine promises which can alone sustain us. Yet sometimes when such instances occur as that of a heathen woman saying with apparent tenderness of feeling to the Missionary's wife, who had been speaking of the happy place to which she hoped to go at death "I am going to try & get ready to go there with you". and that of another heathen woman, who after hearing of God's readiness to hear prayer inquired, "Will he hear me too if I pray to him". We cannot but hope that some may at last be found among the redeemed who are not recognized as such here.

"The regular course of instruction of native Assistants has been interrupted by this field work, but opportunities have been taken, when they have been together, for free conference & instruction on practical subjects. Some of these meetings have been interesting and profitable".

Churches.

Statistics of the Churches.

Churches	Churchmembership										
	Members Jan. 1. 1869	Rec'd on profession	Rec'd by letter	Dismissed by letter	Excommunicated	Died	Members. Dec. 31. 1869			Baptized Children	Marriages in 1869.
							Males	Females	Total		
Battiotta	118	8	3	1	2	2	83	41	124	148	1
Carative	8	0	0	0	0	0	6	2	8	5	0
Charagachem	56	1	0	0	0	1	31	25	56	67	2
Manepoan	22	0	0	1	0	0	13	8	21	32	0
Navaly	43	2	0	0	0	0	23	22	45	67	0
Oduville	139	20	0	12	0	3	51	93	144	103	4
Panditerepo	37	1	3	0	0	1	19	21	40	50	1
Tillepally	39	3	0	0	0	1	20	21	41	55	0
Uduppitty	33	3	0	0	0	0	17	19	36	31	0
Valany	17	0	0	0	2	0	9	6	15	19	0
Totals	512	38	6	14	4	8	272	258	530	577	8

"Of the thirty eight individuals who have joined the different churches on profession of faith, during the year, twenty three were members of our Boarding Schools, of whom ten are the children of Christian parents. Eight of the remaining fifteen are also Christian children, leaving only seven additions from the heathen community, and a good proportion of these were, by relationship & otherwise, brought under continual Christian influence. Thus the churches have but little more than maintained their natural growth. We believe that a majority of the members are true Christians, & there will therefore be a gradual leavening influence upon the heathen community; But we desire to see more active & aggressive movements upon the ranks of the enemy on the part of the churches. So many years have passed since the Gospel began to be made known to the people, that the novelty of the message has passed away and Protestant Christianity is now considered as one of the religions of the country with Romanism, Hindooism and Mohamedanism, having its place & adherents, exciting but little attention & comparatively little opposition, except in some cases where a new family

broken in upon by the conversion of one of its members. In this state of things, while it is considered by many as a good religion among others, by some as the best of all, and by a few as the only true one, ~~yet~~ efforts for the conversion of the people are looked upon more in the light of attempts to proselyte them to another form of worship than as efforts to save ~~them~~ from destruction.

The cases of those received from among the heathen are some of them especially interesting and encouraging to faithful labor & prayer on the part of the Christians for their heathen relatives. One of these is a woman about 65 years old, the mother of one of the Mission school teachers at Tillipally. She has been a very devoted heathen, having visited nearly all the prominent heathen temples in the Island & having been also on a pilgrimage to the celebrated temple at Chilamparam on the continent bringing on her return sacred ashes which she distributed among the people in the village. She was also very strict in all her idolatrous rites, repeating mantras twice a day, fasting weekly, giving rice to the religious fakeers, and every Saturday not tasting her food till she had given a portion of it to the crows, also spending money for a variety of heathen ceremonies. Once when very sick thinking it was by the power of an evil spirit, she called an enchanter to drive off the devil & had a golden charm made which she afterwards wore as a protection against the power of the devils. When her son became a Christian many years ago she met his efforts to convince her of the truth with great opposition & ridicule. A little more than a year ago while a Catechist was talking with her in the presence of her son her mind seemed suddenly changed as if by the power of God. & she said she would begin from that day to be a Christian. During the past year she has when well come two miles regularly to meeting every other Sabbath, alternating with her husband, whose interest was awakened by hers. Neither of them ever came to the meeting at the church before, even for once. She seems to maintain the same devotion to her religion as a Christian which she did when an idolater. When admitted to the church on the last Sabbath of the year she gave her gold armlet as an offering to the Lord, that the value of the gold (about one pound sterling) might go for the support of the church.

Another case of interest is that of a man of the island of Pungertive

whose wife has been a Christian many years. Before she was married she came to Oodiville with her uncle who is a Christian and in whose family she had lived & received baptism from Mr. Spaulding. She was afterwards married to her present husband then a heathen & has since lived with him on that distant island two or three miles from the resident Catechist & the few other Christians residing there. Her husband did not allow her to attend religious meetings not even the Lord's Supper. Once or twice the Missionary went to her house carrying the bread & wine & with the Catechist & this lone disciple, the little company of three on the low verandah of her house commemorated the Savior's death. She has learned to read when in the family of her uncle and her Bible was her companion & her support. Her husband opposed her in various ways & about three years since coming in one day & finding her reading her Bible seized & threw it into the fire. About a year ago after he had been abusing her much he awoke in the night greatly alarmed by a dream & arousing his wife asked her to pray for him. From that time he has been a changed man. It was a joyful occasion when soon after this event she came to partake of the Lords Supper for the first time with other Christians accompanied by her husband & presented all her four children for baptism & no less so afterwards when he himself received the seal of the Covenant & sat down with her at the table of the Lord. That little household far away in that heathen village is now a Christian home. He is in his turn reviled & persecuted by his heathen relatives but remains firm & his wife says she is herself sometimes reproved by his carefulness about the observance of the Sabbath & other Christian duties. She remarked that for several years their crops had failed but she felt confident they should have a good crop this season as her husband was so particular not to do any work on the Sabbath. The Catechist says of him "He now reads the Bible with pleasure in his family worship & he often remarked that the reading of the Bible is sweet to him like sugar cane". Tho the family is poor on account of the failure of the crops for the past few years yet they are happy now. There is no disagreement in the family as there was sometime ago. but they are as happy as a newly married couple". One little incident shows the m

faith. A valuable bullock which he had not paid for died suddenly. Instead of taking it as an evidence of the displeasure of the gods for leaving his former religion as some would be inclined to, he said that the Lord designed it for his good in some way. Soon afterwards the man from whom he bought the bullock came for his pay. He was absent at the time, but his little boy who was at home, crying with sorrow, said to the man, "You should not trouble father to pay for that bullock. It is dead & we are very poor." The man was so affected that he told the father he ~~not~~ need not be troubled about the pay for the bullock & he would let him have another & a better one. and he need not pay for it till he should be able to.

There has been no marked religious interest ~~during the year in any of the Churches~~ except at Doduville, where it seems to have been principally confined to the Female Boarding School. Fourteen of the pupils of that School were received to the Church during the year. There has however been spiritual progress in the Churches in some particulars. Regular Bible reading has been ~~practised~~ promoted by the plan of all reading the same chapter daily. This practice has been maintained in several of the Churches during the year & others have recently commenced it. The seven chapters read during the week have usually been reviewed at the weekly Church prayer meeting when each one is called upon for any thought or impression received or question started by any of the portions read. after which the prominent points are dwelt upon & the instruction contained in them brought out by the one in charge of the meeting. Some of these meetings thus conducted are very interesting & profitable.

There has also been progress in nearly all, ~~the Churches~~ in learning the lesson that "it is more blessed to give than to receive". The amount contributed by all the churches during the year is £248 6s — being an advance of £55, ~~above~~ upon the contributions of 1868, and £100, ~~more than~~ the ~~amount~~ sum given in 1867. It amounts to ten shillings sterling for every adult member of the churches. But there is room for further progress in this direction & we hope to see it".

The following table shews the amounts contributed to different objects by the several churches.

Contributions of the Churches.

Churches	Members		Contributions by Native Christians in 1869.																	
	Males	Females	For Support of Pastors			For Care of Church Poor &c			For Native Evangelistic Society			For Bible & Tract Soc'ty			For Education & other objects.			Totals		
			£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d
Batticotta	83	41	27	0	6½	14	4	0¾	16	5	5⅝	4	9	6¾	13	2	7¼	75	2	2⅞
Carative	6	2	1	0	1½	1	17	0		17	9⅜		14	0		3	0	4	11	10⅞
Chavagachery	31	25	5	13	5	6	10	0¼	4	9	2⅜	1	5	8				17	18	3⅝
Manepay	13	8	5	8	7	3	17	2	5	18	1	2	2	6⅞		14	2	18	0	6⅞
Navaly	23	22	5	16	11½	2	12	10	4	6	7⅜		10	0		14	6	14	0	10⅞
Oduville	51	93	12	0	2	5	15	11	12	18	9	1	2	0	38	14	3	70	11	1
Pandeterepoo	19	21	4	11	3	3	18	2¼	4	16	2¾	1	0	0		19	4⅜	15	5	0⅜
Tillepally	20	21	6	7	7	4	3	1¾	2	19	4⅞	1	0	0				14	10	1⅝
Udupitty	17	19	5	16	7		12	5	3	16	4½	1	17	0	1	0	9	13	3	1½
Valany	9	6							5	3	0							5	3	0
Totals	272	258	73	15	2½	43	10	9	61	10	10⅞	14	0	9⅝	55	8	7⅝	248	6	3⅝

"An effort was made in some of the churches to meet one fourth of the salary of the native preacher, or principal catechist at the station, in addition to contributions to other objects. This effort was successful in a few ~~churches~~ cases & nearly the amount was raised in others. The number who give a tenth of all their income is as yet not large, but we think it is increasing. The subject is made prominent in all the churches & will continue to be so till a right standard is reached."

There has also been, amid much worldliness, some evidence of Spiritual growth. The week of prayer was generally observed at the beginning of the year, and though there were no marked results, serious impressions were in some cases produced which it is hoped were abiding. In some localities there have since also been special prayer meetings continued from day to day for several days together, and in connection with the collection of a number of Native Preachers & Catechists at a Station for Evangelistic work, Church members have been visited from house to house. Still we do not see that evidence of the presence of the Spirit which we desire, and greatly need.

Education.

Training and Theological ~~Institution~~

Since Mr. Sanders left for America, in September, their School has been under the care of Mr. De Riemer. At the close of the year there were only eighteen pupils, ~~in the school~~ of whom seven graduated. All the members of the graduating class are church members and give promise of usefulness. The class numbered 18 when admitted nearly five years ago. Those who have left have faild from various causes among which was an opportunity to study English. That is a powerful motive which few are able to resist.

The progress in study during the year has been good. The Committee report "The standing for the last term was better relatively than for the second term. Some had gained, others had lost but the Committee were pleased with the independence which most of the boys exhibited & the confidence which a consciousness that they had mastered the subject in hand gave them in the recitation. The class of seven who leave ~~the school~~ acquitted themselves very well in all the exercises assigned to them & we shall hope to have good reports of all of them. There is cause for thankfulness that all of them are ~~interested~~ enlisted under the banner of Christ & are pledged to his service".

We believe that this School is beginning to be better appreciated by the native Christian community. One member of the Native Committee on the school says: The school amidst all discouragements is in a flourishing condition. It is gratifying to observe that the higher branches of studies are taught in the School & the instruction is not inferior to that of the late Seminary. The amount of knowledge attained by the pupils of the graduated class is undoubtedly quite superior to that of any obtainable in any of the high English Schools of the Province.

The other member of the Native Committee says, The lessons in the course of the Institution were similar to those of the late Seminary, except that they were taught in the vernacular. * * It is the earnest desire & prayer of the Committee that the blessing of our Heavenly Father may continually rest upon the Institution & that every graduate may say

with a sincere heart "My Father thou art the guide of my youth".

Though there has been no special religious interest in the School during the year five of the pupils have united with the church.

Coduville Fem. B. School.

Concerning this School Miss Agnew reports: Our School year commenced Mar. 5th. All witnessed with deep interest the reception of a new class of twelve, increasing the number to fifty two. The former second class then became the first. It contained fifteen pupils of good standing. As it was their last year in the school every teacher felt deep responsibility and with care & assiduity imparted education in those branches appointed by the Committee, adding as opportunity offered such miscellaneous intelligence as was necessary to prevent them from getting "behind the times".

During the year the first class attended to the following studies: "Prophecies relating to Christ & their fulfillment". Hopkin's Christian Instructor. Goodrich's Church History. Physiology. Astronomy. Wayland's Moral Science. History of Rome. Arithmetic. Penmanship. Composition. Map drawing".

The studies of the other classes were similar to former reports.

"In taking a review of the entire school, I can say very few lagged, a goodly proportion did well, & a number excelled. Five individuals from the graduating class were married during the year, reducing the number to thirteen. As the year drew near its close, often would the days be counted especially the Sabbaths. By many with eyes suffused with tears was the remark made "Only three Sabbaths more", and again "Only two". When the last Sabbath came, each one with subdued grief recited her farewell hymn, and her farewell verses. Their last examination was to them a day of thrilling interest. On that occasion they plaintively sung their farewell to their school mates, their teachers & their benefactors. Their five years of study in one class had endeared them to each other. All bore testimony that it had been the most pleasant, delightful & profitable portion of their lives. We trust that here twelve of the

were born again". In their little prayer rooms they had witnessed many a hallowed scene. Their school room where their venerable Pastor met them with them daily to offer the morning & the evening Sacrifice was to them a place of holy associations. The church in which they had so long listened of the great tidings of salvation will ever be sacred in their memories. (Need we wonder then that when the parting hour arrived the premises became a "Bochim"!")

Those who had so long exercised parental care over them were grieved that the youngest of the band did not give evidence of a saving interest in Christ they pray that the Good Shepherd may take her in his arms & protect her from devouring wolves."

(Though we have not been favored with a general diffusion of the Spirit's influences over all of our flock, yet our Heavenly Father has condescended to strengthen the "little ones" so that in July four, & in December ten of our pupils were enabled to make a good profession before many witnesses".)

As in former years the children continue to practice "systematic benevolence" by contributing monthly to the "Youths Association" Their collections amounted to £3 — 3 — 2. By generous donations from some of the graduates of former years, the "Youths Association" sustains through the year one Bible reader & two village Schools".

The sacred associations & attachments mentioned in the above report combine with other influences to make our Female Boarding Schools a power for good in the land.

Concerning their religious interest Mr. Spaulding reports: "During most of the year there has been an uncommon degree of interest on the subject of religion. This was especially manifest in June, July & September. All seemed to be influenced by the same Spirit. ~~As special pressure was urged to increase the interest.~~ When, out of School, they were alone, or in little companies in their prayer rooms, & sometimes it was quite affecting to hear their confessions & prayers.

About three fourths of the pupils of this School are the

children of Christian parents. This is especially encouraging for the future of the Christian community in view of the fact that nearly all the sons of the Christians now obtain their education under influences not the most favorable to piety, and prepare for positions & employments where they are exposed to great temptations.

respecting the Godon Udupitty Female Boarding School,

Miss Townshend reports: "The first year in the history of this school ~~taking~~ closed March. 25th [1869] with every encouragement for the future. The Lord had owned our efforts with his presence & no misfortune had occurred to grieve us. We entered, May 6th, upon a new year with our original members present all in good health & spirits & ten new pupils in addition making our whole number twenty six. Several of these last were young women, of whom two or three could barely read. Consequently much work devolved upon the teachers & difficulty was experienced in classifying them properly. Some learned with surprising rapidity. Some knowledge of the Scriptures, Arithmetic & out line Geography was taught orally so that by the third term the pupils were all brought into two classes for instruction.

"A prominence is given to the study of the Bible in many ways. Thus far besides the regular reading at prayers morning & evening & by individuals in private the course has been to study the historical part in the 2d class & have a regular Sabbath exercise which is spent more particularly in inquiring into the truths & duties taught therein. Geography, Arithmetic & kindred sciences are brought as aids, and not as primary studies."

"We also strive to keep always in view the fact that one great object in bringing together this class of individuals who bear so important a relation to the future of this people, is discipline – that they may acquire that control of themselves so foreign to anything they have ever known before, which will cause them to perceive & choose to do that which is right."

"On the 25th of September three from among our older pupils were received to the church & baptized, on profession of their faith in Jesus Christ" This act had a marked influence in increasing their faith & their courage to work for Jesus. It also was effectual in stirring

up an interest in personal salvation in the school. Some laid hold upon the Rock of Salvation. Others strove to be better – failed & have in a measure become indifferent."

"The time is fast approaching for these young women to enter homes where they will be in some degree at least centres of influence & examples to a heathen community, for which we pray that they may be prepared of God with a heart & a purpose to labor for Him."

One of the Native Committee says of this School: "It is two years since it was established. During this short period, it has made commendable progress. The ~~[illegible]~~ remarkable peculiarity of the School is its government & training. We have closely watched its progress from its commencement. The pupils were then studying the first Catechism called "Spiritual Milk" and counting the numbers. Now the same pupils are nicely drilled in mental Arithmetic are able to point out readily any place on the map & are familiar in Scripture History. They are thorough in the subjects which they study".

The Native Minister at the Station says of one of the three pupils admitted to the Church "Her anxiety for the salvation of her parents & school mates gives pleasing evidence of her love to Christ & desire to serve him. She often communicated to her parents her feelings with reference to their state & prays for them. & it seems that God answers her prayers in awakening them to feel their danger".

Village Schools.

"The plan adopted by the Mission at the beginning of the year, ~~of~~ committing the immediate control & direction of the village schools to one Missionary, has produced good results. It has secured to an extent, as it was designed to do, oneness of aim & requirement in defining the duties of the teachers, method & efficiency in efforts for the more thorough discipline and instruction of the schools & for the training of the school masters in the art of teaching". | The schools have all been examined monthly by the Native Inspector & were all examined by Mr. Smith also, in June. | He in company with the native Inspector ~~have~~ has devoted 5 or 6 days monthly

to the teachers at the various Stations calling together at convenient centres those in the vicinity, drilling them in the studies taught in their Schools, giving them hints as to the manner of teaching & reminding them of the trust committed to their charge. Occasionally some schools near the places of meeting of the teachers have been called in & an hour or two spent with them for the sake of teachers as well as the ~~boys~~ pupils. Effort has also been made to reach the parents & others through the schools by the distribution of religious tracts & hand bills.

An effort has also been made to sell the books used in the schools at a reduced price, instead of furnishing them without price as ~~hitherto~~ heretofore. This has been in a good measure successful & is an important step in advance. It leads the pupils to be careful in the use of their books, & renders them much more valuable to them.

"The whole number of schools reported is 59. Of which 41 were supported by Mission funds, 4 by tuition, 5. by the Native Evangelical Society, & 9 by private funds.

The number of pupils ~~in these schools~~ is 1417 boys & 688 girls = 2105; Of whom 553 boys & 174 girls ~~= 727~~ can read; 39 boys and 58 girls ~~= 97~~ are baptized children of Christian parents.

The amount received from the pupils for tuition is £26-7-
The amount received for the sale of books is £5 — 6s — 1d."

The full amount of good accomplished by these schools is not seen often at the time. By facts which occassionally come to our notice we are led to hope much from them. One Catechist at an out-Station reports: "In the beginning of the year one of the boys in the school also one of the girls in the girls' school appeared to be interested & both of them were accustomed to read the Bible & pray daily. When the boy's mother and his other friends came to know that he did not wear the sacred ashes & did not go to the temples nor fast at the time of the new moon. they ~~persecuted~~ prevented him from attending the Sabbath service & from keeping the Sabbath holy: and overpersuaded him to engage in heathen ceremonies. In these days he occassionally attends our meetings. The girl also on account of fear of her

relatives does not read the Bible or pray. She still attends the School. Thus many are coming near the gate but do not enter. When God grants the Holy Spirit in fulness we expect these obstacles will be easily removed."

The cases where this desire to come into the light is awakened in the minds of the children of our schools & crushed out by opposition & other influences are undoubtedly more common than we are aware. Some such find relief by gaining admission into our Boarding Sonls. — Our great want in connection with these schools is a class of teachers who will in the Spirit of Christ really care for the souls of the "little ones."

Medical Department.

"Since medical advice and medicines are furnished free of expense at the Hospital of the Friend in Need Society in Jaffna, the number of the sick who apply at the Mission Dispensary is so much less than formerly that Dr. Green can devote his time & strength principally to supplying the prospective wants of the people by raising up native medical Practitioners & supplying them in their own language with the most important medical works. About 1000 patients have been treated during the year, at the Mission Dispensary, to whom religious truth has been communicated by Dr. Green & his Assistants.

The printing of the treatise on Surgery has been completed, making an octavo volume of about 500 pages. The Anatomy has been carried about half through the press, and will, when done, be about the same size as the surgery. A Physician's Vade Mecum is also ready for the press.

In the preparation of these books, Dr. Green has undertaken a great work. Every sentance of the translations must be revised personally & carefully by him, in order to secure the correct idea to be expressed. Many new terms must also be made or old ones improved, as nearly all those now in use are associated with error. This involves an amount of hard work, steadily ~~preserved~~ persevered in day after day, for months & years.

~~together~~ which would be appalling to any but a faith which disregards present obstacles in view of the certain future success of the truth.

"The medical class now under instruction is the second ~~one~~ which has been taught in the vernacular. It consists of eleven members, six of whom are Church members."

Publications.

The distribution of publications from the Mission Depository in 1869 was as follows.

Tamil Bibles and Testaments	85
" Scripture portions	2059
" Religious books	1889
" Religious Tracts & handbills	22,730
" Calenders with religious reading	1,195.
" School Books	2,384
" Medical Books	50
English School Books	195.
" & Tamil do	131.
" " Religious Books	62

The printing by the Mission has been as follows.

Blanks for School Reports	edition	1500.
Tamil Surgery finished	"	250.
" Anatomy commenced	"	250.
Mission Report for 1868	"	500.
Price Tract on the Sabbath	"	1,500
Tamil Hymn Book commenced	"	1,200
Morning Star	"	500 to 600.

The Scripture portions issued from Depository have been used principally in Schools and colportage. The tracts and handbills have been extensively circulated by the Native Assistants in village work. A small two leaved tract & a handbill with selections of Scripture on some subjects of practical importance have been

issued monthly throughout the year by the local Tract Society.

Conclusion.

In reviewing our work there are many causes of encouragement & some things are discouraging.

The churches are in a transition state, passing from foreign care to a degree of self dependance & self support. At the same time a desire for wealth & standing in the community & the temptation to seek these by alliances & employments which bring ~~them~~ into close relations with the heathen & the ungodly are among the elements of danger. ~~They are also exposed to~~ There is also a tide of educated infidelity which comes back upon us in a reflex wave from the godless institution of Madras, where many of the youth of Jaffna go for an education. It is a significant fact that the two ~~highest~~ most highly educated natives of Jaffna, who first received the degree of A. B. at the Madras University, have both turned against Christianity. One is an avowed infidel & the other has written a book against the Bible & in defence of Hinduism. Their influence upon the young is extensive & disastrous.

In this state of of things there is much need of kind & judicious counsel & careful guidence without assuming too much authority. Much can be done by personal interviews & correspondance with individuals -- For this are especially needed "men that have understanding of the times to know what Israel ought to do."

In regard to the heathen community it is a fact not to be forgotten that from 30 to 40 years ago there were probably five times as many children in our Mission Schools as there have been since. Those who were then children are now in middle life & passing on to old age. and form a class prepared by their knowledge of Bible truth for faithful Missionary labor. Those who are coming on to take their places are prepared in a far less proportion as to numbers, while both old & young are daily becoming more hardened in sin.

"Yet, in this necessity for present active labor among the masses, we are so few & feeble that we can hardly sustain the daily routine of ~~of~~ station work. We seem to be scarcely able to relieve one another in the mere duty of standing as sentinels. We could not well meet an attack & are much less able to make aggressive movements upon the ranks of the enemy." // If we cannot be strengthened as we wish to be for the work which seems pressing upon us — we hope our friends will ask for us that the work be not hindered, but carried on in some other way —

mission.

Rec'd June 15. 1870.

Ack. June 21.

Report of American Ceylon Mission 1870.

Individuals and societies will call for the Report of the Mission for 1870. We thankfully acknowledge the goodness of God in sparing our lives. Though we have suffered much & our strength been greatly weakened still our number has not been diminished. The absence of two of our number (Messrs. Hastings & Sanders) and the reduction of our own health have made it necessary to throw more responsibility upon our native agency and to leave many things undone.

"The "Morning Star", which has been published by the Mission for about 30 years, has been transferred to the printers, Messrs. Strong & Asbury, and is now conducted by them, with Messrs. Arnold & Asbury as editors. ~~The particulars of the transfer were reported in July soon after the change.~~ This relieves the Board of all expense. The experience of the past six months lead us to hope that the experiment will be a success. At the beginning of the year 1871, they raised the subscription price from ~~two~~ to three shillings."

"Providence has induced the Government to assist in education in such a way that we can accept their aid ~~without~~

~~infringing on the rights of Christianity. In this direction we~~ have organized a "Board of Education", consisting of 12 members, made up of Pastors and Laymen. These are to receive "Grants from Government" through the Mission Treas.r and pay the teachers monthly. On the part of Government are the "Director + his assistants;" on the part of our Mission, our "Examiner" sees and examines each school once a month. The plan is new among the natives and will meet with difficulties, but we think it will eventually work well and be a great help to the Missionaries"//

On the tenth of March 1870, Mr. A. Anketell was ordained Pastor over the Church at Tillipaly.

On the ninth of September, 27 members of the Odooville Church, residing in the village of Alavetty, were recommended to form a new Church in that place, about 3 miles from Odooville. This was done and Mr. Moses Welch was ordained as their Pastor.

We now have five Native Pastors + one ordained Native Minister who, as Natives, know the country better than the Americans, but in Christian counsel, wisdom, and unbiased Christian decision they need the training of 50 years.

The following extracts from the Reports of different stations will show the men and their work in 1870.

Manipfpay, Mr. Howland in charge.

Mr. S. Moody, Catechist.

Two individuals, belonging to this church, who died within the year, were Elizabeth McFarland Lyman and Jonathan Homer. The former was seldom at church, the latter was formerly in the service of the Mission for some years, – then went to Colombo, where he sustained a Christian character. He then went with his son to Madras to give him a more thorough education and while there he died. The one excommunicated is a young man led away by the heathen.

Services on the Sabb. have been almost entirely conducted by the Catechist Mr. S. Moody. He reports that most of the Ch. members attend punctually on the Sabbath.

The congregation on an average is 27 Males, 4 Females, & 72 Children. The afternoon meetings are held in several villages and the attendants are generally 10 men and 102 children. The Sunday school has been regular with the average number of 11 teachers, 10 adult pupils & 72 children. Lectures on Fridays, average attendants 14 adults.

Navoly in Manipfpay

Rev. F. Asbury Pastor and Reporter.

The first week in 1870 was observed as a week of special Prayer. There was no special interest manifested.

During most of the year the services of the Sabb. & the Sabb.

school were not well attended on account of the inconvenience of the place. We therefore pulled down our former place & fitted up a new & substantial chapel.

Three persons were admitted by "letter". There are 13 persons now on the list of inquirers. Two intelligent young men of good promise are among them. Some of these will probably be admitted to the church soon.

The contribution of the church this year amount to £24. 11. 0.

A small bell and a pulpit are wanting. Who will help us?

Within the year I have distributed 27 portions of Scriptures and 1200 tracts & hand bills.

Manipfay — Samuel H. Green Esq M.D.
Resident Missionary.

Report of the Medical Department of the Am. Bey. Mission for 1870.

In the Dispensary 1185 patients have been registered for this year.

A class of 11 graduated in December. Seven of them are professed Christians. They received each an outfit of £2 value, besides their merit marks which in some cases amounted to upwards of two (£2.) pounds. The printing of the Anatomy & the practice of physic have proceeded but

Medical

but slowly. The preparation of a volume on Chemistry is well advanced. This work is done at the expense of Govt. Grant.

A kind Providence has most kindly forwarded the enterprise

Batticotta — Rev. B. H. Rice, Pastor & Reporter.

The week of prayer was held the first week in the year. The Christians in Chankâny were awakened, confessed their sins and decided to lead better lives in future. Some good meetings were held at Batticotta. Early morning prayer meetings were kept up through the year excepting in the rainy season.

At the commencement of the year the Christians decided to spend the afternoon of each Sabb. in visiting the heathen and reading select portions of the Bible. Some have failed but those who have kept up their resolutions have much enjoyed the work. Only one member of our church, Mr. Parker has died. Mr. P. being reminded that the Savior was his best physician, & that His blood cleanses from all sin, he remarked, "Will our crying to him in the last hour of danger, without a life of devotedness, be of any use?" He was told that it is not a life of devotedness that saves us. He replied - "His death has been our life".

A youth who was sick and died in the Hospital was a pupil in the Training Schl. the son of John and Julia Tolman. He was a baptized lad but not a member of the Ch. He took great pleasure while he was sick in hearing the Gospel of John read. He always offered prayer before going to sleep.

The services of the Sabb., Friday meetings, Tuesday prayer meetings for women, the meetings for baptized children, and Christian congregations were continued through the year. Moonlight meetings were more regular in the out stations. The pupils of the Girl School at the Station presented a quilt to the Pastor. One Excommunicated member presented him with 3½ bushels of paddy. One church member gave £1 to purchase a clock for the Changany Chapel. 26 small boxes were given out for the children of families to save their pence & farthings for charitable objects. These are opened twice in a year. Last year their contents amounted to nearly £1.10.0.

Six persons have been added to the Ch. of whom two were medical students.

A church is being built in Pungertive, Island and is nearly ready to be occupied. In Arâly the chapel has been covered with tiles. In Moolay the old chapel has been torn down to make room for a new one which is now being prepared. It is pleasant to see places of worship in our Out-Stations.

Sankâny, an out-station of Batticotta.

Mr. Abner Bryant, Native Preacher.

The week of prayer was attended with special interest. Two meetings, one in early morning and the other at 4 o'clock, each day, were held. God granted a spirit of prayer and

activity to the Christians, and a few were awakened. Among them were a few Romanists. There was much interest the whole of January and many meetings for prayer were held in Christian families. These meetings were of a very interesting character, & the prayers, confessions, and remarks testified that the spirit of God was present. I hope for good results.

The regular preaching service on the Sabb. has been held in our Chapel & in Batticotta East. The congregations have been larger than usual, and for the first six months twice as many females attended as formerly.

More than 60 boys & girls attend our Sabb. school regularly. The teachers are much encouraged. The meetings for baptized children & inquirers, – prayer meetings in the mornings, – the mother's meetings on Tuesdays, – and the Ch. meetings on Fridays have been kept up and are often interesting. Evening meetings by moonlight have been held in different Villages.

I have held weekly prayer meetings with the Hn. families, visited the people in their houses and in their fields, and given them religious books and tracts. Indications of progress are seen in every part of the field.

In regard to morals & religion among our Hns. I am glad to state that there is growth in grace.

There are two Tamil schools and one for English, containing in all about 150 pupils All doing well.

Ŭrâly – an out station of Batticotta.

Mr. S. Buell, Catechist.

On the Sabb. A. M. we have had two meetings – the Sabb. school and Sabb. service. The school has a salutary influence in turning the mind of the pupils from superstition & wrong feelings of morality. The attendants in the A. M. services are not large:– about 11 Males and 49 children. I visit from house to house Sabb. afternoons & talk to the people or read tracts or portions of the Bible and pray with those who seem to be interested. The women also hold meetings on the Sabb. afternoons

There are two regular meetings each week, one on Friday afternoons and one on Tuesdays in which the Bible is read and explained.

The number of moonlight meetings held in different places is 27. attendants 10 men, 5 women and 8 children. Some of these meetings have been interesting. On one occasion, a man said with tears "I am a great sinner". "I am resolved to believe in Jesus Christ to day. Will he forgive my sins and own me as his child?" He still continues his feeling though a little backward.

Mrs. DeRiemer has had some very interesting meetings for the women in this village. The number present has averaged from 15 to 25 and some children. One woman, on returning Home said to her husband, "We cannot hear

hear such things from the Purânas in our temples".

The chapel has been repaired and tiled wholly by the subscriptions & donations of the congregation.

Moolai, an Out-Station of Batticotta.

Mr. Edward Adams, Catechist.

This field includes the villages of Moolai, Tolpuram, Sulipuram, and Punnâly, containing a population of about 15,000 people. It is a charge of great responsibility. The work however is pleasant.

I meet with much discouragement as well as encouragement. Tolpuram is the most encouraging, though the people are very ignorant. A Sabb. School & one meeting have been held there every Sabbath afternoon. About 25 grown up people attend. An individual, who is considered a leader among his class, hearing the doctrine of Christianity, became interested and bought a Bible. He gave up his connection with the heathen & was a regular attendant on our meetings. But he made friendship with some excommunicated persons who alienated his mind for a season, but he now seems to have some feeling. The reading of a tract on the Judgment has revived his convictions.

Another man, much interested in Christianity, is beginning to doubt, being hindered by learned backsliders. Such stumbling-blocks are not few, and on that account the progress of Christianity is slow. The people of Tolpuram are a drunken set. Moolai people cling to caste. They see the folly of idolatry, but

prefer caste to Christianity. The Sabb. school is in a prosperous state. Pupils 150 in ten classes.

Pungerteive, an Out-station of Batticotta

Mr. Robert Crossett, Catechist.

I have distributed 160 Tracts among the people and think that some of them have made an impression. I have given away 3 portions of the Bible to those who showed a great desire to read them. A church-member recently converted bought a Bible and seems quite interested in reading it.

Services on the Sabb. A. M. are regular & in the P. M. I hold meetings in the houses of the Christians and inquirers. The Friday meetings have not been regular. There are 13 Christians in this field. The building of a chapel has roused the suspicion and superstition of the people. The christians determined to defray the expense of the Pastor & cooly who comes with him. Much of my time has been spent in building the Chapel.

Valarmy, an out station of Batticotta.

Mr. J. S. Christmas, Catechist.

We are grateful that the Lord has graciously kept all the church members at Valarmy from all suffering. For this we should give thanks. We are thankful also that our Churchmembers, as a general thing, behave consistently and grow in grace.

Some of the church members in Nârantany do not attend service regularly. This we mention with sorrow. They bring this as their excuse that there is no proper chapel. The surrounding Romanists manifest this and discourage them. This reproach thrown on our meetings is acknowledged by the Catechist at Narantany.

The Sabb. School continues regular, and it is encouraging to see that Bible truth rests in the mind of the pupils. Though the Gospel is deligently preached to the heathen, and though there is no outward evidence of repentance, still there is no doubt that here and there the minds of some are affected. We are encouraged to see 5 or 6 individuals listen attentively, but it is discouraging to see that they do not come forward to acknowledge the truth. Never theless we pray that the grace of God may soon change their hearts.

The work at Valarny is wholly sustained by Nat. Evanl. Locy

Report of Batticotta Station for 1870.

Rev. W. E. DeRiemer, Resident Missionary

I. Extent of the Field.

Batticotta Station includes the Mission Training & Theological School, – a central self supporting Church presided over by an ordained Native Pastor, and five Out-Stations under the care of the resident Missionary, where catechists are stationed. There are independent Native Churches at Karadive & Vala-

ny, where Catechists are labouring, and a branch of Batticotta central church at Pungertive, where another catechist resides. Over all these out places the Missionary must brood as acting Pastor, - though the work in Valany is under the care of the Nat. Evang.l Soc.y.

II. Parts previously Reported

From this district three Reports have already been rendered. First that of Batticotta Church which includes the labor performed by catechists at Chankâny, Arâly, Moolâi, and the Island of Pungotive. The second from the Island of Kâradive & the third concerning the church at Valany. There yet remain, the Training & Theol.l School & the work of the Colporteur for this District to be reported.

III. Training & Theological School.

Training School

This Institution furnishes the instruction which the Mission gives to young men who are preparing to be Catechists or teachers. It is necessary that it should be both a Normal & a Theological school. Its students are selected with great care & are taught mainly by three young men under the direction of the Missionary. As the pupils are taken when young the course of study varies with different years.

During this year twenty youth have been in the school. They are divided into two classes, 9 in the first and 11 in the second class. The second class is a new one,

having

having been admitted in Feby. owing to a new arrangement which requires pledges to be given for the continuance of the pupils in the school. Many of the new class were delayed in commencing this year. Otherwise there has been great regularity and commendable progress in the studies of the year.

The studies pursued by the first class are, Algebra, Tamil Grammar, Harmony of Gospels, Extracts from, Nâlâdyâr, Paradam, Geography, Geometry, Acts, & Tests of Religion - together with lectures by the teachers on cities of the world, - Natural Philosophy, Natural Theology, - Anatomy & News of the day. The second class have studied reading, Writing and Dictation, Mental Arithmetic, Scripture History, and Geography together with the lectures above mentioned. There has also been a weekly exercise in Composition & Declamation, - a semi-weekly exercise in singing, - and a daily exercise in Gymnastics. There have been two public Examinations within the year.

In the last term our hearts were very much saddened by the death of one of our number, Samuel son of John Tolman. He was a member of the new class and a promising boy. He was also the son of Christian parents, - a child of the covenant. His sickness was inflamanatory Rheumatism, which terminated in heart disease. During his stay at the Hospital he often relieved his hours of confinement by reading from John's Gospel which lay on his bed, but there is no sure evidence that he had a renewed heart. His body was borne

by his school-mates to the church where prayer and remarks were made and his remains were carried thence to the grave. His death made a great impression on his classmates, and much prayer was offered that the event might result in the awakening of some to a sense of their danger.

IV. Colportage.

This district has been supplied with a Colporteur who has distributed books and Scripture portions only by sale. His range has been over a wide territory. He could give attention only to selling such small books as he had. Having none but religious & school books in the Tamil language, his sales have been thus far very small. The people have not yet come to prize reading so much that they will purchase even the smallest books, with which to occupy their leisure hours.

Books

During eight months of the time he reports 1084 houses visited and 3606 people conversed with. The sale of books for 11 months is £2.14.4⅛

V. Summary

Working force. 1. Mission family
1 Native Pastor
1 " Preacher.
6 Catechists.
1 Colporteur.

3 Teachers in Training School
1 Secy. Agent.

3 Native Churches

Books & cards sold by Colporteur	290.
Bibles	1.
Script. portions	16
	307.

(Signed) W. E. DeRiemer
Missionary

Panditripo, Mr. Howland in charge.

One of the two members received to the church this year was educated in Batticotta High School and is now a teacher in a village. He was married to Elizabeth Gregorie, an educated Christian girl and now lives at home, thus making a Christian family in a very wicked heathen village. The other one is the son of Christians,— was serious & went to Colombo, where we feared he would backslide But he met with his brother-in-law, Mr. McIntyre, a native Doctor, who assisted him, and now he apparently returns a changed man.

Two members have died, within the year, one of them Mr. Gregorie has long been a member of our church & connected with the Mission— first as teacher in the Batticotta Seminary, then as Catechist,— & then as a Village School Teacher. Though in

the midst of exceedingly wicked heathen, he manifested a zeal, especially in the latter part of his life, and courage for his master, which was really cheering. His last request of the Missionary was, that the Girls' School, which he had commenced & taught for some time might be kept up as a light in the darkness. At last he called his family and relatives around him and told them that Jesus was calling him & that he was going. He then quietly slept in Jesus.

The other was a suspended member. She suffered much in body & in mind.

There were four Marriages. The parties united in marriage, were four daughters & two sons of the members of this church. The daughters were all educated.

The Sabb. services & weekly church meetings have been regularly maintained. The attendance small, but as good as might be expected. The Missionary in charge resided at the Station with his family about 3 months.

There has been no resident Catechist. Mr. Snell has had charge of the Sabb. Service & remained at the station much of the time, though his home is at Tillippaly. Mr. Backus has remained at the Station six days in the week during the year. The Sabb. School and regular reading of the Bible one chapter a day have continued.

The residence of a Missionary family and

and the family of a Native Pastor or Catechist are very desirable.

Tillippaly, Mr. Howland Resident Missionary.
Mr. Ankeloll Pastor & Reporter.

The important item of this year is the ordination of a Native Pastor.

The members of the church have attended the church very regularly. Their general character has been quite satisfactory.

At morning meetings on the Sabbath several besides church-members attend and the audiences have gradually increased. We have stated meetings on Sabb. P.M. at 5 places. At Erlaly women as well as men come and listen attentively. The eldest daughter of a late Christian teacher has left her idol worship and is trying to live as a Christian. Her mother joined the church last year. Four have been added to the church by profession. One is an old man of 80, the father of one of our teachers, and the husband of the woman who joined our church last year. His wife, in the evenings, taught him to pray, and tried to lead him to Christ. When he was examined he said, "I have not knowledge enough to answer you, but I believe in Jesus Christ. I will never leave him though the world turn upside down". Another is the son of the Native Pastor, 18 years of age. Another is a trader & a farmer. He is the man who built the temple of Viravan. He worshipped ~~the~~ Krishna, believing that he would

make him rich. He had been taught in a Mission School, and at times had been serious, - but had shaken off fear and cares, & had become very wicked. When the Holy Spirit began to convict him of sin, he sought the Bible, - read it, - and is now meek as a child. He was formerly a great smoker of tobacco, but has now left it off saying - "It diverts my mind from doing my duty promptly, and it is wrong to use money for useless purposes."

We have had an interesting Sabb. School during the year. Average attendance about 130. There has been a religious interest among ~~the~~ the pupils, some of whom still continue to be thoughtful. Some of the moonlight meetings have been large and interesting. The number of such meetings is 48, within the year. Average attendance 16 men, 7 women and 14 children.

Private charity boxes secured £2.19.9.

Udupitty, Mr. Smith, Resident Missionary
Mr. Stickney, Native Minister.

Mr. Smith reports, - Within the year six girls, connected with the Fem. Boarding School, have been added to the church. Five of them are from heathen families. One of them who was admitted early in the year had leave to go home to attend a sister's marriage. But the parents compelled her to become the bride, and she was married to a heathen.

She has not since been allowed to attend church. She has been taken to the temples, and compelled to be present at the heathen ceremonies, but as far as we can ascertain, she was not a willing partaker in any of their heathenism. She has not given up her faith in Christ, though she is not allowed to read the Bible. She is remembered in prayer with much interest by her sisters in the School & by all the Christians.

The Sabb. School continues, as last year, under the superintendence of Mr. Fitch, Miss. Townshend assisting with 4 Males & 2 female Teachers. The School had its first anniversary on the 16th of January. It was an occasion of much delight to the children. Some brought money, some eggs, some jaggery, &c.

// Mr. Stickney reports that the reading of the Bible in concert, one chapter a day, continues. The whole is reviewed on Fridays.

The Lord's Supper has been administered four times.

Village work shows that 36 Village meetings and 10 meetings for women have been held in different villages. 1,131 persons have been addressed and the Gospel made known to 268 women in their meetings.

// Miss. Townshend writes; — In reviewing the history of the Uduppitty Fem. B. School for 1870, we are called upon to record God's mercy & favor to us in another year of uninterrupted health among teachers & scholars.

The school has prospered & all has gone on harmoniously,

and we trust satisfactorily. Though crippled for want of teachers, the pupils have advanced well in knowledge. In September a class of 8 was added, making our whole number 30.

Within the year 6 from the school have publicly professed Christ. Two Christian girls have been married & left us, - one to a Christian young man and the other to a heathen, against her own will & to the sorrow of all her Christian friends. The incident however has resulted in good to the members of the school, by leading them to take into consideration the opposing nature of heathenism and their own weakness, when they decide to be Christians, and by strengthening their love for each other through their mutual sympathy for their sisters in bondage. We are more and more assured that it is such work as ours, which is under-mining the strength and power of heathenism, and therefore rejoice in all our labor.

One-fourth of all who have been in the Girls' B. Schl from the first are now members of the church.

Chavagacherry, Mr. Hunt Pastor & Reporter.

The year now drawing to a close has left its marks and changes both in our church and among our people & both pleasant and unpleasant. Among the important events of the year may be mentioned first the

the death of Mr. J. B. Lawrence. This occurred on the 27th of June last.

He was among the very first fruits of our Mission. He was long a Catechist at Varany, & the oldest member of our church. God blessed him with a large family, & spared him long enough to see his six daughters and one of his two sons self consecrated to God & settle in life. He led a peaceful life, void of scandal to the Church & religion, and died quietly, as we trust, resting on Jesus. The remaining son has since joined the church.

At the commencement of the year, there was a little dissention in the church, as is almost always the case in connection with a wedding. One part would not attend the ch. if the other did. This was eventually healed by mutual confession.

In the latter part of the year our Sabb. School improved somewhat. This is owing to the coming in of an Anglo Tamil School, of 30 or 35 boys. The school now averages 12 males, 5 females, and 35 children. The question book used, is a translation of the one prepared by Mrs. Hopkins of Williamstown of Massachusetts, Am.

It is a cause for gratitude to see in our meetings so many intelligent & attentive hearers. There are 4 other places in this field where the Gospel is regularly preached.

Evening meetings have been held as usual in different villages, & some of them very interesting.

Rev. Mr. Howland & family with his Theological class of 6 students, with 3 catechists & the Pastor spent two weeks in thoroughly canvassing portions of our field, distributing tracts and portions of the Bible. Though short, his stay has been of much service to many connected with the work.

The church has been repaired at the expense of £3.0.0 and two Bungalows at £0.18.6. These repairs were made by the church members in the localities. In looking over the number of interested men, we are thankful to find as many as twenty.

Odoville, Mr. Spaulding, Resident Missionary.

The church has not been disturbed by difficulties among its members but they are quite deficient in activity & liberality for the spread of the Gospel.

In April 1870, 27 members of the Odoville church who reside in Alavetty about 4 miles N. W. of Odoville church, applied for a dismission for the purpose of forming a separate & independant church in Alavetty.

On the 9th of Sept. the church was formed and organized, and Mr. Moses Welch, who had for years been a Licensed Preacher in the place, was ordained over the Alavetty Protestant church. Four communions in 1870.

Odoville Fem. Boarding School.

There was no class taken in 1866 & of course no class

graduated in 1870. The second class becomes first in 1871. The 5th class are children who were providentially brought to our notice, and seemed to have some claim on our attention. They had various qualifications. Some could read a little. One did not know her letters. All make good progress in their studies. Whole number 46 of whom 15 belong to our church.

Odooville, Mr. Isaac Nathaniel, Catechist.

The villages belonging to this Station have been the field of my labors. Population about 10,000. These I have visited by turns, going first to the parents of our village school children, and then to all. The people in general, received me with much kindness. Romanists, however, of Chunnagam are hot tempered & hate Protestant teaching. My definite object has been to present the Gospel way of salvation. No opportunity was neglected for the distribution of tracts, hand-bills, and portions of the Bible.

Besides visiting the heathen, I made it a special object to visit those Christians, who absent themselves from divine service. On Fridays and Sabbath mornings, I have been engaged in teaching a class in the Sunday school. Village meetings 25, & moonlight meetings 15 have been held within the year. Though the attendants have been generally & comperatively small, 12 adults and 16 children addressed have listened attentively.

It was also my pleasant lot to assist the Missionary

occasionally on the Sabbath & Friday afternoons.

Of four persons whom I represented as serious two have joined the church, - one has fallen back, - and one has died.

Tracts and handbills distributed — 800.

Bible portions — " — 10.

" " sold 9.

In the Sunday School are 6 classes and 6 teachers

On an average children — 90.

The "Youths Association" consists of men 9, boys 50, & girls 15, besides the pupils of the Boarding School. They have singing and prayer, then questions on the Bible, Essays, Hymns & Remarks.

Mothers' meetings are held once a month.

Meeting for the women immediately after the Sabbath Service. They are examined in Bible questions appointed the previous Sabbath. Number from 15 to 25.

Slavetty, Mr. Moses Welch Pastor & Reporter.

Thanks to our Lord Jehovah for his government & protection through the year. This church was formed of persons dismissed from the Odoroville church on the 9th of September and the present Pastor was ordained. About two-thirds of the members are not connected pecuniarily with

with the Mission. No one has been suspended or excommunicated.

There are five or six hopeful candidates, of whom there is one named Tankam, who was to have been rec'd next Sabb., but her husband was abused and ridiculed so much by the heathen that he would not allow her to join with Christians. She was brought up in a Christian family, and learned in a Mr. school. The baptized children, excepting those who have gone to other stations, are under my influence. One has gone to the Roman Cath. School.

Our Sabb. School continues, but there is a want of interest in the teachers.

The Church needs a bell very much. The want causes a great irregularity in the attendance.

The gifts on our "Thanks giving day" amounted to £6.15.0 - Children brought calves, fowls, cocoanuts, plantains, jack fruits, oranges, pomegranates, &c, &c; and parents brought money.

It is my prayer that this church should grow in grace, - set a good example in public & in private, - giving a tenth of their income to the Lord, - and training their children in love for each other and for others. May the Triune Being make it such.

With Christian Salutations
In behalf of the Mission
Levi Spaulding

Summary of Ch. Members. &c. taken from the Reports of 1870.

Names of the Churches.	Ecclesiastical Heads	No. of Ch. mem. bers. Jan. 1870	No. rec'd on profession	No. rec'd by letter	Dismissed by letter	Excommunicated	No. Died	Members Male	Members Female	Members Total	Children	Marriages.
Alavetty	Mr. Welch	–	–	26	–	–	–	12	14	26	25	–
Batticotta	B. H. Rice	124	6	6	4	1	1	85	45	130	155	1
Caradive	W. E. DeKiemer	8	–	4	–	–	–	7	5	12	8	–
Chavagacherry	S. P. Hunt	56	1	2	2	–	1	30	26	56	53	–
Manipay	W. W. Howland	21	–	–	1	1	2	11	6	17	22	–
Navaly	H. Asbury	45	–	3	–	–	1	24	23	47	73	2
Oodooville	L. Spaulding	144	6	1	41	–	–	38	73	111	85	3.
Panditeripo	W. W. Howland	40	2	1	–	–	2	20	21	41	53	3.
Tillipally	A. Ankeleti	41	4	4	–	–	–	24	25	49	56	–
Udupitty	J. C. Smith	36	6	1	7	1	–	15	20	35	27	–
Valany	W. E. DeKiemer	15	–	–	1	–	–	8	6	14	19	–
Totals		530	25	48	56	3	7	274	264	538	576	9

Collections, &c for 1870.

Churches	Ecl. Heads supported by the ch. in part.	Gospel	Care of Ch.	N. C. Lect.	Poor	Contn. & Exhort.	Bible & Ch. Lect.	Education	Other objects	Total
Alavetty	Rev. M. Welch	2 0 0	3 1 9	1 9 9	1 4 9	– – –	1 8 0	– – –	3 18 $7\frac{3}{4}$	13 12 $10\frac{3}{4}$
Batticotta	Rev. B. H. Rice	32 8 $5\frac{1}{2}$	21 15 $10\frac{3}{8}$	17 5 $10\frac{7}{8}$	1 19 9	12 $6\frac{3}{4}$	2 15 0	12 7 $5\frac{1}{8}$	1 0 0	90 4 $11\frac{7}{8}$
Caradive	Mr. A. Barnabas	18 $8\frac{1}{8}$	2 19 $4\frac{1}{2}$	18 5	5 0	1 $9\frac{1}{2}$	6 0	3 0	– – –	5 12 $3\frac{1}{8}$
Chavagacherry	Rev. S. P. Hunt	4 9 $2\frac{1}{2}$	4 1 $3\frac{1}{2}$	3 4 $0\frac{3}{4}$	– – –	13 5	18 9	3 0 0	– – –	16 6 $8\frac{3}{4}$
Manipay	Mr. S. Moody	5 18 2	1 11 10	5 19 4	– 14 10	2 $1\frac{1}{8}$	1 17 $2\frac{5}{8}$	– – –	– – –	16 3 $6\frac{1}{2}$
Navaly	Rev. H. Asbury	6 3 $7\frac{1}{2}$	2 0 0	3 9 $7\frac{3}{8}$	– 10 3	2 10	1 11 0	15 9	9 19 $0\frac{1}{4}$	24 12 $1\frac{1}{8}$
Oodooville	Mr. S. Nathaniel	6 5 0	1 12 0	9 14 3	1 4 0	– – –	– – –	13 15 0	– – –	32 10 3
Panditeripo	" C. Snell	6 3 $6\frac{1}{2}$	3 1 $11\frac{7}{8}$	5 8 $10\frac{1}{8}$	– – –	– – –	18 9	– – –	– – –	15 13 $1\frac{1}{2}$
Tillipally	Rev. A. Ankeleti	6 13 $10\frac{3}{4}$	2 9 0	4 11 $0\frac{1}{2}$	1 0 $8\frac{1}{4}$	– – –	2 2 0	– – –	– – –	16 16 $7\frac{1}{2}$
Udupitty	" D. Hickney	7 9 6	11 0	2 8 $4\frac{1}{2}$	– – –	– – –	2 1 3	3 14 1	17 6	17 1 $8\frac{1}{2}$
Valany	Mr. J. Christmas.	– – –	12 0	5 5 0	– – –	5 $3\frac{1}{4}$	12 2	– – –	– – –	6 14 $5\frac{1}{4}$
		78 10 $0\frac{7}{8}$	43 16 $1\frac{1}{4}$	59 14 $6\frac{5}{8}$	6 19 $3\frac{1}{4}$	1 18 $0\frac{3}{8}$	14 10 $1\frac{5}{8}$	33 15 $3\frac{1}{8}$	15 15 2	254 18 $6\frac{1}{8}$

Report of the Village Vernacular School.

1870.

"For the first six months of the year we had in operation 51 schools, - 38 of which were sustained by Mission funds, 3 by tuition money, & 10 by private funds. They contained, nominally 1453 boys & 701 girls. ~~No. at examination in June boys 1335, girls 574. No. passed boys 574, girls 367. Readers 671.~~ In June & July they were examined by the Govt. School Inspector. * 1354 were reported as passing examination, in the standards required, and a grant of £465. 13s. 4 was received to aid in carrying on the Schools.

At that time our schools were transferred to the management ~~and care~~ of a "Board of Education", & at the close of the year they report 60 Schools in operation, whose teachers are paid by the Board, & 5 more which are Anglo Vernacular, that wished to come under the management of the Board. The 60 schools contain ~~Boys~~ 1946 boys ~~Girls~~ 685 girls"

The cost of schools for 6 months, exclusive of Books, was £174. 10. 3. The balance of grant from Boston, £80. 9. 9. was paid to the acct. of Board of Edn., making the whole expense from funds of the A.B.C.F.M. £275.

Books distributed from Depository in 1870.

Religious Books in Tamil	1925.
" " Eng. & Tamil	1.
Medical " ——— "	30
School " " Eng. & "	115.
" " " ———	40
" " ——— Tamil	2666.
Tamil Bibles.	29.
" Testaments —	50.
Scrip. Portions.	512.
Tracts of sorts Madras & Jaffna	2882.
Good Gifts.	4733.
Hand Bills	6024.
Calendars for 1870	2300.
Total —	27307
The amt. of bound volumes Dec. 31st 70.	14753
" " in Sheets -	27629.

of which 15,470 are sheets of Eng. School books now out of date & of little use.

for 1870.

Rec'd May 4. 1871.

Ackd. May 5. '71

Annual Report of the American Ceylon Mission for 1871.

for 1871.
Rec'd June 17. 1872.

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Members of the Mission & their Stations in 1871.

Batticotta.

+ Rev. M. D. Sanders. #
+ Mrs C. Z. Sanders. ϕ
Rev. W. E. De Riemer.
Mrs. E. F. De Riemer.
Miss. H. A. Hillis.

Manepay

S. F. Green. M. D.
Mrs. M. W. Green.

Oodooville.

Rev. L. Spaulding D. D.
Mrs. M. Spaulding
Miss. E. Agnew.

Tillipally.

Rev. W. W. Howland.
Mrs. S. R. Howland.

Udupitty.

Rev. J. C. Smith.
Mrs. M. Smith.
+ Rev. J. S. Smith
Mrs. E. M. Smith.
Miss. H. E. Townshend.

+ Arrived July 4th '71
# Died Aug 29th "
ϕ Returned to America Sept 13th '71

On the way from America.

Rev. E. P. Hastings.
Mrs. A. Hastings

Pastors, Preachers & Catechists connected with the Mission during the year 1871.

Batticotta.

Rev.	B. H. Rice	Pastor	Station Church
	Abner Bryant	Preacher.	Sanghaney
	Samuel Buell	Catechist.	Araley.
+	Edward Adams	"	Moolay

Islands (connected with Batticotta field)

	A. Barnabas	Catechist	Caradive.
	Robert Crossett	"	Pungerativo
	J. S. Christmas	"	Valany
+	E. Ponnampalam	"	Narantany.

Chavagachery.

Rev.	T. P. Hunt.	Pastor	Station Church.
	A. Jacob	Catechist	Usan
	C. Sinnatampy	"	Station.
	N. Joseph.	"	Varany

Manepay.

Rev.	T. Asbury.	Pastor	Navaly
	S. Moody	Catechist	Station Church.

Oodooville.

Rev. Moses Welch. Pastor. Allavetty.
+ Isaac Nathaniel Catechist Station ~~Church~~.

Panditeripo.

Thomas Snell. Catechist Station Church
Azel Backus " Station.

Tillipally.

Rev. A. Anketell – Pastor – Station Church
Samuel. Hemphill. Catechist – Cattuvan

Udupitty.

Rev. D. Stickney. Ord. Minister – Station Church
J. L. Hammer. – Catechist. Tondymanar.
R. Moses. " Achuvaley.

+ Those marked thus (+) have not continued the whole year in Mission service.

Messrs Christmas & Ponnampalam are supported by the Native Evangelical Society.

Annual Report — 1871.

I. General Survey of the Work.

1. Condition of the Mission.

The year 1871 has been an eventful one in the history of the Am. Cey. Miss^ns. As we review its events we have much to rejoice over in the way of progress. But that which especially marks the year as an eventful one is the disorganized condition into which the Mission has been thrown by God's dealings with us. There have been experiences of the greatest trial and of the deepest sadness to all our hearts. Our Mission, oppressed by the weight of individual & public duties, & living in a state of expectation with reference to those who were coming to our relief, has had its feeble energies well nigh paralyzed by the hand of affliction & death. Our transitions of feeling from hope to despondency, from despondency to expectation, from expectation to joy, from joy to bitter sorrow, and from sorrow to blank expectation again will be understood by all who ~~will~~ read the following remarks.

At the beginning of the year there were five families and three single lady Missionaries in the field and two families in America. The presence

of such a number would seem to be sufficient for all the work of our limited field had not every family been so reduced in health as to need ~~rest~~ rest and change to a cooler climate. It was found necessary that one family should try the invigoration of Pulney Hills, and one of the single ladies accompanied them, starting thence in January. In Jany. & February two other families occupied in succession the Health Bungalow near Udupitty for a month each. By these changes the work was more or less hindered at four different Stations.

During the heat of March we were paralyzed with alarm at the serious & protracted illness of one of our number. Twice the announcement was made by our physician - "Mrs Green is dying". Darker days than those of March cannot well be imagined. But after weeks of anxiety the Lord graciously restored the sufferer, & brought back hope to our hearts by the return of those who went to the Continent for health.

With increased desire we then looked forward to the coming of two families from America. At the close of June the Telegraph announced that Messrs Sanders & J. S. Smith & with their wives had arrived at Galle. This intelligence exalted our hearts with joy quite

as much as the previous trials had depressed them. On the Fourth of July they reached us. With such additions to our ranks our cup of joy was full. Our forces were speedily arranged to undertake a vigorous work. The best plans were formed which the wisdom of the Mission could devise. Alas! how soon these plans proved futile. The Messenger of death who had hovered over us so long & made us feel the very flutter of his wings, returning, smote to the earth the strongest man among us. On the morning of Aug. 29th, just eight weeks after his landing in Jaffna, Bro. Sanders fell the victim of death.

From these statements it will be easy to see that our work must have suffered by the frequent fluctuations and Providential interruptions before mentioned. Plans have been set aside by sickness, hindered by absence, restrained by expectation, multiplied in rejoicings & destroyed by death. One of our stations — the largest one — was under the care of three different persons within the year. Thus that continuity of effort so necessary to good results in this land, has been infracted by the will of the Lord, and our poor human efforts, made subservient to plans which are above those of man.

2. Condition of the Work.

Notwithstanding these exciting and disorganizing events within our Miss. ranks, God has not forgotten his Cause. Not only has there been continuance in their ordinary efforts on the part of our Assistants, but there has been a blessing upon those labors. Though the Missionaries were prevented from engaging in much of their usual out-work, & were unable even to supervise the work of the station helpers as they formerly did, the efforts at preaching, teaching, visitation & Tract distribution did not cease, and the result has shown that these labors were not mechanically performed.

Aside from those received by letter from other churches, 41 have joined us on profession, 21 of whom had been baptized in infancy and the remaining twenty can be considered as coming from heathen homes. Both these facts are of interest as showing first how the Lord honors himself in keeping his covenant with his believing disciples and secondly that efforts expended upon the Heathen are not fruitless. It is true that a majority of these heathen converts have come to us through the Boarding-Schools, yet there are gratifying cases of those who "having heard" have believed. We rejoice in

every such case as showing the power of Christ's truth, and also because in the multiplicity of such cases is our only hope for the salvation of these thousands of adults who have never been able to enjoy the privileges of schools or of systematic instruction for any great period of time.

Our field now comprises eleven churches over five of which there are ordained Native Pastors. The total membership is 562, and the net gain of the year is twenty four. There are altogether forty five places of stated preaching, through which each Sabbath, on the average, 1335 persons are instructed in the truth. We rejoice also in the opportunities presented for doing good by the 84 teachers in our service, whose work it is to educate 3239 pupils in their schools. Were these teachers animated by such spiritual motives as would make them forget their love of gain our schools might become our best instrumentality for good. May the Lord grant such a Spirit!

It is a matter of no small moment that thirty seven little ones have been admitted to the Holy relation of baptized children of the Church, thus swelling the number of those whose parents are now connected with us to 634. Of these 138 are taying to walk as christians, while the remaning 496 are still the subjects of our prayers, but not the subjects of converting grace.

Upwards of 7000 Tracts & Scripture leaflets have been disposed of by gift & sale, and about 300 Bibles & Bible portions have found their way into the schools and homes of the land. Concerning these some items of interest may hereafter be introduced.

Aside from these numerical results, there are several gratifying indications in the field which we shall notice.

1st There is a deeper interest manifested in some churches regarding the Sabbath School. In but few has there been any increase of numbers, but in many has there been an increase of interest. Lessons have been selected with greater care, Superintendents have tried to secure variety in the exercises by the introduction of more singing and blackboard & picture exercises, short remarks on other subjects, & by developing the habit of giving to some definite object. One school at an out-station by concentrating pupils from four villages, had an average attendance over 100 scholars. Another has sustained successfully weekly evening teacher's meetings and raised its collections from about 15/- pr annum to £3. sterling.

2nd An effort at Evangelization has been made by some churches. One Pastor reports that his church distributed the surrounding villages & undertook a regular Sabbath

bath service at every village which the church members were responsible for continuing. Other churches have made feeble efforts in the same direction. No more gratifying indications could be noticed. When these churches shall begin to feel that the evangelistic work in these villages belongs to them, and shall put forth systematic efforts to accomplish it, our hearts will rejoice.

3d. The increase in Benevolence is a third fact of interest. Notwithstanding there have been fewer paid agents of the Mission, & really less money expended on the field by the Board, there has been an increase in the total of charities over last year of more than three pounds sterling. The charities in full were £25-7-11-11 which is an average of 9 shillings 3 pence pr. member (or $2.22 in gold). Surely this would be thought no mean sum, even in America. An examination of the heads under which this money was given, shows the gratifying increase of nearly twenty two pounds (£22) - or $110 gold - in the matter of Gospel support: i.e. the support of Pastors & Catechists who have ministered to these churches. Nine out of eleven churches made a decided increase over 1870 in this respect. For the coming year all have promised an increase over 1871 and two have even decided to give half the Pastor's salary. May the Lord hasten the day of the complete independence of the Native churches. —

II. Evangelistic Work – Touring and Bible Distribution.

In this department but little could be attempted this past year. With the exception of two or three attempts to reach the Islands adjacent to Batticotta station, and the efforts of a Colporteur in the Chavagacherry district, but little organized effort has been made. Though the touring was done by Mission agents its expense was borne by the American Bible Soc. in the one case, & by the British & Foreign Soc. funds received through the Jaffna branch Soc. in another. The following is the substance of the Reports rendered to these respective Societies.

To the American Bible Society.

"We made arrangements in Jany to use some of the grant we had in hand for Bible colportage. A company of fourteen persons ~~composed~~ part of whom were in Mission employment, and a part were boys in our training School at Batticotta was gathered for a trip to the Islands adjacent to Jaffna. The week was very rainy and they were obliged to give up the plan of going to Delft, (the most distant island) and spent the time in Valany & Pungerative which are also islands intervening between Jaffna & Delft, the latter being 30 miles distant. This company was gone one week. Some extracts

from their journal will be appended.
Some weeks later in Feb.y a company of seven persons went to Delft, and spent ten days. Three days were occupied in going & coming, so that seven days only were employed in labor on the Island.
A few weeks later these persons spent most of a week on the Island of Caradive. As it was not a favorable time to get access to the people, the No. of Portions distributed was very small."

Permanent Colporteur

"Since the first of June Mr. Sevins., formerly a Catechist, has been employed in Chavagacherry & the adjacent villages in the Eastern part of our field. He has worked about 23 days per month & visited 28 villages, spending from one to twenty five days in each village. The population of the three parishes of Chavagachy, Varany & Katchay where Mr. S. has labored, is over 40,000. We instruct our Catechists not to give portions of the Scripture except where there is both a real desire & an inability to purchase. The price at which the Portions are sold is one penny, which sum is about one fourth their cost. The first cost of ~~of~~ a Gospel or other portion is nearly equal to the wages of a common laborer for a day, and the original cost of the whole Bible represents a full month's wages. The No. sold & the amount received

are small compared with the wages of the Colpr. But it must be considered that but few can read, and that there is really no taste for reading even among those who know how. Besides there is no novelty with reference to the Bible. The field has been so canvassed that portions are already found in many houses, many of which have been donated in previous years. Since the practice of selling has prevailed, Portions have been more carefully preserved and in some cases are read. Hence, the work of a Colpr. here must be somewhat different from what it is in Christian countries where the claims of the Bible and its value are better understood. The extracts appended show the character of the work."

2. To the British and Foreign Bible Society.

Work at Udupitty —

The Bible work was commenced at Udupitty & was carried on for eight days in nine villages connected with this Station. The distribution of the Bi. was not as great as in former years. This was mainly owing to the previous supply in the hands of those who could read. However eight copies were sold, and the claims of the Bi. made known to about 2500 persons. In the course of our labors we visited many of those who once belonged to the Mission schools & tried to remind them of what they studied

there. In ~~the~~ a village of Atchuvaly, parish we found three women who formerly studied in the Board's School at Nellore (Church Mission). They received baptism while there and seemed to remember much of what they there studied. They had copies of Scripture portions, and we recommended that they should read them always, even though it be contrary to the wish of their husbands."

At Tillipally

"Six men labored five days, reported some success in selling portions. They noticed also that not as many as formerly asked them to give the Scriptures without pay. Some women seemed to enjoy hearing the books read and bought them, though the men were absent from home. A woman of one village called her daughter from the garden and told her to buy a copy & keep it till the men came home. Another accompanied the colporteurs to several houses in her neighborhood & urged all who could to buy the books. In another village two women in one house bought two Gospels saying they would have them read to them by the men. A man from the Vanny (Jungle) who was a Romanist, saw the books and bought one of each kind, saying he wished to take them home with him".

At Oodooville.

"The work here was also carried on in connection with

Bible meeting by six laborers and the teachers in the respective villages. Among other incidents they report that a heathen school teacher said that "he was not willing to buy these books as they are the books of God." He feared that the children would not take care of them, & might tear them". Another told them that "as they heard the Puranas in their temples they should not mingle those words with these". A Christian was met in one village whose conversation was all Scripture verses. A woman remarked that she was in want of a book to have it read by her son, though her husband was not willing to buy. Many heard with attention & bought portions of Scripture saying they would read & search them. Fifty seven Portions were disposed of."

Items from Colporteurs Diary.

1 Tour to Islands of Valany & Pungerative.

"One man opposed us & told us not to speak to him about Christ. Two others wished to hear about the Bible"

"Had a prayer meeting in a Notary's house. A Syric in praise of the Bi. was sung and the Notary spoke to the people in favor of our work".

A Brahmin heard about the Bi with interest, & one

woman showed by her conversation that she had heard of the Way of Life through Jesus. An old man now quite deaf remembered the name of Christ and told it to us."

"When we spoke to an old woman about Jesus, saying, He is our Savior and only those who worship Him can go to Heaven, she asked with tears, what is that name? Tell me it that I may commit it to memory & utter it. I would like to go to Heaven".

"When we read verses in Proverbs to the people some desired to buy that book. But they had no money to pay. When we returned to our lodgings, one of the men was waiting for us in the way with money. He took the book and went away gladly."

2. Chavagacherry Colporteur.

"A man in Sarasaly who had been on pilgrimages to many sacred places confessed, at my enquiry, that he had no assurance of Heaven at death. I read from John XIV Chapt. and spoke of the assurance which Christ gives. He bought that Gospel for the purpose of knowing more of the religion of Christ".

"The man who bought a Testament is reading it. He comes sometimes for explanation of such passages as, 'Strike on one cheek, turn the other also'.

"In one village a man said. 'You call your Bible the true Vetha. There must have been prior to it one Vetha called untrue, hence yours is not the first vetha"

"An old woman seeing me carry books enquired what those were. I answered that they were histories of our Savior who forgives us our sins and is in Heaven preparing a place for us. Though she is not a reader she wanted to know more of Christ and bought a Gospel of John from which I had read to her".

"In a Romish village when presenting the scriptures in a house the woman cried bitterly, 'This book should not enter our house. Our Priests order is to burn it if we have it'"

"Met a believer in the Puranmas (Poetical Sacred Books read at certain seasons each year in all the temples). He opposed the Puranmas to our Bible, but the utmost he could say was this. 'There is salvation in every religion"

"A Washerman at Usan who studied in our Miss. school, on hearing the truth said, 'True there is no salvation in any religion but in Christianity. It is wrong in me not to have accepted it before'. After hearing me read he said, 'The worship of the "Minor Gods" at Bara-

ny is neglected. Their little temples are deserted. The reason of this is, the light of Xanity has entered"

"In conversation with a Brahmin today he remarked that the current of change (in sentiment) seems to be on the Christian side. He has not this year received more than half of his usual Septem^r. offerings given for the benefit of deceased parents & friends. The truth you preach from day to day affects the minds of the people' said he".

"Another Brahmin seeing books in my hand told me to throw them away. 'They are useless & will not sprout' said he. I told him that they would, and they had already germinated in this very village."

Report on Bible Reader's Work, by Miss. E. Agnew.

"As far as I know Sarah R. White was the first Tamil woman engaged in Bi. Reader's work in Jaffna. For three years she was an agent of the Church Mission in this province, directed in her work by the Rev. C. C. McArthur.

In 1866 owing to the prevalence of Cholera in the Parish of Nellore she removed to Allavetty her native village. As she continued her residence there I was induced to engage her services as a teacher & as a Bi. reader. She taught

school in the forenoon five days in the week & visited from house to house in the afternoon. From Mch. 1867 till the close of June 1871 I took the oversight of her work. From all I observed & from information I gained from various sources I had reason to believe she was diligent and faithful. One individual instructed by her was led to forsake idolatry & united with the church at Allaverty. Many in that large village have heard from her of Him who came to seek & to save the lost, have admitted they were sinners, living in violation of God's laws, that the religion she talked so much about was very good, but have declared that they could not follow it, giving various reasons. viz 'Their forefathers did not so'; 'Their neighbors would laught at them'; 'No one ever saw Heaven or Hell'; 'No one ever came to this world to tell them the wicked suffered so much'; 'Do not like to pray to a God we cannot see'; 'Too busy to attend to the concerns of our souls' &c &c.

The Mission inspector who examined her school monthly invariably gave a good report as to order & efficiency. Scarcely a month passed without the reward allowed for her additional lessons. Three girls have been received from her school into the Boarding School at Dodoville. Recently one of the these has professed her faith in Christ & obeyed the injunction, 'Do this in remembrance of me.

For three years Sarah was sustained in her labors by the Woman's Union Miss. society of N. York. The past two years by the W. B. M. of Boston. ----

In 1868 Susan B. Kittridge served eight months as a Bi. reader in the village of Dodoville. Her home cares would not allow of her visiting in the forenoon so her duties were confined to the latter half of the day. Generally she was well received and attention given to the portion of the Sacred volume selected. Occasionally one would scoff, another turn a deaf ear. Owing to her position & being well known in the vicinity she was treated respectfully. A number of meetings were held with the women. I attended ten of them with her and was much gratified to observe the pleasant social feeling and to hear the apparently heart-felt expression, 'we want another meeting'. Before the request could be granted Measels prevailed throughout the neighborhood. The mothers were too busy with their sick children to leave their houses; the rainy season came on and, ~~[illegible]~~ Susan's family duties were augmented so that she has not been able to resume the work. The Youth's Christ^n Association of the Dodoville church contributed the means to sustain her in her labors.

In 1869 Mary Smith commenced visiting the village of Sangavaly. She continues to visit from house

house every afternoon as she ~~has~~ did at first. She reads the Bible, speaks a word for her Master, commends them to Jesus as the only refuge for Sinners, and when an opportunity offers prays with the women. A very poor, infirm man in a house she frequently visited expressed great pleasure whenever she read to him & prayed with him. He refused all heathen ceremonies and said he believed in the God of the Christians. Those acquainted with his case indulge the hope that it is well with him.

Mary was aided the first year by the Youths Association of Dodoville, & during 1870 & 71 by the W. B. M. in Boston.

As yet the agency of Woman Bi Readers in this province can only be denominated "the day of small things. With thorough training and superintendence I have no doubt the Lord will smile upon it, honor the perusal of his own Word, & incline the hearts of many to search the Scriptures which are able to make them wise unto Salvation". May the day be hastened when the faithful & zealous Bi. readers will be increased an hundred fold."

III. Education.

When considering the importance of our Educational interests we wonder that they have suffered so little by the derangement of our general plans. This can only be explained by the fact that a large proportion of the instruction in our Boarding Schools and all the instruction in our village schools is given by native teachers. With their valuable assistance in times of weakness, the work still goes forward. Though the personal supervision of the Missionary is requisite to the highest results, yet we trust that the Lord has in training a few upon whom this work must eventually rest. The experiment of entrusting our village schools to the care & guidance of a Native Board assisted by a Miss'y. Committe has been thus far gratifying. Not all the interest & enthusiasm for the work which we could desire has been manifested, & doubtless there has not been cherished by the teachers so much confidence in the arrangement as was felt when none but Missionaries guided, yet the result is encouraging, and the strongest hopes are entertained that this step toward independent life will help to develop that confidence in each other and interest in the pub-

lic welfare which is so essential to the existence of a Christian community. In some portions of the field the christian (Mission) schools have been very much interfered with by the opening of new schools under heathen influences: Friends of these schools hope that they will be able soon to receive aid from Government & eventually crowd out the Christ^n schools. Such schools as have been started by, or under the influence of, the Heathen Village Headmen (who have a kingly sort of influence over the people) attract large numbers of children from our schools and quite discourage our teachers. However, persistent effort is rewarded in most cases by the return of many pupils who left at the first. Even the common people are thus learning that Mission instruction is preferable to Heathen, which latter consists mainly in the ability to sing the Tamil Poetry.

Our Boarding Schools (two for girls and one Training School for young men) have each been publicly examined three times in the presence & mainly by the native Committee whose written criticisms have been wisely made & thankfully received. It is gratifying to find that some four educated men place great stress upon a sound

Biblical training and one which is likewise practical.

In this connection it is worth of mention that 23 out of 41 persons received into the churches on profession of faith have come to us through these Boarding schools.

Reports of these several schools are introduced on the following pages. Mr. Howland sends the following:

Report of Batticotta Training School.

"At the beginning of the year there were nineteen pupils connected with the school - nine in the first & ten in the second class. From the first class one was dismissed as unworthy, one left on account of ill health, & one was dismissed to teach school in his native village. The remaining six completed their course of five years study in Dec. & were honorably dismissed. All are church members, and all give promise of usefulness. All are from heathen families and only one of them was a church member when admitted to the school. There were eighteen in the class when it was admitted in 1867 & one joined afterwards from a previous class. Only two of the nineteen were then church members, and only one the son of Xian parents. One of the m has

~~has~~ died, thirteen are now church members and one other is a candidate for admission. Of those who left before they finished the course, four are studying English & two are village school teachers.

The studies of the year have been, in the first class Church History, Hopkin's Christian Instructor, Footsteps of Paul, Astronomy, Trigonometry, Science of Things, & Tamil Grammar.

Second Class - Script History, Exposition of Prophecy, Geography & map-drawing, History of India, Arithmetic, Reading, Defining & giving Tamil synonyms, Singing & general exercises. - - ——

Four members of the Second Class have been received to the church within the year, & one being previously a member half of the class are now connected with the church.

In connection with the return of Mr. Sanders from America, and his death soon after taking charge of the school, the Miss'y superintendency has been so changed that the school has been under the care of three different Missionaries during the year & in circumstances which prevented giving that attention to it which such a school demands. During the latter part of the year the Missionary in charge has not resided much at the

at the Station. During all these changes the teachers seem to have been faithful and the school has gone on more regularly & apparently with less injury than might be expected. Indeed during the last term the teachers reported increased diligence in study among the pupils of both classes.

Mr. Sanders, under whose superintendence the school was commenced in 1839 felt great interest in its progress & results, and a short time before his death made out a list of all who have been connected with the school from the first, and their present standing as Christian or heathen. This list gives the following results.

No. connected with the school from the first for a longer or shorter period (of whom 85 from heathen or R. Cath. families). 95
No. who have finished a regular course — 43
No. of Church members on admiss^n to the school 24
No. of Christ^s (of the 95) including 7 who died as Christ^s 81
No. in Mission service 47

These results seem very encouraging considering all the difficulties with which the school has had to contend. The school has also given an impulse to vernacular education, not only by the amt. of instruction given in various branches of Science and Literature such as has never before been given

in the native language, but also by showing that men may be well educated & fitted for important stations of usefulness without a knowledge of English. This will naturally become more manifest as those educated advance in age and standing. Its influence has also been marked in raising the standard of the Village schools.

In view of all things it seems very important to take such a course in future as to keep up the standard and maintain the importance of a thorough Vernacular education, especially for those who are to act as religious teachers & pastors in the land."

Oodooville Girls' Boarding School.

The following is an extract from Miss. Agnew's Report of this School.

"The retrospect of the past year (1871) of the Oodooville school is full of incident both painful and pleasing. The severe illness of Mrs. Spaulding and the frequent visitation of the prevailing epidemics among our pupils caused great solicitude. He who giveth power to the faint graciously fulfilled his promises. Healing mercies abounded so that all save one are numbered

among the living. Truly the Lord was our "Helper".

In the month of Jan. an examination was held by the Government Inspector who expressed much pleasure at the results and for which the Director of Public Instruction forwarded a grant of nearly £56 sterling.

In Mch. a class of 13 was received. With two or three exceptions they were better prepared in their elementary studies than the class of ten admitted the preceding year.

The last term both first & second classes were united in studying Hopkin's Christian Instructor, & the Exposition of Prophecy. Great interest was manifested, especially in the latter study, so much so that the teacher was induced to present each with a copy on condition that it be read through annually in connection with the Prophecies of which the book is explanatory. The gratitude expressed was cheering to the heart of the giver.

This year has not been wanting in spiritual blessings for we humbly trust that the Spirit of God led seventeen of our dear charge to publicly profess their faith in their risen Savior. One united with the church at Allaverty because her mother was a communicant there & sixteen united with the church at Dodooville July 16th During the first term

the spirit of prayer was marked among them. A few seemed to feel the importance of no longer "halting between two opinions". Line upon line, precept upon precept, with judicious counsel, & the preaching of the truth led them to cast in their lot with those travelling Zionward. We indulge the hope that they are Christ's little ones.

The Youth's Association, which is almost wholly sustained by the pupils & graduates of the school, contributed during the time under review the sum of £7-5. sterling. From this fund one school was sustained through the year, & another two thirds of the time."

Uduppitty Girls' Boarding School.

Miss. Townshend sends the following Report for 1871.

"Of the thirty girls who were members of the school at the beginning of the year, twenty seven remained until the close, attending to their duties without interruption from sickness or any other cause. There was one severe case of mumps among the pupils, and but one, although the majority had not had it and the sick girl occupied the room with others at night. Of course we were thankful for such a signal

escape from such a trying interruption. The school girls take the entire responsibility of the domestic work, & have no assistance either in preparing their food or in the care of their apartments.

Within the year the first class have studied Arithmetic, Hist. of Ceylon & India, Genesis & Exodus, Acts Natural theology & Grammar. The second class had Arithmetic Geography, Grammar Harmony of the Gospels & Tamil study called Minor Poets. The third class which entered late in 1870 have been mostly occupied on primary studies in Arithmetic, Geography & Scripture studies with Reading, Spelling &c.

Besides these there is always some Bible study on the Sabbath. No exercise of the school has been pleasanter than the half hour spent with the school in two divisions on Sab. afternoon in talking over the sermon & other exercises of the day. The practice was begun in order to prevent the habit of inattention at church. After the singing of a lyric & a prayer by one of the number, each one is asked in turn to relate what she can of the sermon, or give some thought that has dwelt in her mind suggested by any thing she has read or heard during the day. In this way there is a free & informal expression of ideas & feelings mirroring the ardency & simplicity of their religious

experiences and often marking a development and growth of character which is very encouraging to their teachers.

Of the nine members of the church now in the school three joined this year. Of the three who have left us (this year) one, who had only been received (into the school?) three months before died surrounded by heathen relatives with no Christian near & yet saying, 'I am not afraid, for I am Christ's'. Another - a christian, married a Christian teacher, and the other who showed great interest in religious things was married to a Roman catholic.

A late graduate of the Batticotta Training School is now employed as second teacher, & there ~~than~~ is every reason to hope that with God's blessing we may accomplish more the coming year than ever before."

Medical School.

The Medical Missionary reports as follows. "The No. of cases registered for the year in the Dispensary is 813. A class (medical) of eleven members progresses regularly. They have gone through with Chemistry, Physiology, Materia Medica & Anatomy and are now (Dec 31st) on Pharmacy & Surgery.

Relatives of three of the most distinguished indigenous physicians in the Province have sought admission to this class.

The printing of the Anatomy, the Physic, the Physiology is in process. A little book on Childbirth for popular use has been issued."

Village Vernacular Schools.

From the "Managers" Report to the Mission the following facts are gathered concerning these Schools.

There are now sixty six schools under the care of the Mission 'Board of Education'. Ten of these are new schools. The Government Records begin & close with Sept 1st and the grant is computed on the progress made by pupils during the twelve months ~~from~~ intervening. The No. of schools under the 'Board' whose size & attainments were sufficient to secure a grant in 1869 & 70 was fourty-one. This current year (70 & 71) the number that received grant is increased to fifty-four, two of which are Anglo-vernacular and three others are under the care and support of the Native Evangel. Society. The whole No. of pupils in these schools reported to Government last Sept. was 3239. viz. boys - 2529 - girls 714. This does

not include the 113 pupils in the four Boarding Schools previously reported. The total cost of providing for and maintaining the village schools in 1869-70 - including Repairs on bungalows, apparatus, payment of teachers and incidentals - was £798-9s-5¼d. Of this £469-19s-6d was realized from Govt. on the examinations of the year - the balance £328-8s-0d was supplied from Miss^n and private sources.

Since the formation of this "Board", all questions pertaining to the schools ~~of~~ any ~~form~~ nature come before them. Teachers in various parts of the field are brought together on a certain day to receive their wages & a drill in some exercises in teaching from the Native member of the Board residing in that district. By this means much of the labor and weariness of secular business is taken off the Missionaries hands and done voluntarily by our Christians. The Mission Treasurer represents these schools to the Govern^t. signing all returns and is recognized by the Gov. as "the responsible Manager" of the schools.

Librarian's Report.

Since the departure of Mr. Sanders to the U. S. in 1869 the care of Library has vested with Mr. DeRiemer. The present report covers the whole time since

them. No great changes or improvements can be reported. Time and the elements have combined with the insects to destroy the books, and but little has been annually expended in repairs or in purchases. The following is the summary of improvements.

No. of old volumes repaired at Bindery —	87
" " Bound cheaply "	128
" Packages of pamphlets sewed together	60.
" Volumes presented which have been labelled & entered on Catalogue	25
Cost of the above improvements £7-0-3½	£7-0-

Most of this has been done by direction of the Mission through the Library Committee.

Publications.

The Publishing Committee report the following issues from the Press at Manepay.

250 "Tamil Anatomy" (partially completed) at a cost of Twenty seven pounds, thirteen shillings.

3000 copies "Mother and Child" printed for the Christian Vernacular Society at a cost of fourteen pounds & one shilling.

From Press at Nagercoil

260 copies Physician's Vade Mecum partly done

at a cost of Twenty-eight pounds, two shillings and paid for by the Medic^l Government Grant.

IV. Churches.

Having given previously a general summary of Statistics and other progress noticed in connection with our churches, nothing remains but to introduce a few extracts from #Reports of their work made by the several Pastors and Catechists connected with these churches, which will be read with interest.

1. Allaverty Church. – Rev. M. Welch Native Pastor.

From the Report of the Pastor the following section is made; "The Sunday School was better conducted & the attendance was better during the latter part of the year. The average was 100 of both sexes. They were divided into four classes and taught "Peep of Day" & "Bible Questions" by four teachers. On the 24th of Decem, the last Communion season of the year Eliza Merrill and Ann M. White were admitted to church fellowship. Of these the former had been excommunicated eight years for having given her daughter as a concubine to a heathen; On her earnest entreaty and on the confession of her

Most of these Reports were prepared in English and these extracts are introduced without changing their English.

fault in this matter, & after close observation of her general behavior by the Church, she was again received. The latter has been brought up by Christian parents and is receiving her education in Oodooville school. On leave of absence to help her sick mother she has been a regular attendant at this church, and at her own request and with the recommendation of others at Oodooville, she was received into our Christian fellowship.

As regards Xn benevolence the members, with the exception of a few, contribute cheerfully and some more liberally than last year. The increase was 9 shillings 2 pence over last year."

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2. Batticotta Church.

(Rev. B. H. Rice Native Pastor.)

"Batticotta Church has abundant reasons to thank God for the spiritual blessings which it enjoyed during the past year. Not a single death either among the adults or baptized children was reported in the Church report. The death of the Rev. M. D. Sanders who was once its pastor and spiritual father is an event to be greatly lamented. We have no fears for him who is gone since we know "Blessed are the dead who die in the Lord". We know that he has a crown of Life and that he is an heir to an inheritance incorruptible

undefiled & that fasseth not away. He has joined the Heavenly host to sing the song of Moses and of the Lamb. He would not chose now to return unto us. We regret that he who was like a father, an elder brother, who was a benefactor and a counsellor was removed from us. But we will not lament like those who have hope, & we will endeavor to follow him in purity of motive, in love, in honesty in diligence and faith. - - - - - -

The annual Thanksgiving in Pungerative and the exercises connected with the dedication of the chapel were conducted on the same day. Rev. W. E. de Riemer and a few Catechists were present on the occasion and efforts were made to cancel the debt contracted in consequence of the church building. The fact that there is now a convenient place of worship in Pungerative is cause for rejoicing.

The state of the Station Sab. School has been very encouraging this year. The school was held in the afternoon instead of the forenoon. The lesson was also changed. The topics previously selected by the Superintendent from the Scripture text-book and approved by the teachers were adopted as lessons. An interesting meeting for the teachers was held each Tuesday evening. They used to prepare the lesson and

confer with each other about the best method of promoting the interests of the school and to pray. In consequence of these efforts the school improved in the attendance and in the interest of the lesson and also in benevolence. The object for which the collection was made was also new - the support of a student in the Theological Seminary in Eastern Turkey was assumed in part by the school. The collection of each class was reported to the whole school at the close of each exercise. Three pounds (sterling) were raised this year by the school without much difficulty--- One fact shows the difficulties which are in the way of the conversion of the heathen. The son of the Vidahn (sheriff) of Batticotta formerly studied in the High School. While in the school he was convinced of the truth of Christianity. He refused to rub ashes. The fear of his friends prevented him from taking farther steps. He went to the southern part of the island and happened to be at Batticaloe where his interest was revived and he was baptized by the Wesleyan Missionaries. Being taken sick he returned home. When his friends first learned of his being baptized they were so provoked that they stopped writing to him. When the boy returned they employed every means to dissuade him from the faith. They made vows to

the heathen deities, they compelled him to rub ashes, they pretended that he had the possession of the Devil and called the driver of the devil and repeated muntrams (charms) over him. The young man told to a Missionary that he was like a bird caught in a net. He has frequently been visited and talked with at his home, and though he declares that he still trusts in Christ so great is his fear of his relatives that he will not attend church nor visit the Missionary at his house for conversation".

Mr A. Bryant, the Catechist at Sanghaney an outstation of Batticotta field writes as follows.

"All the church-members residing in Sanganey & Batticotta east, wishing to be organized into a separate church at Sanganey requested the Batticotta church to give them letters of dismission and recommendation for that purpose. Their request was granted and they gave permission to be organized into a separate church, wherever these persons are ready to invite one to be their Pastor. Accordingly they appointed a committee consisting of three to request me to become their spiritual teacher. I received this month their letter of request. Although I feel unfit for this great and responsible work, yet I cannot but

comply with their request, hoping that it is a call from above

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Caradive Church.

This little flock has for several years been without a (native) Pastor. The care of it rests upon the Missionary at Batticotta. It is ministered to by Mr. A. Barnabas, catechist, who finds great comfort in the words of a little blind boy, named Moses, son of a humble member of the church. He writes thus.

"The benefit of these (Sabbath) instructions may be understood by the good advice Paul's youngest boy gave some Sivites who were collecting in the entrance of the Heathen Temple near our church. and his answers to their questions. One of the Sivites who had heard the boy Moses sing to him some verses of a Poetical version of Bible history said to the others "see here! this blind boy goes round and says our religion is false and theirs is the only true religion.' Upon this the other put to him many questions to all of which he gave answers. He said to them, 'the self-existing Jehovah alone is God. The Gods you worship are Devils and stone.' 'Do you say that the god Pulliar is false too?'

enquired one. 'That is a stone: to worship that is sinful', he replied. 'Why do you worship the dead Christ who was a man'? said one. Moses replied, 'Though he died to save us, he rose upon the third day. He was not only man but God. He became man to save you and us and all men, and unless you belive in him you cannot be saved.' Then singing some verses from his book how He came to be a Savior as was promised to the Patriarch, he told them about Abraham and Isaac and Jacob & Joseph. When they heard about the offering up of Isaac. they said, 'this is like what Sinithondan did!' But how does this blind boy know all this! Who taught you this? they asked: to which Moses replied, 'the Catechist, the Missionaries, Pastor Rice and other friends. These are God's servants. We love them and are grateful to them'. He also told them that 'the sinner is his own destroyer - He cannot escape punishment'. These truths he had learned in the lessons on Proverbs. When I heard this, I thought, 'Out of the mouth of Babes and sucklings Thou hast perfected praise'. Three or four of those who heard him are disciples of a famous hindoo reformer and they would not allow us to talk to them as that child did".

Chavagacherry Church.

Rev. J. P. Hunt, Native Pastor.

This church is at a station which has for a long time been left without a resident Missionary. Yet through the prudent and christian management of the Native Pastor it has enjoyed great prosperity and done nobly in its efforts to sustain itself and its leader. Its last Communion occasion was one of especial interest, and we trust is prophetic of greater things in store for all our churches through an increase of fraternal affection. The Pastor writes thus.

At the commencement of this year it was proposed to our church to undertake to pay its Pastor one third of his salary. In the course of the year it was further found necessary to purchase a compound (garden) at Ketpaley for school purposes at a cost of £4. 10 shillings. This and other expenses have been borne by the collections of the church which have amounted this year to £27- This is ten pounds fourteen shillings more than last year, though this included four & a half pounds contributed to the Jaffna College it is a larger advance than that of any year past. The chief way of collection is by subscription

which we urge to be as near a tenth of one's income as possible. Charity boxes are also found useful to the cause in certain cases. The plan which we have used newly and successfully this year is that of taking collections in every school bungalow after harvest. This if well conducted with early notice to the children will form a pleasant mode for juvenile contributions.

At the last Communion of the year which was in Dec. 24th we had the pleasure of admitting four new members on profession of faith. They were on probation for a year and gave good proof of a change. They are from four different classes of people. One a farmer by parentage, another a smith, a third a climber of Palmyrah trees and the fourth a Burgher (Dutch decent) The first three are men and the fourth a young woman. Except the Smith who is of middle age all the others are young people. The sacrifices which the Smith and the Climber have made in obeying the call of the Lord to follow Him are exemplary. The latter quitting his occupation whereby he obtained his living and the Smith rejecting good wages refusing to have his shop open on Sabbath. The future prospects of good things in our church and field is encouraging.

Mr. Simatampy, a Catechist in the same field, writes as follows.

"The 'enquirer' whom I mentioned in a former Report, made steady progress in Christian character and gives evidence of his true conversion. Though he lived at the distance of more than three miles from the station, yet he was a regular attendant at our church. The man supported himself and his family by making toddy (fermented liquor) from Cocoanut & Palmyrah trees. As soon as he learned that it was wrong he did not hesitate to give it up, although fully aware of his pecuniary trials. He was baptized and received to church fellowship at the last Communion season. He is not satisfied with being saved himself but is endeavoring to lead others also to Christ. Generally when coming to the meeting he brings one or more of his neighbors and kindred. Two of his near relatives appear to have been convinced of the truth and attended our meetings with some regularity. His wife who was once indifferent about religious matters seems to be inclined to embrace Christianity."—

Manepay Church.

Mr. Moody the Catechist makes the following interesting statements.

"The third person who joined the church was Sivanatampy Kartter of Santittipay. He received his Christian instruction in 1823 while he was a cook for the male boarding-school at Oodooville. But his growth in religion was stopped (he was a slave) by mockery and the severe treatment of his master. He was afterward employed as a tapal man (mail carrier) and then as a day laborer in building the Dispensary at Manepay where he heard the Bible read and prayers offered in Christian families morning & evening. By these he was moved to attend divine service on Sabbath and roused to think of his deplorable state and he began to call for the mercy of the Lord. He is an unlettered man. He was threatened by his masters that they would not give him anything for his support if he joined the church. Two of his masters came to me and informed me that he is a great thief and hypocrite and begged us not to receive him into the church. However he persisted in his course rooted in faith and expressed his belief pub-

licly in the presence of his former masters & other heathen and at the last hour (he is about 75 years old) he has entered into the fold of Christ."

Navaly Church.

Rev. F. Asbury, Native Pastor

"In the beginning of the year there were thirteen names in the list of enquirers. Three of these have gone back to their idols, and four have gone to Kandy (a southern province) One died suddenly. I hope she got some glimpses of light. We have admitted two to our church one has been admitted in another church and the rest have continued indiferent.

Twenty two of the baptized children have become heads of families and nearly half of them have gone to different parts of the island to get their living. The rest who can attend school go to the vernacular and English schools. None are in the Training School or in the Girl's Boarding School of the Mission. I am sorry that many of the parents neglect the early training of their children in the fear of the Lord. Therefore many are apt to turn away from Christ by the influence of heathen friends after the death of their parents. The contributions of the

church are less than in former years owing to the fact that more than half of the church do not pay anything; some give but little in money and a handful of rice; some do not pay regularly and the collectors appointed are not faithful in their work"

Dodooville Church!

Rev. L. Spaulding (Missionary) reports briefly both the church and the school.

"In reference to the station I have nothing of importance to communicate. Isaac Nathaniel was catechist for a short time in the early part of the year and another young man worked with us about two & a half months.

In reporting the state of the church there is little to be added to the statistics. We have 118 members, of whom eight men and ten women are absent, leaving 100 resident members. There has been no especial awakening and no especial disturbance.

In the early part of the year there was considerable attention to religion — a silent revival in the Boarding School. This continued more or less interesting for some months. Sixteen of the pupils

have been added to the church here. These, with fourteen others belonging to the school, make thirty pupils in the school belonging to the church. The whole number in the school in 1871 is fifty three. One of the pupils named Harriet Ropes, a ~~and~~ pious and very interesting girl of the first class, died of Typhus fever Dec. 20th."

Panditeripo Church!

Mr. Snell, Catechist and Pastor elect makes these statements.

"Sabbath services have been held as usual. Sab. afternoon about eighty children meet together at the school bungalow at Mathagal for the study of the Bible. The faithfulness and progress of both pupils and teachers is a source of great satisfaction. Sabbath P. M. services have been held in four places steadily. The attendance at all these meetings has averaged 142. About twenty moonlight evening meetings have been held in Bungalows & in private houses with an average attendance of seventy five. At the close of one of these meetings at Sittingkerry the people requested that similar meetings be held

as often as we could come, giving as a reason that they were much pleased with what they heard that night.

There has been an increase in the benevolent contributions of the church beyond any previous year: the amount collected for all purposes being nearly twenty four Pounds. The church has regularly paid twelve shillings ($3. -) pr month toward the support of Mr. Snell who has principally sustained the Sabbath services. I have been assisted by Mr. Backus a catechist who resides with me at the station.

Tillipally Church!

Mr. A. Anketell, Native Pastor — writes an interesting Report from which some extracts are given.

At the beginning of the year a Committee of seven person were chosen to meet monthly to make plans and to encourage the christians to co-operate with them in the evangelical work. They have been faithful throughout the year to visit the christians monthly and go on Sabbath afternoons to hold meetings at Bungalows and speak to the people

The Sabbath morning service has been

generally satisfactory and in the afternoon we have had stated meetings in six places. We began meetings in Erlaly in June. In a family there we found two girls educated in the Church Mission School and baptized there. One of them is married to a heathen but she does not worship idols. The other comes to our meetings and tries to walk as a Christian. Two or three others in that place come to our meetings and seem to have some interest. — During the year we have had a good Sabbath school and it has increased in members. The average attendance is 180. The Youth's Christian Association has been held every other Sabbath. For some time the attendance was small as some of the young men left the place. Afterward, by the effort of some christian children even some of the heathen boys come to that meeting and recite Scripture verses taking part in the general exercises.

All the members of the church signed the Temperance pledge (A pledge which was adopted by the Pastors' and Delegates in assembly) One member said when he went to Colombo that though he had an inclination to trade in intoxicating liquors knowing that he could gain much by it, still

remembering the promise he had made, he turned away his mind from the the thought.

The Contributions of the church have been more than the last year. Not only the males have increased their subscriptions, the female members have also given their hand ful of rice three times as much as the last year. We had a Thanksgiving meeting and the collection given exceeded that of the previous year. --- We enjoyed our work during the year and feel very much encouraged to go forward with the trust that God will bless our labors."

Udupitty Church!

Mr. Smith, Missionary, gives this account of the Church.

"At the beginning of the year the number in the church was thirty-five. The present No. is forty. Two have been suspended from the privileges of the church, it being evident that they have been partakers in idolatrous ceremonies in connections with their marriage to heathen husbands. They have neglected entirely public worship and as far as we know, appear to have yielded to the influences by which they are surrounded.

The members of the church and congregation have raised one third of the salary of the native minister, most of it among themselves. The amount is ten Pounds. The whole amount given for charitable purposes amounts to sixteen pounds and over. There were some efforts made at the beginning of the year to unite in setting a native Pastor, but as yet no definite step has been taken in that direction. The Missionary at the station has not been able to preach during the year and Mr. Stickney has been responsible for the preaching and, in the main, for what pastoral labor has been performed, and has met the responsibility to the general satisfaction."

Rev. D. Stickney reports the Udufitty station work as follows. "The work of preaching the Gospel has been carried on the past year in twenty four villages connected with the station. ---- We see here and there some who are either enquiring after the truth or who have made up their minds to follow Christ ----. We remember the time when some of these opposed us and spoke contemptuously of Christianity; But they are changed and appear to beat the feet of Jesus ready to bear

His cross and follow him. This is the case with one or two at Tondimanar. One of them has already been received to the church and the other gives evidence of a change of heart. The people generally show an inclination to listen to the truth. There is not as much opposition as formerly. Even the R. Catholics who opposed us formerly now give a good ear when we talk to them of Christ as the only Savior, and some of them might have ere this confessed him had they not feared their Priests who rule over them with a rod of iron.

It was somewhat encouraging that some of the people at Polikandy who had a favorite godess named Chevvachy were so bold as to allow us to take away the images of that godess (which are nothing but earthen vessels) from the sacred place where she was worshipped and to have the school taught in that place. It is an interesting fact that on the very spot where these images were placed a Missionary stood a few weeks ago and proclaimed the way of salvation.

Some of the christians are as "lights shining more & more unto the perfect day". Among these we may number Anna who, though poor and old, gives a part of what she gets by small gains

in trading. For several months she was not able to work and she found that she had nothing to give to the Lord. She urged her sister's son who was in the school to go to work, and from the avails of his work, not only supported themselves, but gave a share of it to the Lord. A few days ago she said with a happy countenance, 'I have a shilling for the Lord'."

Valany Church.

(Supported by the Native Evangelical Society.)

From the Report of Mr. Christmas, the Catechist, the following extract is taken.

"It is evident that the knowledge of the Bible has increased among both adults and children who have attended the Sab. school. - - -
The Gospel has been made known among the Heathen also. One family has been a long time enquirers. Two women have long ago left all heathen worship. They say 'Though we do not come to your meetings we are of your religion'. There is also a washerman, who though he does not come to the meetings, yet the truth of our religion is impressed upon his mind. We hope that in due time the truth will bear fruit. Another man having

long heard the Gospel and desiring to examine it received a book. After keeping it awhile he returned it saying he had no mind to read it. He gave it back because he thought that the truth would be a damage to his means of livelihood. I received the book, saying. Your punishment will be great in the judgment day. Fearing somewhat he replied 'I do not reject the divine Light'."

V. Conclusion!

"We thankfully acknowledge, as a Mission, the goodness of the Lord, in leading us so gently through all these ~~scenes of~~ trials of the year; and in giving to us these many tokens of his loving kindness. The Cause has not been forsaken by Him whose hand has been so heavily ~~and sorrowfully~~ laid upon us. The few mercy drops may be the presaging of the more abundant shower which is in store for the poor, idolatrous souls in Jaffna.

"A beginning has been made, and a glorious work done. Yet much remains to be done. The most hideous and sickening forms of idolatry, it is true, are rarely witnessed here; ~~yet~~ still notwithstanding the continued efforts of all our Missionary Societies, ~~combined~~ - notwithstanding the hundreds of Bibles and portions disposed of to the people, + the millions of pages of tracts circulated, and the hundreds of Christian schools which have existed in Jaffna (~~many~~ some of ~~which have been~~ of a high order) Heathenism is not dead. A few days since a religious "Devotee" residing in one portion of our field, threw himself into the flames of a pile of wood

~~pile~~ (which had been secretly gathered and lighted by himself) a burning sacrifice to some ~~of the~~ heathen god.

While, therefore, we humbly dedicate to God the efforts and successes of the past, thankfully acknowledging His gracious assistance in all these, we can not but exclaim, in view of what remains to be accomplished, Lord! "who is sufficient for these things"? If the harvest is plenteous, surely the laborers are few".

For the A. Ceylon Mission.

W. E. De Riemer

VI. Statistical Tables!

1. Church Membership.

	No. of members Jan. 1st 1871.	Received: On Profession.	Received: By Letter.	Received: Total.	Dismissed: By Letter.	Dismissed: Excommunicated.	Dismissed: Died.	Dismissed: Total.	Present Membership: Male.	Present Membership: Female.	Present Membership: Total.	Baptisms in 1871: Adults	Baptisms in 1871: Children	Total of Baptized Children	Baptized Persons: of whom communicants	Baptized Persons: non-communicants	Marriages.
Allavetty.	26	2	0	2	0	0	0	0	12	16	28	0	2	44	16	28	0
Batticotta.	130	5	2	7	4	2	0	6	85	46	131	3	8	163	35	128	0
Caradive.	12	0	0	0	0	0	0	0	7	5	12	0	1	9	2	7	1
Chavagacherry.	56	4	1	5	0	1	1	2	33	26	59	2	3	65	20	45	3
Manippay.	17	3	2	5	0	0	0	0	15	7	22	2	1	24	2	22	0
Navaly.	47	2	0	2	0	2	1	3	24	22	46	1	4	76	11	65	3
Oodooville.	111	18	0	18	9	1	1	11	42	76	118	7	5	84	15	69	3
Panditeripo.	41	0	5	5	0	1	0	1	22	23	45	0	9	65	19	46	1
Tillipally.	49	2	0	2	2	0	2	4	24	23	47	1	1	56	10	46	0
Udupitty.	35	5	1	6	1	0	0	1	14	26	40	4	2	28	3	25	0
Valany	14	0	0	0	0	0	0	0	8	6	14	0	1	20	5	15	0
	538	41	11	52	16	7	5	28	286	276	562	20	37	634	138	496	11

2. Benevolence of the Churches.

Churches.	Membership Jan. 1st 1871.	Pastor's Support			Repairs, care of Building & Churches			Care of Poor.			Jaffna Native Evang. Society			Bible & Tract Societies			Education			Other objects			Total.		
		£.	s.	d.	£	s.	d.	£.	s.	d.	£.	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Alavetty	26	6	0	0	3	8	2	1	13	–	1	9	9	1	1	3							13	12	2
Batticotta	130	36	10	11¾	15	2	8⅜		16	8	15	12	1¼	2	13	3¼	10	12	8¾	4	0	5	85	8	10⅜
Caradive	12		19	6		6	6		7	–	1	1	9		6	–							3	0	9
Chavagachy	56	10	–	–	4	–	–		1	11	3	2	5½		16	3	9	–	–				27	0	7½
Manipay	17	7	–	–		18	4		14	10	4	7	1⅜	2	9	2⅜					7	11¼	15	17	4⅞
Navaly	47	5	12	4⅞	3	1	1				3	1	9⅛		5	–				2	15	5	14	15	8
Nodooville	111	5	–	–	2	3	–	1	4	–	5	5	3¼	1	–	–	15	14	11	3	12	6¼	33	19	8½
Panditeripo	41	7	4	–	5	14	6.				4	5	–	1	–	–	1	–	–	4	15	0¾	23	18	6¾
Pillipally	49	8	–	–	3	16	4				3	12	7	1	10	–							16	18	11
Udupitty	35	8	12	6¼		8	7				3	1	0½	2	12	1		16	1¼		13	3	16	3	7
Valany.	14	5	1	2		10	–					14	6		10	–							6	15	8
	538	100	–	6⅞	39	9	2⅜	4	17	5	45	13	4	14	3	0½	37	3	9	16	4	7	257	11	11

3. Distribution of Books from Mission Depository.

	Volumes Distributed	Bound Vol on hand	Sheets on hand.
Religious books in Tamil	2423	4532	1235
Do Do & English		195	
Medical books Do	37	1544	115
School " Do	3702	4769	11568
Do Do in English	119	77	3921
Do Do	57	1333	4999
Testaments —— Do	44	31	—
Bibles —— —— Do		2	
Do in Tamil	31	9	
Do Hebrew		2	
Bible Portions, Tamil	898	4413	406
Tracts of sorts (Madras & Jaffna)	2174		
Good Gifts	2875		
Hand Bills	3172		
Calendar for 1871	942		

Of the above School Books in sheets over 15000 are old editions of little or no value except for waste paper.

Obituary!

Rev. Marshall Danforth Sanders died of Apoplexy at the South house ~~in~~ Batticotta, on the morning of Aug. 29th 1871.

This is the closing record of a useful and holy life. Bro. Sanders was a Missionary of rare merit and usefulness. He was born at Williamstown Massachusetts, U. S. A. on July 3d. 1823. - He graduated at Williams Coll. in 1846 & at Auburn Theological Seminary 1857. He joined this Mission with Mrs. Sanders in 1852 and early made his influence felt, first as a teacher in the old Batticotta Seminary, and later as a Missionary at various stations.

He was admirably adapted for Miss'y work. He had a most comprehensive view of the wants of the Mission field. He was a true friend of the Tamil people, and would listen to their sorrows and joys and difficulties & when he could not approve their plans and conduct, he had the happy faculty of not offending them by his counsel. He had a most remarkable equanimity of mind; was never angered by the shortcomings of servants or helpers, but charitable toward all. He wore always a look of wonderful cheerfulness and his frequent visits at other stations made all feel stronger & livelier than when he came. He possessed indomitable energy & could arrange for his labor far into the future. He was also a model of precision and promptness; as dependent

upon his watch as upon his feet. He loved his brethren of the Mi[illegible] and was fond of consulting with them. As one who knew him well, "He was very conservative - very cautious; but never averse to an change when there was a prospect of good to the Cause; and wh[illegible] any plan was adopted, whether it met his views or not, he could always be depended upon for hearty co-operation." He seemed to be omnipresent in his field, visiting, with happy effect, every family of his outstations and contriving to speak a word or two with every person who showed any interest in Christianity.

In 1868 Mrs Sanders died & left him alone at Batticotta. He bore his bitter grief most submissively, singing triumphantly in the intervals of his toil and laying his burden of grief all on the arm of his Savior.

Returning to America in 1869 he espoused the cause of the Christian natives of Jaffna and set himself at work mostingrously to raise funds to aid them in starting a College for this Province. But few know the tireless efforts he put forth or the personal self-denial which he endured for this cause. Though but partially successful in his efforts he returned to Jaffna with his second wife leaving all his five sons in America in the care of others. He reached here July 4th just eight weeks previous to his death. Upon his arrival multitudinous cares awaited him which he cheerfully assumed without a thought of his own liability to fail beneath them. His chief thought seemed to be to do the greatest good in the briefest time. His solicitude for the Coll. was great, but his desire for a spiritual refreshing for the people was even greater. He visited and preached and labored with astonishing assiduity. While thus laboring and praying with tireless zeal for the Master's Cause he was suddenly smitten down and called Home to his Rest.

"Write: blessed are the dead who die in the Lord."

Report of Odoowille Station.
1861
October 1.

Revrand Dear Sir,

The shadow of a Report may indicate the passing time, and but for this I might as well omit a record of the past six months.

No one has been admitted to the church.

Four marriages have been solemnized.

Two infants baptized.

J. Dwight – wife – and daughter (Maria Cook) have been restored to the church on procuring a Letter from the acting Maniagar of Manipay, the residence of the husband certifying that the daughter's marriage is lawfully registered.

One (Savasayam of Earlaly) was suspended for marrying a heathen. He and his wife attend our Sabbath services in that place and we have hopes that he will not side with the heathen.

We have seven (7) schools in our Villages (two of which are private, & 3 taught by women) in which are,

	Boys 219	Girls 140	= all 359	Baptized 41.	
Pres. at Exm.	" 184	" 126	= " 310.	" B. 19 + G. 22 = 41	

These statistics show that most of our male children, and all but a very few of our female children are yet in heathen schools, or not

not in any school. In this parish which has a population of 4229 males & 4,505 females, = 8,734. We find also within the limits of this Station 12 heathen schools with 442 pupils # and 17 heathen temples with an annual income of at least £284 pounds sterling.

We learn from the above how easily this people could support christian institutions, when they shall be freed from their heathenism, since by calculation I find that our christians on an average are vastly more liberal than the heathen.

Our evening meetings have been few, & our distribution of Tracts very limited. Our services on the sabbath A.M. have been encouraging, & in the P.M. we have from 8 or 10 adults to 20 at each of our five regular Village meetings.

Our maternal meeting, once a month, & a Bible class for adult women on the Sabbath after service continues to be interesting as formerly.

Our Native Preacher (Moses Welch) continues to labor satisfactorily at Allerwelly. And our one (3rd or 4th rate) Catechist at this Station finds enough to do to teach, & to preach to, the 8,734 people in this Parish added to about ⅓ of the same number in Mallagam Parish.

After all, it cannot be concealed that within the past two years heathenism has increased in wealth & in intelligence — in stone houses instead of mud & in new temples built & old ones repaired. Roman Catholics are gaining

Heathen schools are about as much in the way of Christianity as heathen Temples.

in means & in influence. ~~A for the~~ Their influence with Govt at present excludes the Bible or confines it to simple reading without liberty to interpret it or to reprove a lad for not hearing it. They have purchased a commanding site for, and are carrying up splendid buildings for "Sisters of charity" who are expected soon. All these heathen & Roman Catholic advances commenced in full Govt-aided schools. manifestation last year — 1860 - Very suggestive -

Rec'd Dec. 24, 1861.

Ans'd Mar. 22, 1862.

Oct. 1. 1863.

Rev. R. Anderson D.D.
&c &c &c.

Rev. & Dear Sir,

The following is a brief statement of facts at this Station for the past six months with a few remarks.

Church.

Two seasons of communion	2
Two additions to the church	2
Five have been recommended to other churches	5
One has been suspended	1
Two couples married	2
Five children & 2 adults have been baptized.	7

Nothing special in the religious state of the church.

Female Boarding School.

The names, age, time when taken, & parentage of the Pupils are as follows.

First Class.

	Born	Taken	Parents
Lucy M. Dwight	1846	1858	C.
Elizabeth Fletcher Emerson	1847	"	"

	Born	Taken	Parents
Harriet W. Lawrence		1858	C
Amelia Newton Little	1845	1858	H
Lucy Maria Smith	1847	"	C
Mary H. Spencer	1846	"	"
Abby Maria Whittemore		"	H.

Second Class.

Susan F. Dwight	1849	1860	C.
Jane E. Emerson	1848	"	"
Harriet F. Gaulier	1849	"	"
Mary Anna Gillman	1849	"	H.
Eliza Hall		1861	C
Lucy M. S. John	1849	1860	"
Parvapully Joseph	1848	"	F.C.
Pomiachy Levins		"	C.
Mary Merrill		"	M.C.
Eliza Young Moody	1848	"	C.
Susan F. Niles	"	"	"
Anna W. Parker	"	"	"
Catherine S. Scott	"	"	"
Joanna B. Foster	"	"	H
Mary S. Strong	"	"	C.
Elizabeth F. Taylor	"	"	"
Mary Welch	"	"	"
Rachel Moses			

Harriet Gaulier was taken from school & sent to a Roman Catholic School in Jaffna 1863.

Pennachy Levins was married to A. Annathanum Sep. 9th 1861.

Mary Welch left soon after entering.

Mary Merrill was sent from the School because of her parents misconduct.

Rachel Moses came for one year, made very good progress & graduated.

Third Class.

	Born	Taken	Parent
Sangam Aaron	1850	1862	C.
Sarah Arnold	1851	"	"
Susan Breckenridge	1850	"	M.C.
Eliza Cornelius	1850	"	C.
Eliza Dana	1849	"	"
Susan Dana	"	"	"
Elizabeth John	"	"	"
Harriet Latimer	1848	"	"
Mary Lord	1849	"	"
Nachipully		"	"
Joanna Niles	1850	"	"
Soyvâny	1851	"	Ho.

Fourth Class.

Katie Burnell	1850	1863	Ho.
Sarah Cornelius		"	C
Menachy	1852	"	Ho.
Achymeatto	1851	"	"
Lucy David	"	"	C.
Susan Ely	1852	"	M.C.

	Born	Taken	Parents
Lucy Jenkins	1851	1863	C.
Mary Joshua	"	"	"
Mary Moore	1850	"	"
Parupathy	1852	"	H.
Cherinapully		"	"
Eliza Winslow	1852	"	C.
Jane Woodhull	"	"	"
Sinnapully		"	H.

Sarah Cornelius was sick & went home after the first term.

Eliza Winslow went home to help her sick mother, who died soon after & Eliza never returned.

First class --	7	Heathens	2
Second "	13	"	1
Third "	12	"	1
Fourth "	12	"	4.
Total	44	"	8.

What are these in a population of 150,000, graduating ten or less in a year?

It would seem by these & other facts in the Mission that, though Missionaries to the heathen, we spend most of our funds & strength for christians.

The religious state of this school is com-

comparatively low & makes me long for the social prayers of their benefactors as in older times in behalf of each pupil. Prayer is worth more than money, but money often points out the object, & adds hope to faith. I still believe & repeat - that educated mothers are the hope & foundation of all moral progress in any land - & especially among the heathen. Educating boys only, is comparatively a waste of money. I say Comparatively. Much better, drop every boys school, though they are worth far more than they cost, & turn the funds entirely to female education, than pursue our present plan.

Native Village Schools.

From the loss of three (3) of my best schoolmasters last year for want of funds, & of two masters & one Mistress this year, on account of their small wages, the Schools at this Station are reduced very low. I have been able to secure a very partial supply in two instances only. I have now six teachers in four schools. Boys 122. Girls 82. Readers 64 = 204.

The total amount of wages allowed by the Mission to these six teachers is twelve Spanish Dollars a month.# $12,000 We may make whatever

When I read this the Brethren thought it not far understood - would mislead. I have added other facts.

expenses we plead in reference to chaplaincy. A widow belonging to our church boards a baptized orphan and poor boy for which we give monthly six shillings. ($1.44). Pupils in Batticotta generally give seven shillings & six pence ($1.80) by which we may see that the simple article of daily food for two persons (exclusive of family, clothing, &c &c) will exceed, even with the greatest economy, their wages. I look upon it as oppression, from which every well educated & enterprising man will flee, unless hindered by personal or family bonds.

Facts in our Mission for the past eight years have most sadly & emphatically proved the truth of this statement.

The school taught by our first man & " " " " woman are among the best in our Mission & the only ones at this Station, which have not suffered by exchanges of teachers within the year.

When I think of these teachers most of whom have families, struggling for daily food & when I think of the very few pupils in these schools, compared with the many (say at least 3,000 even at this Station) who are shut out from Christian instruction, &

shut off either to no education at all, or to heathen books, which are far, far worse than "heathen schoolmasters worse than infidels" — When I think of the baptized sons of our church members lost to Mission service & deprived, to a great extent of that Biblical education which they need in after life, — & when I see our Native helpers diminishing, until we fail to keep a well educated young man in our service, — I say as Paul did "Who is offended & I burn not", or ~~just~~ as D. L. Dwight did when he said to his Brethren just before his death "Hold on to your schools with a death grasp." We let them slip & are dead!. Many of the objections, raised against our Village schools & others as they were thirty (30) years ago are not only untrue, but in this connection absolutely unchristian. I am confident that three times the present number of Village schools with christian Books, whatever the Master might be, would more than double the usefulness of this Station. It is the Heathen Books, & not the heathen Masters, that ruin our pupils.

All that I have said on these great subjects for the past eight years is true to the letter. Painfully & alarmingly true.

Another fact in this connection is worth

our serious consideration. The value of touring as a christianizing instrumentality depends very much on the thoroughly pre-permeating of the land by christian books & schools, just as all the Roman Empire was prepermeated by Jews & Jewish Colonies in the days of Paul, when "permanent Congregations" were secured, generally, in the "Synagogues or" in the school of some Tyrannus". Under the general head of education, including teachers & taught, it is not too much to say that hundreds within the past 10 years have been tumbled & lost by being driven to extremes, & thousands by being neglected.

Again. The narrow policy of educating for our own wants, only, is just what we complain of in Government. Our parsimony & stringent rules make us poor - miserably poor! Our foundations are much narrower than the house we are building. "Our bed is shorter than that a man can stretch himself on it". & the covering narrower than that he can wrap himself in it".

Village Preaching.

Our Native Preacher & Catechist have done something in our Villages, but my own labors, in that direction for the past six months, have not been abundant. We have had some Village meetings but they have not been well attended, & some meetings at the houses of Christians in which very few heathen have been seen. I have attended our "Union Bible meetings" in most parts of the Jaffna District. They are generally large, & the people with few exceptions # are very respectful & attentive. It would be supposed that two or three speakers at such a time would make an impression. I doubt not that new thoughts sometimes arise in their hearts, & the old ones are called up afresh, but from two years touring of this sort, I have not heard of a single permanent impression, which has resulted in a hopeful conversion. I do not infer, nor intend to insinuate, that touring is useless or far from it. It reaches the older & harder classes of men, & is a partial substitute for schools where we can have none. The oftener the sermon or exhortation is repeated, the deeper in most cases, no doubt, is the impression, but in no land in the world is touring or Village Preaching

see appendix

a substitute for schools, even though we could get "permanent congregations without them".

As for the "Transition state" in Jaffna which loomed up before our fancies so brilliantly some years ago, no progress ever since has been, to say the least, very slow, if not retrograde in all our Villages. Heathen temples & R.C. pictures, though not greatly multiplied throughout the land, have been rebuilt + ornamented with more durable materials. This may indicate not so much an increase of heathenism as of wealth. Still, it is progress in the wrong direction.

Appendix.

One or two facts may illustrate what sometimes occurs in our Bible meetings.

We generally see the older & more respectable fathers & headmen of the place seated in the front row & nearest the speaker. A very few of these are intelligent. Others are very ignorant, & hardened by heathen books & practices from their infancy — & generally more proud & self conceited than any others. In one place we had a double row of this class. The younger people & the pupils of an English school were seated in the background.

The first speaker with many illustrations & much power dwelt on the evidences that the Bible is the Word of God. After he had spent three fourths of an hour in adducing foreign & internal proofs — one of these first row hard heads call out — "How do you know that your God is the true God & ours the false God?" This sprung a mine, & sent every thing into the air at once. Half a dozen heathen educated men, young & old, were enlisted & became noisy. After that, little could be said by other speakers — or if said, & apparently listened to, the mind & heart of the audience were in chase of the old man's thought.

At another place & time when some 3 or 4,000 hundred were present, & a large number of aristocratic headmen & respectable fathers, the Laws & Government as revealed in this Bible was the subject. After the speaker had dwelt a long time, more than a half hour, illustrating the subject by familiar facts as seen in families, courts, & governments, one of these first-class aristocrats cried out -

"WHO KOW GUY, & DOWN?"

As if one of your elders after listening to a long & powerful sermon on the Laws & Government of God, should call out to the Minister - "What is your advice about pumpkins?" (It was then the season of that fruit (palmyra) & This question showed that his mind & angels (& perhaps, those of half the royal row) had been left in the garden of squashes!

I say again, as I have said many times before, you cannot drill heathenism out of these old heads & hearts. And yet the Gospel must be "taught to all nations" & peradventure fire from heaven may kindle & melt even these. The necessity of schools for children, however - to fill the mind with Bible truth, before it petrifies into heathenism was never more manifest than by these meetings. A man educated in true science has a conscience & a mind. One educated in heathenism has neither. Their mind is full of lies & their consciences seared with a hot iron.

Rec'd Jan. 3, 1864
Ans. 1. 1. 1864

Report of the Badoville Station
Oct. 1. 1865

Within the past six months we have
Received to our church on profession 3
Recommended to other churches - - - - - 8
Married - - - - - - - - - - - - - - - - - - - 4
Baptized children - - - - - - - - - - - - - 5
" Adults - - - - - - - - - - - - - 3
Died — Margaret Robbins - - - - - - 1

Margaret's father was a priest in the Batticotta Village temple. Having made a pilgrimage to the, so called, sacred places on the Continent, he left his wife & two daughters & spent all his time, day & night, with his Swamy in the temple, feigning himself to be a god, or at least a very holy being.

~~Ar~~ Margaret learned to read in the Village School, & was received to the School in Oduville in 1846, aged about ten. She graduated in 1856, & from that time till her death May 4. 1865, She was a teacher in the School. As a child, — as a pupil, & as a Teacher, she was always neat in her dress, prompt, diligent, dignified & kind. She united with the church Oct. 24. 1852.

In her private & public devotions she was always devoutly particular, — in her almost daily meetings with individuals, or with little companies, she adorned her profession. Having disposed by a will of the little property she had saved from her earnings, (a portion of which she left to the Mission for the education of a pupil in the Oodooville School to bear her name) she quietly fell asleep.

Native Free Schools.

Of these we have six at this station.

5 are supported by the Mission

1 " " private funds

In these there were at our last examination,

on an average Boys ----- 200

" Girls ----- 50

In a population of 15,000 = 1 in 60 = 1/60 Mat 7. 12.

In my own experience, in a population such as we have in Jaffna, a Missionary with a good native Assistant can look after 15 or 20 Schools (as was the case in 1827 to 1837) as easily as six, & with vastly more satisfaction. With this impression, I consider my Christian influence among my people diminished almost exactly in proportion to the decrease of schools. I am worth only 1/3 of what I ought to be, & could easily be in this department.

Female Boarding School.

On the 6th of April a class of seventeen was admitted, in age from 11½ to 15, & of very unequal preparation. From experiments within the past two or three years, I should say that, a girl, qualified by her progress to enter the school at the age of eleven, is no better fitted at the age of twelve or fifteen. They become irregular at school, - their minds begin to be occupied with other cares, - & they forget more than they gain. We gain a little in age, but we lose much in a susceptibility for moral training.-

Native Assistants.

Mr. Moses Welch continues his labors at Allexwetty as school visitor, - Catechist, - & Native Preacher. A trustworthy good man.

Mr. Cyrus Mam continues to occupy the place of a Catechist, - School visitor, - & arranger for evening meetings in Mallagam South, - East - & in Vodooville. A trustworthy man, - but of very little energy or influence.

In this connection, I should say that, for want of schools & an active Catechist, heathenism has made great progress in Vodooville within the past few years, - & my influence is worth but little. Our village meetings in houses or Bangalows, are

very poorly attended. Many will not come unless they are sure the Missionary will be there. Those who come seem attentive, - but the truth, whether from Sinai or from the cross, seems alike unable to awaken the least concern. I have the impression that our Bible meetings, if truly reported, would tell very much the same story. The people come out of respect to the Catechist, or Missionary, & listen principally to hear what these babblers will say.

As ever
Levi Spaulding

Our Convocation
was held at Batticotta
Oct 5. 1865

The day was very pleasant, and there was a good attendance from all parts of our Mission field. In olden times all, both men & women & children were accustomed to walk, however distant, on this occasion there were about twenty bandies of kinds & sizes full to the utmost capacity

After the usual introductory exercises

introductory exercises,—

Doctor Green addressed the Assembly giving a hasty sketch of those places where the Gospel had been made known by Missionaries— & pointing out the Stations on the Maps, & added a few appropriate remarks to the people.

Mr Stickney then pointed out on the maps those Countries where the Gospel has not been made known showing what the Church has still to accomplish.

Mr Snell next, addressed the assembly on the duty of increased exertion to occupy fully the field within our own Mission boundaries.—

Mr Howland followed,— showing that all these movements & blessed results were, & are the effect of the Bible, as distributed & made known in different parts of the world.

Two verses were then sung and the audience had an inter mission of 15 minutes.

At the sound of the bell all were again seated—

Mr Hastings introduced the services of the afternoon by remarks on "Behold the Lamb of God who taketh away the sin of the world"

Mr Hunt then distributed the bread

Mr Quick distributed the Wine.

After the hymn

Mr Hunt made a few remarks showing that the Christian is not only a receiver but a dispenser of blessings; the two must go together in order to a proper growth in piety.-

A collection was taken up & the Benediction concluded the services of an interesting day.

There were about 300 Church members present - and nearly the same number of others from the villages & schools.

Levi Spaulding-

Oct. 1, 1865.

Rec'd for Jan. 22, 1866.

Rec'd March 12 1866

April 1866.

Report of Codoville.

As the history of the Codoville Station was reported in December, we need only the facts within the past six months.

In January 1st 1866 our Church members were - - - - 125

Since that time, no one has been added 0

Infant Baptisms - - - - - 2

Excommunicated Loandan & Casy - 2

Died Anna daughter of Chinny - 1

The mother of the deceased child is a poor woman. She was taught to read in our Village school & has taken considerable interest in the education of her daughter. She was about 14 years old - could read pretty well & seemed to be somewhat thoughtful. She lingered for a few weeks under the influence of a fever & gave us some hope that she knew & prayed to Jesus.

The week of prayer was observed with interest & profit, but no special influences of the Holy Spirit were manifest.

Codoville Fem. Boarding School.

As we have not admitted a new class

this year, & as some have left the school our number is at present - - - - - 45

Their progress in study is commendable, & their daily duties well & promptly attended to, but we see no special religious interest.

We greatly need the prayers of those, who, (as in revival days) have a personal interest in the religious state of the pupils. Though there are several who give more or less evidence of a change of heart, still there are only 3 of the 45 who are members of our church.

Village Schools.

We now have six Village schools connected with this Station.

One is supported by the fees of boys in the several schools.

One is supported by private charity - & four by the Mission.

In the 4 Mission schools there are

	Boys	204	G. 71
another by fees	"	40	" 0
" " Charity	"	50	" 9
	"	294	" 80

In this field there is a population of fifteen thousand - - - - - 15,000 and though we have added one half of Mallagam (say 5,000) to the former Codoville

Station, the pervading influences, including Native Preachers, Catechists, Schoolmasters, Bibles, Tracts & meetings, are much less in number & not so efficient as they were 30 years ago. Then we had 600 Boys & 130 Girls on only 2/3 of the present surface! Heathenism was then somewhat impotent even in its own sight — now it is rampant — builds & adorns temples — & rides in carriages. I know of no way to redeem the time, or to save our people, but the one I have already laid before the Mission. #

Helpers.

Mr Welch our Native Preacher at Allerwerthy, has two schools in his field, one supported by charity & the other by the Fees of all the boys in the schools at this Station. The supervision of these with evening meetings — visiting from house to house, — & sabbath services, show the outlines of his deligent & trustworthy labors.

Cyrus Mann, has charge of the four schools supported by the Mission in Odoowille & Mallagand, — visits from house to house, — appoints our evening meetings, & attends the examination of our Village schools.

See Note p. 4.

In view of this Mission & in view of statistics which I recently saw in one of the leading Am^n papers, I would make one remark.

How can churches in America live, or even expect the blessing of God while divided so as to give only 466 souls to one Minister while they leave the heathen with only one Missionary to from 15,000 to 40,000 souls? and in other Missions many more?

As ever
Levi Spaulding

Rec'd, Mar. 3
Copied Mar 5

Note. This was done by a Plan for Reconstruction read before the Mission Oct 19. 1865. A copy of this was sent to Mr Sanders in America, and may be seen I presume by the Committee if desired.

I see no other way to save this people short of God's overflowing grace with the appropriate cooperation of Man.

I consider Mr Howland's Semiannual which he read the other day as indicating the same thing.

Report of Oodooville Ap. 1867

The Rev N. G. Clark D.D.
Cor. Sec of A.B.C.F.M.

Rev & Dear Sir,

The facts which come within the interests of this station since my annual Report in December can connect chiefly with the cholera. In the last part of December 1866 we buried four churchmembers and three baptized children — 7
In the month of January 1867 we buried seven churchmembers — — — — — — 7
four pupils belonging to the Boarding School 4
and four baptized children — — — 4

Most of these twenty two we trust died in the Lord and some of them triumphantly.

Thus in about five weeks eleven church members, four pupils of the Boarding School, and seven baptized children were removed by the cholera, and some of them very suddenly.

All this time applications for medicine came many times in a day & sometimes in the night. We could do but little but give medicine and ask our heavenly Father to spare us. We read the 91st Psalm and committed ourselves to his care, not knowing

when we retired at night what report the morning would bring us, nor when we commenced the duties of the duties of the day what we might see, or hear, or feel before night.

With the exception of one case in the Boarding School all within our gates have been safely kept. We had Dr Green and two or three of his graduates & pupils near us who could do, and did much to help the people in the village.

Week of Prayer.

This was attended by most of the churchmembers & a few others near. The cholera which prevented some from coming was a stimulus to those who did attend. The season was interesting and we continued our morning meetings until the first of February. Our churchmembers in general attend on Sabbath, but sickness and inactive churchmembers are a source of discouragement.

Boarding School.

The class which should have graduated in January was scattered with the whole School December 24. 1866. Their names are

Aaron Tangum	John Elizabeth
Arnold Sarah	Latimer Harriet
Breckenridge Susan	Lord Mary

Niles Susan
Smith Laura
Ward Hannah

Three left before
Cornelius Eliza
Dana Eliza
Dana Susan

First Class in 1867

Aird Jennet
Burnell Katie
David Lucy
Griffin Augusta S.
Hawkins Harriet
Johnson Sarah
Joshua Mary
Moore Mary
9 Woodhul Jane E.

Second Class.

Forman Eliza B
Moore Hannah
Osgood Mary
Parker Susan
Ritter Delia
Scott Elizabeth
Sherrard Elizabeth
Spencer Elizabeth
9 Tappan Sarah

Third Class

Abraham Jane
Appookootty Tayvâny
Backus Harriet W.
Cutheravaloo Chinnertty
Do — Pârupatty
Chinatumby Tayvâny
Cornelius Pachpoorynum
Eathacotty Charlotte
Hunt Jessie
Hammer Sarah
Hemphill Jane
Joseph Earlyapully
Lathrop Maria
Porter Elizabeth
Vittialingam Râmâne
Wickman Mary
Purlienâm Sundemy
17 + 9 + 9 = 35

Some of these pupils will probably leave before the year ends. Only half as many as could be provided for & taught & accommodated by our present teachers, overseers, and buildings. A dead & a sad loss to our Mission. Loss of pupils, who are the life of the land, & a loss of Mission strength

These returned on the fifteenth of March, & are now happy in their studies.

The subject of English names has come up in a new shape. Those who have only heathen names urge strongly for a christian name — and when urging fails the pupil chooses a name for herself so that out of (15) fifteen heathen pupils there are but few really heathen names in the school. Of this I am glad & am hoping that the time will come when heathen names (God of the whole world — wife of Siva — wicked god — female devil &c &c — & most of the names of men & women are names of false gods, devils, male & female) will give place to those unknown to devils & wicked customs. In sending support for girls with a christian name is doing good in more ways than christians generally suppose.

At present there are five members of the first & second classes belonging to the church. The christian feeling in the school is encouraging.

Village Schools.

The Mission allows this station to have four schools supported by Mission funds — another is supported by a private individual — another by the "Extra grant for girls' Schools" — and one to be paid for by the fees of the boys. All these seven Schools have been broken up by the Cholera. Forty eight boys and six girls in our schools last year have died.

We are now just commencing to gather the Schools. A few are already secured.

We still need 3 or 4 schools at this Station and a much greater encouragement for village girls, without which time & money accomplish very little for Christ. We need more funds for village Schools, — more liberal views, — more sympathy for the lost heathen, — and a resolution to pervade the land with teachers of the Bible in Schools & from house to house. If "so little is done by so many Missionaries" — what would be done by fewer?

Village Preaching

We have not had an evening meeting this year. People have kept at home as much as possible & unless compelled by necessity never left their houses after sunset.

We have held a few meetings at the houses of the Christians on Tuesdays afternoon.

Our Native Preachers & Catechists have not been idle but opportunities have been cut off.

Remarks

For the past 10 or 12 years our village Schools have not reached more than one third of the children belonging to our field and many villages are beyond our efficient agency.

Diminishing Schools diminishes preaching – and of course diminishes the value of the Missionary as a pervading power.

Levi Spaulding

Secretary for 1886.

Rec'd June 3. 1886.

Ackd July 6

To the Rev N.G. Clark D.D
Cor. Sec. of A.B.C.F.M.

Rev & Dear Sir,

I sent no Report the first of April, being absent at Madras. Within the year

We have admitted to the Oodooville Church on profession	5
Baptized Infants	3
Deaths	1
Suspensions	1
Marriages	4
Communions - besides the Convention	2

The church has enjoyed a good degree of union and quiet, but has manifested very little aggressive power. The first week in January was in waking up the church for the season & the pupils in the Boarding School were revived but nothing like a revival - All without the Church were unmoved.

Within a few months an old Mud temple, near us, has been replaced by a stone building with a dome and a wall round the outer Court. This may not be so much a sign of progress in heathenism as of the increase of property & of shame in view of the old building. The expense however (£95 ninety five pounds) shows what this people can do when Christianity becomes the ruling power. The past ten or fifteen years have been very productive in such works of heathenism.

Oodooville Fem. Boarding School.

On the 21st of January the class of thirteen admitted

admitted in 1864 graduated only six pupils.

Moore Hannah	Elizabeth Sherrard
Osgood Mary	Elizabeth Scott
Parker Susan	Sarah Tappan

The following left before graduating but with permission.

Eliza B. Forman	Elizabeth Spencer
Delia Ritter	Harriet Dwight

The following died while belonging to the school but not in the School.

Katie Scudder, Mary Dwight, Harriet Hunt.

A class of 12 was received March 12. 1869. Our number through the year has been 57 of whom 14 are members of our Church.

The following is a complete list of the School

First Class

(1)
Abraham Jane
Appacotty Jayvani
Backus Harriet
Cornelius Padepooranum
Catheraman Parapotty
Hallock Fannie
Hamner Sarah
Hemphill Jane
Hunt Jessie
Earliacotty Charlotte
Joseph Earligapully
Lathrop Maria
Porter Elizabeth
Earliapully Jayvani
Wickham Mary

Second Class

(2)
Bryant Anna
Cornelius Mary
Danforth Adeline
Davis Esther
Fraser Margaret
Gregory Elizabeth
Lee Laura
Hunt Catherine
Niles Maria
Ropes Harriet
Super Chinnacotty
Tappan Elizabeth
Value Catherasy
Veyase Veyarlachy
Fisher Jayvany

Third Class

(3)
Buel Adoorlachy
Chapman Achypully
Cooly Mary

Clough Chinnâchy
David Anna
Hunt Anna
McLelland Chinnâchy
Parker Lydia
Katherman Ponnoo
Sangkadapully Chellum
Ponnoo Ponnâchy

Four have been admitted to the Church & some others give evidence of a change of heart.

(4) Fourth Class

Forman Eunice
Levins Moottoo
Niles Charlotte
Miller Harriet
Rice Jane
Scott Darlie
White Anna Maria
Winslow Nyanamoottoo
Coodoonathan Iyalmoottoo
Chittumbalam Iyalmoottoo
Peter Ianyum
Vilegan Rebecca

Village Schools

Of these we have Seven containing 277 Boys & 146 Girls
Five of these are supported by mission funds —— 5
One by fees given by the boys 1
One (a girls school) by "Extra grants for girls 1

There are two other schools (one for Girls & one for Boys) supported by private friends.

All our Village Schools have been superintended by Mr Smith since January

The cost of these seven Schools for the Masters is about five pounds fifteen Shillings a month, making the cost of each child three pence & a quarter /3¼ for one months education. In this station there are probably 5,000 children who ought to be in School. Of these we have 423 leaving 4577 to heathenism! Would your people in the West be satisfied to allow so large a fraction of their children to become heathen? Surely we are making very little progress against heathenism

Native Assistants

Moses Welch, Native Preacher, still continues

to occupy the outstation at Allevertty. He has the care of three schools in a population of about 3,000.

Cyrus Man occupies Sanquvaly & Condrodi and has the charge of one school in a population of 1,500. He also assists Isaac.

Isaac Nathaniel has the care of three schools in a population of 10,000. This field is Oodooville, Chunâgam, Earlaly, & Ennooville.

Nathaniel, the Oodooville Moonshee, helps me much in connection with the press — is a good school visitor and Sunday school teacher.

We see by this Report that Oodooville field contains a population equal to the charge of ten Ministers in New England. In Jaffrey, my native town, with a population (in 1820) of 12 or 15 hundred there were twelve villag schools. Here I have 7 schools in a population of 15,000. There every Minister has Deacons or Elders, Doctors, Lawyers & merchants to help him. Here there is one Native Preacher & two Catechists moving in a heathen population of 15,000 whose pride and opposition is a dead set against the name of Jesus. — "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me, Inasmuch as ye did it not unto one of the least of these ye did it not unto Me".

Yours truly

Levi Spaulding

Annual Report Oodooville &c. 20

Report
Of Oodooville Station
April 1. 1870

The first week in the year was observed as a season of prayer. It was an interesting & profitable week, but not marked with any special influences of the Holy Spirit.

Church

One couple has been Married	1
Received by Letter	1
Recommended to other Churches	12
Baptized two infants	2
Communion one	1

A pretty good attendance on the Sabbath, and on Friday Lectures, but the church manifests no special reviving interests.

Oodooville Fem. Boarding School

The first class of thirteen graduates Jan 27. 1870 It was an interesting Class, and all but one were members of our Church.

Their names are

Abraham Jane	Lathrop Marica
Backus Harriet	Lucy Maria
Cornelius Pooranum	Porter Elizabeth
Hallock Fanny	Wickham Mary
Hamner Sarah	Tayvany
Hemphill Jane	
Hunt Jessie	
Joseph Erliacootty	Charlotte Erliacotty below

13

belonging to this Class was married to Ebenezer Porter the day before the class graduated.

There was no Class taken in 1866

Of course what is now our first Class has been in school only three years.

The reduction of funds has made it unadvisable to take a new class this year. A few cases,— "as the last chance", seemed to require attention, and the Mission selected nine making our whole number 45.

A complete List of pupils now in School.

Bryant	Anna	Hunt	Catherine
Cope	Emily	Lee	Laura
Cornelius	Mary	Niles	Maria
Danforth	Arcanna	Ropes	Harriet
Davis	Esther	Tappan	Elizabeth
Frazier	Margaret		Mary Ann
Gregory	Elizabeth		Sinnakotty
		15	Veyarlachy

Second Class. = 2 years.

Buel	Arulâchy	McLelland	Chinnâchy
Chapman	Achymotto	Parker	Lydia
Clough	Chinâchy		Ponnâchy
Cooly	Mary		Chellum
David	Anna	11	Ponnâchy
Hunt	Anna		

Third class — 1 year

Forman	Eunice	Peter	Tangum
Miller	Harriet	Rice	Jane

Scott Darley	Winslow	Neyânum
Vettiyan Rebecca		[illegible] Mottoo
White Anna M.	10.	[illegible]

Picked up Class

Barr	Knight	These names are quite incomplete Some Parents & Some locality.
Clay	Navaly	
Homes	Snell	
How - Julia	Tillipally	

Of these pupils ten (nine of the first class and one of the second are Members of our Church.

Teachers

	£	S
Jesse Page	2	5
Richard Hoisington	1	4
Margaret Purviance	"	5

Fees paid by pupils in 1869 were £23.12.8¼

As our public Letter is delayed I send what should have gone with that.

Village Schools

There are six within this Station supported by the Mission, - one by Tuition fees, - and three by private funds. In these there are 337 Boys & 150 Girls - Making in all 487 children above 5 years old.

We now have in our Church 144 Members. A few outside hearers attend occasionally making in all - old & young, at most 700 souls.

According to Government Census this Station has a population of 15,000 inhabitants. This leaves more than 14,000 within this Station beyond our Educational, or Pastoral Charge. Still about one

one fourth of this number were taught in our village schools — though taught one third of them have forgotten what they learnt. They abide in heathenism and never attend our church. They are not the hardheaded heathen of 50 years ago. They halt, & are dead, between two opinions, and are joined with the heathens in most or all of their customs. They are a better class to preach to than the pure heathens, but still they have almost no real or truthful knowledge of the soul, or of eternity. By our own touring & visits & by the labors of our native assistants, most of the men, & a few, only a few — of the women & children in this station have heard of the Bible & Jesus Christ, but their old habits & belief and superstition keep them away from us. Mothers train their children for Siva as they did fifty years ago. Morals may be somewhat modified but they hate the light & will not come to it. They have no Moral law by which to be bound & all their books are full of fables & most immoral.

Native Assistants.

Moses Welch is laboring as a Native Preacher among a population of 3,500 & two schools.

Isaac Nathaniel is catechist for six large villages with a population of 11,500 & 7 schools.

Harvest & the cultivation of tobacco have so engaged the people that our evening meetings have been few & poorly attended.

With kind regards

Levi Spaulding

Incidentals.

I am not accustomed to anticipate progress but am directed to state that the members of Oodooville Church residing in Alleverty (23 in number) have requested to be dismissed from Oodooville Church and be organized into a separate Church. They wish that Mr Moses Welch be ordained as their Pastor & he has given his consent to their wishes.

These facts have been communicated to the Mission & they have approved the request, & directed arrangements to be made to fulfil their wishes.

Thanksgiving

The second day of April was set apart as a day of thanksgiving by the Church members who reside in Alleverty. The people assembled about 10 O'clock. All but 2 or 3 of the church members, & quite a number of heathen, & and about a 100 youth were present, & all dressed in thanksgiving style. The services commenced about half past ten by singing a Lyric, accompanied by the sound of the Violin & a kind of tenor hautboy giving one uniform sound. On the whole very acceptable, & while perfect silence & close attention prevailed.

Prayer was then offered, Mr Welch then read the 29th of 1 Chronicles & made some remarks. We then listened to three addresses, quite appropriate & very interesting. All this time, & before individuals brought — Some two bushels of paddy, some one, & Some ~~brought~~ heads of plantains, & others Jackfruits, & pomegranates, & palmyra roots,

6

oranges &c. &c. Two calves were offered by two ladies, who are members of the church. Every one seemed interested to give something. After the addresses the contribution plates were circulated. In the mean time the music entertained us. The whole amount received was £6.16.0. —

"All seemed to have a cheerful heart. "Love cast out fear." We were much gratified in being present, & had much pleasure in seeing our children & grandchildren all together and all so happy. Five miles in a hot sun, and five miles back, at two o'clock, was more than paid for."

With Christian Salutation

Levi Spaulding

April 11. 1870

Rec'd. above sermon & Apr. 1. 1870

Goodloe Gillo / June 1

Rec'd June 3.

Ack'd June 3.

To

N. G. Clark D.D.

Rev & Dear Sir,

I send you the Report of Dodoville Station for the past six months.

I should perhaps make apologies for such uninteristing Reports, but my rule is to state facts, - not fancies, - nor anticipations - nor do I wish to ignore the poor heathen, who go to their graves by thousands in our own Mission field without a knowledge of Jesus.

Bright spots, in language, - are not always luminous.

Yours Truly

Levi Spaulding

Oct. 19 - 1870

Report
Of Oodooville Station
Oct. 1. 1870.

As the annual Report comes in December I need not write more than the facts that have taken place within the past six months.

Church.

Received to the Church on profession	6
Recommended to other Churches	3
Suspendid	2
Baptized Child	1
Communions (with the annual)	3
Set off for a new Church	27
In the church at Oodooville who were present at communion	71
At Alleverthy Do	20

These have generally been present on the sabbath but we much need the influences of the Holy Spirit.

Female Boarding School

Pupils (47) are quite regular in their daily duties, and make good progress in their studies. Five of the six who joined the church are pupils in the school – The

young

young man was formerly a monitor in a village school, and now a Teacher.

Village Schools.

As the "Educational Board", of which you have probably been informed, now takes the partial charge of these schools, I do not know so much about them; but I understand they have gained something in recent arrangements.

A new Church & Pastor.

The Members of Oodoville Church residing in Alleverty asked to be set off to form a seperate Church. This was granted & a church was organized. A committee of the church then requested the Pastors & Delegates to ordain Mr Moses Welch (having previously gained his consent) as their Pastor. In reply to this request a committe of arrangements was appointed who fixed the Ninth of Sept 1870 as the day for the ordination. At half past 3. P. M. the Pastors & Delegates met at the Alleverty Chapel. Mr Wirt, one of the deacons, read the papers showing that the members of Oodoville Church residing at Alleverty had been dismissed from that Church & had organized themselves into a seperate Church, & that Mr Moses Welch had been invited, & had consented, to become their Pastor.

Mr Howland examined in Theology
Mr Ankitell " Church History
Mr Welch then gave the history of his conversion & Christian experience
The Pastors & Delegates reported that they were satisfied.
The ordaining Exercises commenced at six O'Clock P.M.

Mr Hunt read the hymn & a portion of the Bible & prayed.
Mr Rice preached the sermon.
Mr Howland read the ordaining prayer &c
Mr Stickney gave the right hand of fellowship.
Mr Spaulding gave the Charge.
Mr Asbury addressed the Church.
Mr Welch pronounced the blessing.

There were many Churchmembers from other parishes & many neighboring people present. The church was full & the exercises interesting. Thus Alleverty has its Church & its Pastor.

Native Assistants.

We have now but One in Oodooville with a population of 9 or 10 thousand. Christian instrumentalities are far less than they were fifteen years ago & the heathen no less heathenish. Surely "heathenism dies hard in Jaffna" Just Protestantism enough to stimulate the heathens & Romans! O Lord, how long?

As ever
Levi Spaulding.

Report of Oodooville Station

Oct. 1. 1870

Rec'd Dec. 16.

Ans. L. ach Dec 28.

Oodooville Report
1871 April 1.

No one has been added to the church this year. 3 have been recommended to other Churches.

One Baptized infant

One Communion season

One Marriage

The first week in January was observed as a season of prayer with some interest, but there was no marked evidence of the Holy Spirit.

Nothing of a very interesting nature, and nothing uncommon excepting the sickness of Mrs S— has taken place within the quarter.

Female Boarding School. 44 pupils

No class graduated this year. On the 17th of January the Mission voted to receive a class of 12 pupils. All of them have not yet come in, & several of the pupils are absent, being confined at home by sickness. The Morals of the school are good, & the progress in their

studies good, but we see no special interest in religion.

Isaac Nathaniel, the Catechist at this station continued his labors among the people until the Middle of March when he resigned his situation and became a teacher in an English Vernacular school in the Oodooville Village.#

Sickness has made it necessary for me to be much at home & village work has suffered. Heathenism has never appeared to me more openly & humbleshingly difficult that at present.

With kind regards

Levi Spaulding

No Catechist — no one to read or distribute Bible or to hold a village meeting among 10,000 Heathens!! — the natural growth of policy.

Rev. L. Spaulding

An. Report Oodooville
Station 1870-1.

Rec'd June 15. 1871.

Ack'd July 24.

Lillepally.

The Sabbath attendance at the station is good. The Sabbath school is held before the morning service at at Panditeripo, and the children from the four Mission schools come together and compose the school. There is an English school about a mile from the station taught by a man who was until the latter part of last year a member of Panditeripo church. He was excommunicated at the close of the year, and he soon came out boldly and showed his true character. He now practices heathen ceremonies. For a time some of his lads came to the church on Sabbath morning to meeting, but as he did not himself come, they abandoned the church, and now do not attend religious worship at all.

There are one or two members in suspension from church privileges, who will probably be cut off entirely. One of them seems to desire and even attempts to perform heathen ceremonies, but is prevented by an unmarried daughter who is a member of the church in good standing.

Another member who is a farmer feels great difficulty in the strict observance of the Sabbath. He owns one of four shares in a well and this obliges him he thinks to aid in drawing water for the gardens of one or more of these four shareers. If he refuses to work with them on the Sabbath, and it should be the time to water his garden, it must pass on until the next turn and thus his crops suffer. They are heathens and he professes to be a christian, and is a poor man. They (the other shareers in the well) care not for the christian Sabbath and thus they annoy and trouble him. This is only one of many ways in which our christian people in this country are annoyed by their heathen friends and relatives. Another member lives at some distance from the church and seldom attends worship. Another one a deaf man has just married a heathen woman and in consequence has been suspended from church privileges. There seems to be for the most part harmony and peace among the members who are not under discipline, and there are signs of encouragement on the whole in this church.

It is my plan to be at the station once each week, but I am not always able to do so.

With all this labor I feel that I cannot do but a small part of what ought to be done. The presence of a Missionary and his family at the station would do much in helping on the work. But as this seems impracticable now, I endeavor to do what I can from the place at which I reside.

Those who come to hear the truth listen attentively and I hope endeavor to practice according to the teachings of the Bible. But there is need of a fresh baptism from on high before the truth will have its appropriate effect in arousing the heart and the conscience to a right appreciation of the privileges which are granted to the people of this land.

Yours Truly

James Quick.

Genl. Hd. Qrs. Report Milipally Ga.

April 1862

Rec'd June 6.

Ack June 13/62

Semi annual Report of Manipay Station from April to October 1869.

Previous to the year 1858, there was a frequent change of Pastors at this Station, but from 1858, to 69, we have had Rev. Mr Hastings's kind ministration. When he was obliged to leave for America, at the commencement of this year, the charge of this Station was handed over to Rev. Mr Sanders. & he had it until he also was obliged to leave for America.

At the close of last year, the Number of Churchmembers was 22. Of these one has been transferred to Batticotta church, another a female member, whose name is Sarah Mattey, has left for Puttlam, & is married to a Govt Chaplain named Thomas Mortimer. Her name is still on our list.

During the last six months we held our sabbath services without any interruption, I was able to conduct all of them except on 4 or 5 sundays. when Preachers from other Stations occupied the pulpit. The attendance on these services has varied as follows. Adult Males from 30 to 15. Adult Females from 11 to 2. Children from

105 to 40.

The sabbath School has been regular & as usual. It is conducted immediately after the service. The attendance has ranged from 90 to 43. about one fourth of them are from the English school.

The evening Sabbath services are not held in the Station Church. but in four different places in the parish, from 90 to 40 attend these meetings, almost all of them are Candidates.

The weekly meetings on Fridays is held regularly & is conducted in turn by the leading members of the church. The Navaly Church also attends this meeting with us. attendance from 20 to 8.

There are four schools in our Station. Two boys & two girls schools. Boys schools are supported by the mission & Girls schools from private sources. The whole no of Boys 77 & Girls 69.

Moon light meetings were held in the School Bungalows & other places once a month. They are managed ably. But as one hour or two are to be spent for each of these, it is difficult for one individual to conduct one of them. People gather to these meetings from 100 to 50 in all. No discussions are brought forth & the people hear gladly the truth of the Gospel.

The no of attendants is not so large as it was when the white face was present. I am the only individual among a population of 12,000 & the a parish of 4 X 3 miles of area, to proclaim Gospel salvation to the benighted heathen.

We have conducted during these six months colportage twice, one of the Bible Society & the other of the Mission. No objection was made to receive a book. Books were sold to a good extent. There were very many interesting facts, & I refer to the Colporteurs report for Manipay & Navaly.

"In my ordinary work, I am discouraged as well as encouraged. No need of relating discouraging facts, but I wish to relate one encouraging fact. A man 35 or 40 years old, living near the School Bungalow of Amaicotta, & who had long persisted in opposing Christ, was taken sick a while ago, of consumption. He had the privilege of attending often times in our villey meetings. I frequently ~~& often~~ preached to him, the Gospel truths. He seemed to me to be a hard man in accepting the truth. When he was ~~at~~ the point of death, I visited him, hoping to impress in his mind some truth of the blessed Gospel. When I went in, his people & Brahmins were conducting some heathen ceremonies either for his recovery or for his spirit, to attain the eternal salvation. Much as it seemed against the sick man's wish. The man, on seeing me in his

house, beckoned to me to come near him and requested me, by signs, to speak of Christ and his salvation. I was very glad at the request & began to impress on his mind some important truths. He paid no attention to the brethren ceremonies performed for his sake tho' he was urged by the relatives to attend to them, but listened to me very attentively, & expressed his deep conviction, not in words, but by flowing tears, running down from his cheeks. He had not the power of speech when I visited him. From what I was able to make out at the moment, I concluded that he was really penitent & was like the robber on the cross, saved at the last moment. He pressed me to prolong the narration of saving truths, until we both were tired. As it was very late, and dark, I took leave, with a promise to visit him the next day, if all were is right. But it pleased God to remove him to his mansions, as I believing a few moments after I left him. Thus God's words will not return void. They will bring forth fruit in abundance at due time.

Sermon Preached by Reverend D. Raymond Stationed at Manchester Dec. 20. 1869. Rec'd Feb. 1870

There are two or three Candidates to be joined with the Church but for great change of Pastors postpones their admission with the Church.—

Signed by S. Moody

S. Moody is our cate chist at Manchester. L.S.

50

Valiventty Feb. 24. 1860.

Rev. R. Anderson D.D.
Cor. Sec. ABCFM.

Rev & Dear Sir

The undersigned have been appointed by the Mission, a Com^tee to confer with you respecting a "Gov^t grant" for village Schools in connection with our mission.

We do not contemplate any immediate material change in this department; but we think it would be safe, & perhaps expedient to take a Gov^t grant.

We believe it would be safe, inasmuch as we do not apprehend any danger from Gov^t interference. A few years since there were some intimations of official meddling which might inconvenience & perhaps hamper us in the religious instruction of our Schools. Such does not now seem to have been their intention, but simply to forestall a Roman Catholic interference. We have good reason to think that the Gov^t would leave to us, the entire control (not only in this but in other respects) of whatever funds they should intrust to us. It may be proper to say in this connection that we believe the Gov^t is not pleased with our refusing

to accept a grant;

We believe it would be expedient, because, 1st Intelligent natives are not satisfied with our present course. They cannot understand why other missions should receive the funds which were formerly expended on this field; and especially as their funds are obtained in part from taxes paid by our people.

2nd It is to be hoped that the time is not distant when all the funds for school purposes shall be derived, in one way or another, from this surface.

3d There is one other reason which has considerable weight with us at this time, viz The appropriation for Schools for 1860 is £300. After going through the list of teachers now in employment, we find that the amount necessary for their support for the current year, is nearly £350. The Mission has not voted to diminish the number of schools, and prefers, in order to supply the deficiency, to apply any available funds, which there may be, after the wants in other departments have been met; There is some doubt however whether we shall be able to meet the deficit. And we should not wish to do so, did we not think that

that the Prudential Committee would approve our receiving a grant.

If we obtain a grant for 1861, it will be necessary to make application for the same in July of this year. We hope, therefore, that you will favor us with a reply, as early as you can conveniently do so.

We remain
Affy & Sincerely
Yours

Levi Spaulding
M. H. Stickney

Rev. Messrs. Spaulding and Hitchcock — DO

Valverde Feb. 24. 1860.

Rec'd. Apr. 20.

Ans'd. May 3.

Gov't. grants

v Pub. Lands

A List of Schools in Jaffna Ceylon Reported to Dr N. Clark

Name of Station	Name of Village	Teacher	Whole No of Scholars Boys	Whole No of Scholars Girls	No at the Exam^n Bs	No at the Exam^n Gs	No reading full lessons Bs	No reading full lessons Gs	Monthly wages	Amt for Whole year including Books &c — £	S	D	
Batticotta													
Station		Benjamin	7	29	6	20	3	13	16/	14	0	0	
S. Arly		Richards	24	5	4	4	18	3	14/	12	10		
Moolaie		Samuel	29	11	24	8	16	4	13/	12	0		
Caradwe		Aserwathan (Bleping)	72	19	50	14	40	10	14/	12	10		
Manepay													
Kattodai		Kâttekâsan	40		36		30		16/	13	0	0	no girls
Mavaly		David	37	16	35	13	30	9	16/	14	0		
Amcotty		Joshua	38	12	36	9	30	6	16/	14	0		
Codooville													
Station		Isaac		30		22		14	8/	7	0		
"		Daniel	59		57		35		14/	11	10		no girls
Chunagam		Daniel	62	13	48	10	40	7	15/	13	0		
Nallooty		John	43		38		29		13/	10	1		"
Chavagacherry													
Munaville		Jacob	35	23	25	15	15	11	14/	12	10		
Kottuly		Gnana (Wisdom)	29	2	25	2	15	2	13/	10	0		
Muthuvile		Aserwathan	24	10	21	9	14	5	16	14	0		
Codooppitty													
Station		Solomon	44	8	37	4	29	2	17/	14	10		
Valoolly		Abraham	37	7	34	5	25	3	20/	16	0		

Schools in Ceylon

Rec'd April 18. 1867.

Copied

a ch^n July Wesley

Village Vernacular Schools; Jaffna, Ceylon. Oct. 20 1869.

Station	Village	Teacher	Grade	Readers Boys	Readers Girls	Nu. Children Boys	Nu. Children Girls
Batticotta	Caradive.	A. Clough	1.	"	22	"	"
	Batticotta Station	A. G. Valbepille	1.	16	"	3	"
	Thunivy	D. Ampalowanam	1.	12	6	1.	1.
	Caradive	Asservatham	2.	23.	"	"	"
	South Araly	E. Porter	2.	17	1	4	"
	Moolai	A. Neil	2.	16	1.	"	1.
	Sangany	R. Anderson.	2.	11	1.	5.	3
	Puttgestive	Sannogam	2.	20.	"	1.	"
	Sulipuram	Narany	2.	"	21.	"	"
	Batticotta, East.	A. Sinnatamby	3.	9	"	"	"
Panditeripo.	Sittankany	Seenevasagam.	1.	15.	"	"	"
	Makiapitty	T. Hunt.	2.	7	3	"	"
	Panditeripo Station	Venasytamby	2	7	1.	2	5.
	Mathagal	Mailoo.	2	"	10	"	"
	Sulipuram.	A. Gregorie.	3	"	11.	"	1.
Manepy.	Navaly, Sth	David	1.	25	10	2	3
	Anycody	V. Joshua	1.	27.	2	"	"
	Kattudy	N. Karthegasu	2.	19	"	"	"
	Navaly North	S. Arumugam	2.	"	12	"	8
	Anycody. Girl Schl.	Chellappa	2.	"	9	"	"
Oodooville.	Chunnagam	Daniel 1st	1.	28	7	"	"
	Oodooville Station	" 2nd	1.	14	"	5	"
	Alavetty	W. Wirt.	1.	19	4	2	2.
	Kantharody	Joseph. J.	2	8	"	"	1.
	Erlaly	Emerson	2	18	"	"	2
	Oodooville Station	Ellen	2	"	11	"	6
	Alavetty Girl School.	Sarah	2	"	10	"	1.
	— " —	John	2	10	"	"	"
	Sangwaly	Mary Smith.	3	"	"	"	4
Tillippally	Tillippally Station	Yesuthasan	2	13	"	3	"
	Mallakam	Arulperakasam	2	17	1.	"	1.
	Mavittapuram	C. Winslow	2	12	4	"	2
	Tillippally Station G. S.	W. Hall	2	"	2	"	4
	Kattuvan	Charles	3	3	"	1	"
	Pallai.	S. Dana.	3	"	"	"	1.
Chavagachery	Varany	N. Joseph.	1.	23	"	"	"
	Muddaville	V. Asservatham	2.	14	4	1	3.
	Nunaville	V. Jacob.	3.	17	3	"	"
	Usan	G. McClelland	3.	5	1	"	"
	Ottuvaly	C. Jacob.	3.	7	1	2	2
	Kettpaly	Emane	3.	"	"	"	"
	Sarasaly	Blagdon	3.	15	"	"	"
	Chavagachery Station	Louisa Simon	3	6	1	"	"
Udupitty	Udupitty Station	V. A. Solomon	2	23	"	2	"
	Atchuvaly	Davarasayam	2	15	"	"	"
	Valvetty	Elistamby	2	10	"	"	"
	Udupitty Station. G. S.	Eliza Solomon	3	"	8	"	2
	Tondimannar	Tambipille	3	10	1	"	"
			—	511.	168.	34.	53.

List of Schools in Ceylon Mission Oct. 20/69.

Rec'd Dec. 20.

Ack'd Feb. 1. 1870.

Revd. N. G. Clark

My dear Sir

Since my report in April last, the Medical Class has progressed regularly. The Practice of Medicine and the Diseases of Women, the branches there in hand, have been completed. The Diseases of Children, the sole remaining study in the course, is about one third through... For this, and for two other of the books, of their self made manuscript libraries, they have yet to prepare Glossaries and Indexes. All this will, I apprehend, detain them, till the close of November, which will make them three and a half years of Study; being six months more than was expected at the outset. This however is the pioneer vernacular class, and their advance has been slower than that of any subsequent class will need to be. The young man, who was my Munshi, translates for and teaches the class their last Study; So now, the class have two teachers, whom it will be most desirable to retain, and for whose Stipends, I still look to Government. We may soon expect to hear, whether the application for a double annual allowance, will be favourably entertained. With one exception, the class is wholly self supporting. This one, receives a pittance of 5/- per month, for

which he renders equivalent service.
The revision of the Vocabularies, has been completed; those for Physiology and Chemistry, having also, been much expanded. This accomplished, I have now only to devote, all the time that I can secure from current claims, to revising the several books of the series for the press. The printing of the Surgery goes forward steadily; the Printers afford me however, but one octavo page a day. When the new presses shall arrive next year, I hope for at least, double this rate of progress.
I need a good set of cuts for the work on Chemistry, ~~and~~ for which I have written to Mess. Sanders and Lord. For these, I request permission, to apply a further portion of the Salary received from the Friend in Need Society.
The practice at the Station Dispensary and at the F. N. Soc. Establishment in Town has been attended as usual. The ~~no.~~ number registered at the former for the 6 mos. ending 1. Sept. is 616 — at the latter for the same period 3038 — —
My strength being quite limited, I decline as far as possible, active participation in ordinary

practice, and rather counsel and aid the young men hitherto trained, in doing the work themselves; and husband my powers for the book work; which, may the Lord, make as a mine, under the walls of the Grim prison house where for centuries millions of Hindus have been held captives of the great adversary of Souls.

Western Medicine, once throughly put into the vernacular, scientifically and as far as possible popularized, also, there will be the final work, of carrying the torch of Anatomical and Physiological Truth, through the ponderous tomes of Agastyar, Tanmanthiri and other Medical Sages, to disclose what there is in them of worth and to devour their vast piles of error and superstition. For this last work, may the Lord arouse some young Tamil of piety and ability. One consecrating himself herein, a living sacrifice for the Master, will find scope for his best endeavors; a field of unflagging interest throughout his choicest years.

I remain

Yours respectfully

Samuel T. Green

Samuel F. Green M.D.,
Report of Medical Class.

Rec'd Dec. 17. 1867.

Rec'd March 2d 1868

Report of Caratino by C. Barnabas. - Jan 1865.

I ought not to omit writing you of the blessings which the "Gracious Lord" our "Heavenly Father" has bestowed on this Church this year. Though we are not considered as any thing by the heathen and are but a small number among the 8,000 people of this Island, yet we have been counted as dear in the sight of our Gracious Saviour. From the commencement of 1861, disturbances and afflictions began in this little Church. Some members not only have been walking against the discipline of the Church themselves but also tried their best to ruin the rest. They declared we will not allow hereafter any one to join your Church and no one will join it. One of those that have backslidden named Nathaniel and his heathen friends tried this very much to bring distress or affliction on Paul his brother a deacon of the Church. They dislike Paul and his wife because they are honest Christians. Nathaniel thought, that if Paul could be induced to sin by his with=holding from him his share of the family property he would be=come a heathen. but God would not put Paul in his hands. Though Nathaniel abused Paul and his wife publicly he has not effected his purpose, but only led them to pray. Specially Sarah would pray that Paul might not get angry and they both try to do good for all the evil they receive from them. Nathaniel's children also would abuse them but Sarah would speak with them in peace and love. On one occasion a heathen woman who saw these things remarked "I could not suffer such talk. Is this from the Bible?" Sarah's example is commendable in many respects. One day when she was going home from the church she found a good knife in the road. She inquired who has lost it and not finding the owner put it in a teacher's hand in the neighborhood until the owner should come. The heathen women who saw this said to Sarah "Lost things belongs those that find them

you own the knife. Sarah answered the Bible says Covet not thy neighbor's property. I would like that if any one finds my things that they return them to me. Though those Covetous women wondered at what she said they were not pleased because they were thus rebuked by one of low Caste. The one who lost the knife came and got it and remarked I have it because a Christian found it. He is the brother of the Police Vedan here. Whenever I go to Paul's House they speak of those verses which they read in their family prayer and say such and such verses have given us instruction and such and such verses have comforted us. Such things encourage me and make me feel glad. Their young Child Moses though born blind repeats many verses from the Bible. Thus these in this dark Island show that they are Children of light and are chosen for life Eternal. That God would protect them to the end is my prayer.

Another Church member named Daniel though at the commencement of the year he was not what we could wish, still says Christianity is mine.

But I wish to mention another work of God of which we should be glad even more. Many thousands have heard preaching this year. Hundreds have read tracts. Among these 10 or 12 are inquirers and with whom I have spoken frequently. Two of these are praying. These two are fishers. Their names are Ambalavan and Ponnan. Ponnan once studied in the Moolay Mission School. We have visited him several times and given him tracts, which he has been regularly reading. He not only went to the sea but also taught 5 or 6 Children in his house. When I saw them I was very glad because they studied also the Bible. We encouraged him saying that we will supply school books and that he had better collect many Scholars and get tuition. He has not only done that but is reading the Bible and praying with them. On Sabbaths he comes to Church with his pupils without going to work. Now there are 20 boys and 6 girls in his School. He attends his work and teaches the School. Those of his father-in-law's house and the Vellalies try to prevent him from this but he increases in piety. We hold meetings in his School

every Sunday afternoon and on other days. In evening meetings many attend. Some of these have said that Idolatry is vain and they have abandoned it and that they read Scripture portions and tracts in their houses. Let God shine in their hearts.

The changes observed in Ambalavan is also remarkable. We believe that he is a Christian and born again. At first he was in the habit of reading tracts. but at the commencement of this year seeing his piety I thought to give him a Scripture portion. I had none then to spare. The Gospel of Matthew which Mr Moreland gave him when he was here last Spring is of much use to him. When I saw he had read that well I gave him some other portions also. Before he read these portions, I did not pray with him but only read. Then on one day after reading I said "let us pray." He said yes that is the thing I love and stood up with marked reverence. He has been praying on those days "Lord have mercy on me a sinner" and this. his young boy repeats now when he goes to bed. Another day after reading and explaining to him the Scriptures I asked him if he would pray. he did so in tears. I felt then that God has opened his heart. He seems to have much desire for the pure milk of God's Word. An instance of this. I went to his house one Sabbath evening to hold a meeting then he was taking much pleasure in reading the Scriptures. He appeared as one that has found a hidden treasure. he brought to me a John's Gospel and said why dont you show me this. I asked what. he turned and read through the 14th 15th & 17th Chapter. I explained them; when he read the 17th I said He prayed then for us also. His heart melted, he shed tears and said "there is none like Him and no other book like this." He seems busy in reading and explaining this to others. I saw him several times reading to his relatives his brother-in-law and Cousin. He says about them that they believe the truth but worldly desires hinder them. He is very much pleased in observing the Sabbath. We never asked him come to Church but he volunteered. During the services he appears as filled by the Spirit. One Friday a shoal of fishes appeared in the sea near us and disappeared on the next Monday. During that time each fisher earned 15 or 20 shillings

I feared that this would be a temptation to Ambalavan and Ponnan to break the Sabbath. but they did not yield. Though those that earned one pound ~~abused~~ derided and urged them. they did not yield.

The Anniversary of this Church was held on the 29th December. We thought to receive Ambalavan to the Church but delayed until he himself asks. He appeared very pleasant in the Meeting and was very sorrowful at the close. and came to us and asked why have you rejected me; why dont you admit me in the Church. We replied you do not understand these things you must ask yourself, and then we will receive you to the next communion; then he was comforted. Some Vellalies abuse him in anger and his relatives threaten him saying do not bring on yourself trouble; who will marry your Children? who will bury your body? But Ambalavan answers let such troubles come if my soul only shall be saved. May God protect him to the end. Praise be to the Lord who has done us these favors this year.

(Signed) C. Barnabas.

Report of Native Church for 1864.
Recd. March 22. 1865

Jaffna Ceylon August 16, 1860

Rufus Anderson D. D.

Rev. and dear Sir,

We congratulate you and the American Board in this its Jubilee year. In the name of the churches of which we are over-seers and in the name of all our churches we congratulate you. Heartily and joyfully we congratulate you. This is the joyful year of Jubilee to the noble American Board; Among others, we in the far off island of Ceylon rejoice with you and thank the Lord for his goodness. For under God through the blessed instrumentality of your Board we are this day what we are and hope to be. Had it not been for the arduous labors of your godly missionaries, we should be only as our fathers & mothers even to the present day, falling down before blocks of wood and stone; taking the writings of vile man for the holy oracles of God, led by priests who are blind leaders of the the blind, seeking the sinful pleasures of this life as the chief object of man; following flagrant lies most heedlessly in respect to that one subject which requires utmost care and deeply searching

and at last plunging into eternity with midnight gloom and foreboding. Praised be the Lord! He has redeemed us from this bondage of sin and enlightened us from this darkness of heathenism. We have known him who is God Jehovah. We have believed in him who is the Savior of the world. We have been regenerated by the Divine Spirit of holiness and possess the unchanging word of God for our guidance. Truly have we all we need and all we can desire. We can now say like one of old, Lord now lettest thy servants depart in peace for our eyes have seen thy salvation. O ye Christians of America, O ye missionaries of the cross great is our obligation to you. Many men have done us good but you have done more than they all. O God our heavenly father remember thou thine for thine work's sake; prosper thou the American Board from this year of its Jubilee and onward; and bless thou the labors of thine self-denying missionaries tenfold in all quarters of this globe. This is our prayer. Fathers in the Lord, great is the burden also which you and they have laid upon our heads. For now we are bound as much as you and they to preach the gospel to every creature especially to the dying thousands around us. It is not a duty only. It is our highest good too. For we have known by experience that laboring for the salvation of souls is exceedingly more to our happiness than all our other labors and that it is more blessed to give

than to receive. Spare not. fathers and mothers, pray for us that we may do our duty while we live and when we die we may die the death of the righteous, as the now sainted Daniel Poor & Henry R. Poisington, in the service of our Master and with the praises of his holy name on our lips. When your labor and our cease may we be received with you in the city of our King and sing a new song unto the Lord who has redeemed us out of all kindred, tongue and people and nation. Now unto the King eternal, immortal invisible the only wise God be honor and glory for ever and ever, amen.

We have the honor to be your
humble brethren in the Lord

Thomas P. Hunt
David Stickney
M. Cornelius

Rev.d R. Anderson. D.D.
Cor. Sec.y A.B.C.F.M.
Boston

Rev. Myers. Hunt, Buckeye
and Bornelius -

Coffins, Aug. 16. 1860.

Rec.d Oct. 22

Ans.d Monday, 29.

1 (copy) 52

Com^ee^ { Bryant, Catechist & L. Spaulding.

Oodooville, October, 1860.

Remarks on the Statistical Report of the Committee on the Nat. Free Schools for 1860.

In looking at this department of our field I am greatly discouraged. Compared with 25 years ago we have lost one hundred (100) village Schools - 3,000 boys & 8 or 900 girls.* These have gone out of our reach, and are taught, either by heathen Masters and with heathen books beyond our control, - or are left to grow up in all the customs of their heathenish grandmother. As there has been a great effort of late years to misrepresent the character and efficien-

Near Rebecca Hunt. Stickney

*In 1835 we had 145 Sls. with 4722 Boys & 1031 girls.
" 1860 " " 36 " " 1056 " " 354 "
109 3.666 677
Some times our girls were much higher, up to 14.41 -

cy of these Schools, I would say, because I wish to leave my evidence in black and white, that - in my mature opinion - the pupils were better drilled <u>then</u> - than <u>now</u> were oftener <u>visited</u> for that purpose by the missionaries <u>then</u> than now - and Bible classes were better looked after <u>then</u>, than now; - This I say by way of confession for myself, and by inference from the two examinations of this year. Nor is this strange. We then had much more missionary help and much less of other cares.

We all know that most of masters were heathen at first, and this fact has been sported as a triumphant banner by those whose theories were worth more than their experience, and who were careful to hide the qualifying considerations - viz. that aware of this very fact, the missionary was obliged <u>personally</u> to catechise and drill both masters and pupils in catechisms and Scriptures. This he did two days in ~~the~~ of week.

The schools <u>never were</u> "<u>heathen schools</u>" as they have oft times been <u>slanderously</u> reported. The master may have been a heathen, but he was as much (or more) under our

control as our present masters - less greedy of gain - was required to teach Bible and catechism and was paid strictly and only according to the amount of there classes actually taught and recited monthly. This made him much more prompt and diligent than our masters under our present system of stated wages. He may have been a hypocrite, and taught heathen books and customs out of school. Are there no such men even now? Forty years more experience and stories about our present masters 30 or 40 years hence may answer this question. We all know, and always knew what has been abundantly proved by two examinations this year - that simply belonging to a christian church - or simply church membership does not prove a man to be a good school master - nor prove that his influence in the village - considering his profession is more "gathering" and less "scattering abroad" than the heathen masters. In either case the character of the teacher is well known even by the boys, who have discernment enough to see that the one may be consistent while the other certainly is inconsistent. Besides it is a fact not to be overlooked that a greater proportion, compared with the whole

number of those masters have been converted than of any other class of their age and standing in the land.

Besides whatever may have been their character, the pupils considering their age & situation were so taught, that a fair proportion of them also were gathered into the church - or were candidates for admission, when cut off by the cholera. Many of our admissions since 1855 are from those pupils. Nothing but our boarding Establishments has exceeded our Vernacular Village Schools in christian productiveness. And this is just what common sense and christian wisdom would suggest.

I say then - in looking at our present reduced position I am more than discouraged. I am distressed. Our mission for the past five years or more has not been one of life and progress, - but of protracted lingering death. What might have been a complete triumph in a few years by a steady onward progress and persevering course has been suspended - & a pretended substitute" in augurated, which has reduced us most rapidly. to a very small fraction of what we

were and not only made us poor indeed, but suicidal in the eyes of all our friends. The power, that rolled the stone up the mountain with steady increased motion is suddenly cut off, and we are crushed under the relapse.

We all recollect that some years ago (1837) when we disbanded our native F. Schools for want of funds, the expression "3000 children offered to Swamy" made the hearts of all Christians in America move as the cedars of Lebanon for sympathy. But that was very little even in its kind compared with the effects of our present policy which has disbanded a hundred schools - driven not only 3000 boys and 8 or 900 girls to heathenism but has removed most of the sons of our church members beyond our control - nineteen of whom have left our schools within the past six months! And this not as a temporary Providence but a permanent policy and principle of action. In view of this and other facts connected with the advanced education of our baptized lads especially, but not exclusively - it is my honest and decided conviction, after much reflection, and from a careful watching

of the influences of our policy in this Province for the past five years - that A complete annihilation of Cambridge, New Haven, Williamstown and Amherst would be a very little loss to Massachusetts and Connecticut compared with the loss of Batticotta Seminary to Jaffna since why because their sons could easily go to other colleges - or in less than a year reproduce the whole. The Seminary took the lead in education, and in anti-heathenish influences had a powerful and salutary bearing on Villages & Vernacular schools was under our control much more than our village Schools. We then controlled the leading power. Now that controls us. We may complain of results as we please. But so far as the Seminary itself was concerned the results then were of the highest order and even to this day our "Star" our "Childs Paper, our Tracts and Books - our Pastors (with one exception) all our catechists and many of our village teachers and doctors - and best head men are the fruits of Batticotta Seminary.

What is now complained of - and what was complained of five years ago as "results of Batticotta Seminary are ~~as~~ is not to that Institution but to the temptations thrown ~~about~~ the pupils principally by Euro-

peans after they left the Seminary. This "extra education" as it has been jibingly called and foisted on Batticotta Seminary as a sin unto death, and as the fruits of the Seminary - is a libel and always was. It was and is made up of intemperance - a breach of the Sabbath and of the seventh commandment - bribery - forgery - love of money - and of litigation which were taught - not in Batticotta - but in courts - cutcheries - custom houses - public roads and other Gov.t offices. Notwithstanding the Reports of the Board propped up by the 92nd Rule of "Sir Henry Ward's minute as seen in 1856 this extra education never was taught - nor learned nor allowed in Batticotta Seminary and those who thus represent it directly or indirectly bear false witness against their neighbor and against the best interests of the land. How far the acts of the Deputation assisted by the mission have driven those pupils and the native helpers of the mission into these temptations I leave for those to calculate who preach on Matt. 18:6. My prayer is Lord, lay not this to my charge. These remarks may be considered foreign from my subject. I do not think so, since much

of the interest even now manifested in attending our village schools is the preparation of lads for the English schools about us. showing that we spend our money and our strength on a. b. c. while we throw the the power of education as we did not once - into uncertain, if not into heathen hands. I say, I am distressed. For I see nothing but a succession of generations of uneducated, - hard headed and harder hearted heathens. I do not believe that this is the preparation we wish to make for coming missionaries - nor the preparation we wish to make for our native Pastors and I am not prepared to meet this people, and these rising generations in the day of judgment thus abandoned. I quail before my own thoughts - my heart fails me when I look round and see the present condition and future prospects of our people (yes our people) and ourselves quietly and unconcernedly looking on and waiting the awful result, without one united macedonian care or cry.

Can we suppose that the American Pastors & churches understand our case? The Reports of the Board show that they do not. Every one for the last five years or more

have been so worded as to completely deceive them in reference to the real sufferings of this mission - or - granted that the American churches do understand our trials - can we suppose that they wish us thus to abandon the rising generation to heathenism? Would they wish these christian parents to be compelled to send their sons beyond our control for an education? I will not believe it. No - never. I am sure that christians in America would help us if they understood our case. Why not then make a united appeal to the churches and to young men in America? Even if we fail we shift the responsibility, and in the end can say - what we cannot now say - "We did what we could for the souls committed to our charge. As it is my conviction is that their blood will be found in our skirts.

Report by the English part of
your Com^ee

A Bryant
Nathaniel Y
L. Spaulding

N. B. Jan. 1, 1861. In reference to the one sided Reports of the Board I am sorry to

to learn that their Jubilee Report does not form an exception to my remarks on page 8th.

L. L. G.

Rev. [illegible]
Two Natives

upon Native Schools

Rec'd. from Revd. Mr. Mackenzie
april 18, 1861,

Singular case of mania in a good tempered man,

Jaffna. Septr. 3d 1862.

Revd R. Anderson. D.D.
Cor. Secy A. B. C. F. M.

Revd & Dear Sir.

Your letter of March 22d & 24th 1862. was duly received & laid before the Mission at its Quarterly meeting in July. - There are several topics presented in it, which are of vital interest to us, & involve questions of great practical difficulty. - We feel that it is very desirable that there shd be a free expression of views on these topics, that the Board may understand our position - prospects, & wants & be prepared to continue to us that sympathy & aid in our work wh. we need

— 1st Native Pastors. —

We deem it of the highest importance, in the progress of our Missionary work, that Churches shd be organized &, as

soon as practicable, placed in charge of Native Pastors, who shall derive their support from the Churches which they minister. We rejoice in every indication of progress towards this end, & we desire & intend to press this matter as fast as Providence opens the way. — There are however, many & great difficulties to be overcome in accomplishing this object, which we fear are not fully appreciated by the friends of Missions in America. — We are laboring in a field where progress is slow — among a people whose ideas & customs are all stereotyped — & who are very loth to change, unless self-interest prompts them. — The idea of a Native Pastorate is quite foreign to their thoughts — It involves reciprocal duties which are altogether opposed to the customs of the people, & also important changes in the generally accepted rules of intercourse. — It requires a degree of confidence in one another, & respect for each other, which does not exist in the country, especially among those

who are not bound by ties of relationship. We may be in danger of magnifying the difficulties & of moving with too much caution. — We are, perhaps, not as ready to run the necessary risks, as we ought to be. In the sake of making more rapid progress. — On the other hand, we feel that Christian friends in America, with a knowledge necessarily limited, of the circumstances in which we are placed & of the character of the people with whom we have to deal — may be in danger of becoming impatient at the slowness of progress, or discouraged by the apparent want of success. — We have now but four Native Pastors & the amount contributed for their support is very small. — There appears to be no immediate prospect of an increase of their number, but on a careful review of the past seven years, since the first Native Pastor was ordained, we feel satisfied that we have proceeded in this matter as fast as Providence has opened the way. — There are two or three places in our field, where new Churches might

be formed & Native Pastors installed over them, if suitable men, who were willing to assume the responsibilities of the Office could be found. –

Con inquire in reference to one of these places in your letter – viz Allaventty where Mr Welch is stationed. – A Committee was appointed May. 2d. 1861. to consider the question of organizing a Church in that place, with Mr Welch as Pastor, & report to the Mission. The Com. found on inquiring that there were sixteen Church members in that locality (exclusive of Mr Welch & his wife) of whom nine were females. – Among the male members of the Church, though there are some men of influence, there seemed to be no one whose Christian character was sufficiently established, & whose interest in religion was so decided, as to qualify him to take the office of deacon, should a Church be organized. – But aside from this, Mr Welch was very unwilling to assume the responsibilities connected with the office of Pastor. Though the

Committee, had several interviews with him on the subject & presented the question in various aspects, he uniformly expressed his unwillingness to engage in the enterprise. - The objections which he offered were chiefly his own unfitness for the work & the character of the leading members of the Church upon whose hearty co-operation, he did not feel that he could depend. - His feelings seemed to be so strong on the subject, that the Com. did not think it best, to proceed to organize a Church there at present, but wait for further developements. -

Your letter alludes to the position of our native Pastors, in reference to engaging in secular pursuits. - On this subject we have a good deal of solicitude. - We feel that they are exposed to many & peculiar temptations, & their own views, & the prevailing sentiment among Christians in reference to the relations & duties of Pastors, are not so clear & decided, as back as a sufficient check upon them. - The tide of worldliness

which is sweeping over the land, is not the only source of temptation to them.- The Expense connected with the education of their sons in the English language, & especially the custom of giving dowry to daughters on their marriage & the increasing difficulty of securing the marriage of their daughters to educated Christian young men, whom they regard as respectable, without offering a handsome dowry, are also sources of great temptation to them.- By engaging in petty trading - by cultivating their fields & gardens - by investing their property with others in trade - or by putting out their money at interest at 12. per. cent., they may be able to increase to some extent, their income, & thus lay by in store for the future, when their children will make larger demands upon their resources.-

To show that we have ground for solicitude on this subject, we will state one or two facts.-

Our Native Pastor, in connection with a brother-in-law, has purchased a large & productive garden, upon which

he now resides. – The Care of the garden & the disposal of the produce of the trees, especially in this Country, necessarily requires considerable time & attention from some one. – He have expressed to him our fears, lest his time & strength & thoughts should be given too much to his property, to the neglect of his higher duties, as a Minister of Christ, & though we hope he may be able to withstand the temptation, we are not without anxiety as to the result. –

Another in connection with the Education of a son in Madras & the support of a large & expensive family, has become deeply involved in debt. – His son, though in the receipt of a large salary as a Govt. School teacher in the Madras Presidency, has not rendered that aid to the family which his father confidently expected to receive. – His Creditors became impatient & troubled him so much on account, that he felt obliged to leave his Church for a season, in order to raise funds to liquidate his debts. – He is still absent for that purpose. –

From these instances, you will understand the ground of our solicitude on this subject.

In regard to their correspondence with the Secretary of the Board — we may state — that the Mission requests them to prepare Semi-Annual letters to the Sec^y of the Board — reporting their work & the state of their Churches. — These letters are presented to the Mission, at the Quarterly Meetings in April & October, at the same time in which the members of the Mission present their Semi-Annual letters. — To these letters no reply is expected. — We are not aware that any other letters are sent by them. — We do not think it necessary for the Sec^y of the Board to write to them personally, unless it be in special cases. — It has occurred to us, however, that a Circular letter, once a year, addressed to all Native Pastors, on some practical subject pertaining to their work, might be very useful to them personally & be the means of keeping up their interest in the Board & increasing their attachment to it. —

2d. — Native Preachers

Of those licensed in former times only Mr Niles remains. — He has been so long designated a Native Preacher, that it does not seem best, in his case, to discontinue the appellation. — Neither do we think it necessary, formally to renew his license. —

The three who were licensed when the Deputation were with us, were licensed with a view to their ordination & have all been ordained. — Since that time Mr. Fidsbury was first licensed & subsequently ordained. — Mr M. Welch was also licensed, with the expectation that he would be ordained at no distant day. — In this we have been disappointed. —

In the case of those whom we hope to introduce into the ministry by the laying on of hands, we see some advantages, in first formally licensing them as Preachers. — The advantages are

1st. It thereby secures a thorough review of those studies which we deem important without a positive committal

to ordination.—

2d.— We are enabled, under more favorable circumstances to judge as to whether the individual has that knowledge & tact, which gives promise of success in the Pastoral Office.—

3d.— It brings the subject of the Christian ministry more definitely before the mind of the Candidate, & gives him an opportunity to reconsider his motives & the whole question of devoting himself to that work.—

It should be borne in mind, that our Catechists, as they are called, are in very different circumstances from young men in America who contemplate entering upon the ministry. A young man there, considers conscientiously the question of personal duty, & having decided it, enters upon a course of preparation, with the view of devoting his life to the work of preaching the Gospel.— During his course of study, as he passes from one stage of preparation to another, before he is formally set apart to the work, he is often led prayerfully

to reconsider his decision & scrutinize his motives, & he is less liable, therefore, to enter upon the final step rashly, or from unworthy motives.—

Our Catechists have, from time to time, been taken up by the Mission as they were needed to carry on the work of the Mission.— The choice has not been so much their own & voluntary, as that of the Mission.— They have some desire to do good, & some of them, we believe, realize to some extent, the importance of the work in which they engage, but for us, we have reason to fear, enter upon the work as the result of a full consecration of heart to the service of Christ, & of a deliberate & unbiassed conviction of their personal duty.— The idea of an occupation, by which to gain a livelihood, enters too much into their thoughts & plans.— Under such circumstances, we have thought it, an advantage, to require a course of preparation for an examination for licensure, before the question of ordination is definitely presented.— We should not, however, ordinarily license, except

with the expectation of proceeding in due time to ordain. — If there is danger of a serious mis-understanding on this subject in America — the distinction, of licensed preachers & Catechists — may be avoided in our Reports, & we may classify our Assistants, so as to put all those engaged in Catechetical work, who are not ordained into one Class, & those engaged chiefly or solely in secular work in another Class. — It should be understood, however, that some who now hold the office of Catechist, though useful in their place, do not possess those qualifications for the work which we wish seen in our Pastors. — We hope that their places will be supplied at some future time, by men whose heads are more thoroughly imbued with the spirit of Christ & more capable of instructing those about them in divine truth. —

Including the licensed preachers (Mr Niles & Mr Welch.) we have now nineteen (19) engaged in Catechetical labors, & three (3.) employed as Bible Colporteurs. — Of these Eleven (11.) are

stationed in places, where a regular Sabbath Service is held, of which they have charge. The remainder are more intimately connected with the Stations & are the immediate Assistants of the Missionaries in their labors.—

3d.— Female Education.—

Every year's experience only impresses more forcibly upon our minds the importance of educating the females of the Country; &, we may add, also shows us the great difficulties connected with this ~~work~~ branch of our work.— After all the labor bestowed, & expense incurred in this department, the fact still meets us in all our efforts, that there is little or no desire on the part of the people generally for the instruction of their daughters.— Prejudice against the education of females has been, to a great extent, removed, but the people do not see that advantage in it, which would lead them to desire that their daughters should be instructed. This state of things is not so much the

result of defects in the system of Education heretofore pursued, as the natural result of the state of Society. - When the position which females occupy in the Country is considered, it is not a matter of great wonder that so little progress has been made. - To understand this two or three facts should be borne in mind - viz

1st - Females are not expected to be the Companions of their husbands, or of their fathers & brothers. - A Yankee man never looks to the females of his home for Society. - His home is not the place where he expects to find social or intellectual enjoyment. -

2d - There are no avocations in which females engage, which require even the ability to read & write, except such as Missions may create. - Even an ability to sew, though to some extent valued, is not considered at all essential. -

3d - Respectability does not depend upon education. - Indeed, as a general rule, those families which are considered the most respectable in the Country,

on the north average to have their daughters educated.

4th.- Females are not expected to take any part in the instruction of their children except teaching the daughters the few domestic duties which devolve upon them.-

5th.- In forming marriage alliances, Education, even with many educated young men, if considered at all, is quite a secondary consideration, having very little influence.-

With these facts in view, it is not a matter of great surprise, that progress has been so slow among the heathen & that "the efforts of the Mission have failed to create a taste for female education".-

With Christians, we have no special difficulty.- They generally desire that their daughters should be instructed, especially those who have been educated in our Boarding Schools.- But beyond the Christian community, it is rare to find those, high or low - rich or poor - who manifest any real desire for the instruction

of their daughters. – Under such circumstances the question often arises: 'What is to be done? Shall we confine our efforts in this department, chiefly or wholly to the daughters of Christians who as yet form but a very small portion of the community? – Or if efforts is to be made for the heathen children also, shall we, in order to secure their attendance, return to the old system of giving clothes & jackets – or devise some other plan of encouraging attendance less objectionable & expensive? – Or again shall we be content for the present, with a few small schools, composed of the daughters of Christians & such of the children of the heathen as may be induced to attend & patiently wait until the sentiment of the community do changes on the subject, that the people will desire the education of their daughters? – We confess that the subject is one which causes us much perplexity, whether we look at its bearings upon our work here, or whether we consider the probable influence of the course we pursue.

upon the Churches in America, where Agents are. — There are immense difficulties to be overcome, before we shall see female education on such a basis as we desire to see it & great patience will be needed. — If we continue to pursue our present course, will the Board — will the Churches in America, wait patiently for fruit & be content with slow progress? Will the contrast between the past, when there were so many influences at work, & the present, when the number of Missionaries is reduced — the funds withdrawn — & the work which generally goes to make up the details of a report is curtailed — produce discouragement & lead them to withdraw their sympathy & prayers? — It is not probable that we shall, for a time to come, on our present plan, be able to report any very satisfactory results, either in respect to the number of schools for girls, or the number of pupils under instruction in these schools. — We think, however, there is a gradual advancement — The

Title
Demand
for
female
Education
in 1862

following are the statistics of female education in our field since 1856. –

In 1856 – in 45. schools – 299. girls, of whom 86. were baptized. –

In. 1857. – in 46. schools – 258 girls, of whom 67. were baptized. –

In. 1858 – in 45. schools – 257 girls – of whom 80. were baptized. –

In. 1859 – in 50 schools – 420 girls, of whom 86. were baptized. –

In. 1860. – in 44. schools – 353 girls, of whom 69. were baptized.

In 1861 – in 38. schools – 341 girls, of whom 76. were baptized. –

At the present time in 46. schools there are 397. girls of whom 82. are baptized. –

On the subject of education in general, we may communicate our views at another time. – The time is not far distant, perhaps, when it will be expedient to reconsider the whole subject, that we may fully understand our position & the demands of our field & make such modifications in our plans as circumstances may require. –

4th Stations. —

In the report on "Modifications in the Stations", adopted in 1855, it was recommended "that Manepy & the South part of Mallagam, be joined to Uduvil, & that Panditeeripo be united to the Batticotta field". This would leave the following Stations to be occupied by Missionaries. viz. — Batticotta — Uduvil — Tillipally — Udupitty & Chavagachery. This seems to us still, a wise arrangement of our Stations. — In respect to the extent of surface & to population, it divides up our Mission field, with the exception of Chavagachery, as equally as any arrangement which can be made. The population of the several districts, would be, according to the last Gov.t returns, as follows. viz. —

Udupitty	including	Atchuvely	20.700.
Tillipally	"	Nyalitty & ⅓ of Mall.	25.300.
Uduvil	"	Manepy & ⅔ " Mallagam.	28.100.
Batticotta	"	Panditeeripo & Sangany.	29.800.
	All the	Islands.	29.800.
Chavagachery.		Varany & Katchery.	43.400

If there are two Missionaries at Batticcotta one having charge of the Theo. & Ev. Institution the work at Panditeripo can easily be superintended from that station.

At present no Missionary family resides at Tillipally, for the reasons that the buildings are in such a dilapidated state, as to be neither comfortable or safe for a family. - A thorough repair of the buildings, would involve a large expenditure, & still the buildings in their present shape & position could never be made convenient. - The question then arises, shall a new home be built there, with the view of occupying that station in preference to Panditeripo. - In favor of such a plan it may be mentioned

1st That it is the centre of a large & thickly inhabited district. -

2d. - It is one of the most healthy of our stations. - Were there a comfortable home there, it would be as desirable a residence as any we have. -

3d. - It is the station which was

first occupied by the Mission, & where a great amount of labor has been expended & much preparatory work accomplished.—

On the other hand, rebuilding would involve a considerable expenditure of the funds of the Board. The cost, however, would probably be reduced, at least one third, by using the timbers, tiles & other materials of the old buildings.—

As the matter now stands, that Station must be worked from Pandiripo at a disadvantage, as there is no good road between the Stations — or it must be joined to Udaiwit, in which case the Missionary at Uzuvil, could hardly be expected, with all his other cares & labors to superintend Manepy Station, with a population of 12.800.—

If the Board can spare the funds to provide the necessary buildings, we think it would be wise, to occupy Lillipally, with the understanding that Pandiripo shall not be occupied unless temporarily by a new Missionary

learning the language.—

As to the occupancy of Chavagachery by a Missionary family — in your letter of March 22d you say — "I gather from the correspondence that a Missionary is to be again stationed at Chavagachery & cannot doubt you have duly considered the effect this will ~~have~~ be likely to have on the well-educated & promising native Pastor there". We infer from this remark, that it is your opinion, that it would not be best for a Missionary family to reside at Chavagachery. — In our report of 1853. it was not contemplated to leave Chavagachery station unoccupied & that has not been the expectation of the Mission. — Looking simply at the extent of the field & the population which amounts to 43.400. — there is no one of our stations which seems to demand the presence & oversight of a Missionary, more than that station. The Native Pastor there can do but a small part of the work. — His Church members are much scattered — the

larger part of them being from 6. to 10. miles from his home.. General often have enjoyed very few advantages for obtaining Christian Knowledge & it seems important that he should spend as much time as practicable among them.. The field has a much smaller number of Native Christian agents employed, compared with the population than any other field in our Mission — The station is the furthest removed of any, from other stations — the dwelling house being 12. miles distant from the nearest station, & the principal out stations being 18. & 20 miles distant. — These & similar considerations seem to make it desirable that a Missionary family should reside there. Judging from the past, however, that station is liable to be often left vacant. Since Dr Scudder went there to reside in 1833. ten different families have resided there, including Mr Bates, & no family has remained there more than 3. years. Until Mr Bates removal, the station was vacant more than 4. years. — The premises

of a Missionary at that Station, does not in any way embarrass the Native Pastor in his work, & the influence both upon him & other Assistants - there is very salutary. - We do not think the time has come for leaving that field altogether to Native Agents, with such supervision only, as a Missionary residing 12. or 15. miles away is able to give. - It may be left to vacant for short periods, if necessary though not without loss. -

5th. - A new Missionary. -

In respect to our increase of Missionaries, we may remark, that when Mr Stoddard & Dr Green arrive, if we are all spared, our field will be as well supplied, for the time, being, as we could expect. - But some of our number are advanced in life - others need soon to visit America, on account of their families, as well as to recruit their own health. - Before a new Missionary can be sent hers, even if our lives are all spared, it is probable

that it may be deemed expedient for one or two families, to leave the field for a time in order to visit America. A new Missionary on his arrival here, needs one year for the study of the language, before assuming sole charge of a station. For these considerations we think it desirable that a young man should be sent to this Mission next year, so as to arrive here, if possible, before the close of the year. — The importance of Missions to the heathen is so generally acknowledged — the claims of the work, upon young men preparing for the ministry, have been so often & forcibly urged — the necessity of Reinforcing, especially the older Missions — will be enforced, until Native Agents are prepared to assume the care of the Churches, & the responsibilities of the work of propagating the Gospel, is so well understood — the labors, trials & joys of those who have gone forth in obedience to the Lord's Command, have been so often presented — that it seems hardly necessary to send a special appeal for

an additional labourer. — We will say, however, that, in our opinion, there has never been a period in the history of this Mission, when men thoroughly devoted to the work, — of large experience & well versed in the language, were more needed, than at the present time. The developement of the work on our present plans — the training of Agents to carry on the work — & the creation of a Christian literature, all require the superintendence of Mission aids. — Our Native Agents can do many things, & do them better than foreigners, but it is a fact, with which we are often painfully impressed, that we are weak in respect to well-trained — thoroughly devoted — efficient Native Agents, & until the want is better supplied, we need Missionaries from America. — Our work is now entirely in Tamil, & hence the importance, of sending men in advance of our actual necessities, that they may have some time to qualify themselves in the Vernacular

language, before they are burdened with the cares & labors of a Station. - We think that the best interests of our Mission require that there should be not less than six Missionaries, besides the Physician, in the field. Our present prospects for a supply of Native Agents are not such as to encourage us to hope that the number of foreign Missionaries can be further reduced with safety, for the present. - The sons of Christians whom we have heretofore regarded as a most hopeful class in respect to furnishing preachers & teachers of the Gospel - are not giving themselves to the work - & we see now no reason to expect a supply of Christian Agents from this source. - It is a painful fact, that the sons of Christians are, almost without exception, preparing themselves for secular employments. - This fact, it will readily be seen, has an important bearing upon that most essential part of our Missionary work & increases the necessity of keeping our Mission re-enforced. -

But while we thus speak of our

necessities, we do not forget that "Except the Lord build the house, they labor in vain that build it." We feel that we need an outpouring of the Holy Spirit, to revive our faith & quicken our zeal in our Master's service; — to give efficacy to the word preached & to open the hearts of those who hear, to receive the truth. — And we would most earnestly invite the Com. & all Christians interested in this work, to unite with us in supplication to the Lord of the harvest that He would not only qualify & "send forth laborers into His harvest" but also accompany the efforts of His servants with His blessing, that they may be crowned with success, & that many among this people may be gathered into His fold. — On behalf of the Mission —

Respectfully & Truly
Yours. —

E. R. Hastings } Com tee
J. C. Smith }

J. C. Smith.

Jaffna Sep. 3. 1862.

Rec'd. Nov. 11,

Ack'd Jan 7, 1863.

Native Pastors

Native Assistants

Female Education

Preachers.

How to obtain effective native helpers & pastors.

Batticotta Nov. 21. 1863

Dr. Anderson.

Dear Sir:

You will have heard of the departure of Mr. Bates and family with no probability of their return to the field. Mr. Sanders and family were to have for America this season, but decided to remain another year. Their stay in the country can hardly be further prolonged with safety. We hope therefore that the Committee will see the necessity of re-inforcing the mission with as little delay as possible. If one new man could be sent out the coming Spring he might arrive before the time for Mr. Sanders to leave.

We appreciate the calls for men from various parts of the world, and from some more destitute in one sense than our field, but we need not remind you of the necessity which must exist in an older mission for various kinds of labor not incident to new fields, and the importance of such labor to secure the fruits of what has already been done. //

We also feel the desirableness of throwing responsibility upon native Christians as far as possible, and we are endeavoring to do it: but for carrying out this purpose there is a necessity for a certain amount of foreign element to secure the right kind of results. In saying this, we need not presume upon any special pre-eminence in the piety of missionaries above that of native Christians. But our temptations are of a different type, and our education and training, intellectual and moral, has been so different from theirs as to give us a power and influence which seems peculiarly necessary at the present stage of progress. There are moreover some circumstances which prevent us from deriving all the aid from natives which might be expected taking into account the number educated by the mission. It is difficult to explain these circumstances fully. They may perhaps be indicated by reminding you of a few facts:

1. As you are aware, our rates of salary are considerably lower than those of English missions in the Province, and much lower than those to be

obtained in Government and other service. Some men have left us on this account whom we thought we could hardly afford to lose.

2. Some who have received a superior English education, and some who have not, are reluctant to confine themselves to labor in the vernacular. Other missions where there are English schools and Seminaries, and where the Theological and Biblical instruction of native assistants by the missionaries is given in English, are attractive to them.

3. The native Christians do not fully sympathize with us in all our present plans of labor, especially that of confining our education to the vernacular. Their sons are, almost without exception, studying English, and scarcely one wishes to send a son to our training and Theological school where the instruction is all in Tamil, and such as is especially fitted to train for mission work.

This position of our Christian community necessarily imposes additional care and labor upon the missionaries. If our vernacular system of education is to be a success, it must be so by showing its results. When it is seen that men

thus educated can be well-qualified to take such a stand in the community as teachers catechists and Pastors as to command respect, and create a demand for them. then the current will be likely to turn somewhat. It will require considerable effort to secure this result. Our training school should have at least the full strength of one missionary, and our native assistants already in the work should be thoroughly instructed by foreigners.

We might speak in this connection of the important field of labor presented by the increasing community of baptized children. Although the sons are not directly under our instruction, they are not beyond the reach of our influence. They need great care and constant watching, and frequent personal interviews. Their course of education will lead them to situations which will expose them to very strong temptations, for which they need to be strengthened.

Moreover our present plan of labor requires more attention to the native language and literature, than we are able to devote with all our cares and duties while so few in number. There is still much

to be done in forming a Christian literature. The instruction in our Training school must some of it be oral for want of text books, while the necessary aids for a native Pastor for the study of the Bible alone, are comparatively few in Tamil. Such books cannot be prepared by natives alone, even when a mere translation is necessary: and on the other hand there is, if possible an increasing necessity for the missionary thoroughly understanding the religious literature of the people, and the demand for appropriate tracts for distribution is constant. It is also very desirable that in Biblical and other revision we should have among us such a reputation for ability in the language, as to retain the necessary influence in that direction. These objects can hardly be satisfactorily secured even with our present missionary strength.

When we turn to the heathen community our want of men seems even more pressing. The indirect effect of Christianity in increasing intelligence and worldly prosperity and influence among the people, is gaining beyond the direct power of the Gospel in converting the heart, and sanctifying the life.

This fact renders the demand for earnest, faithful labor pressing and immediate. There is a hardening process going on which must be met and, if possible, checked before it is too late. Native assistants, however faithful, seem not fitted for this work by themselves without the immediate co-operation of the foreigner. You are aware of the circumstances which have led the heathen to distrust native Christians. The fact that those who have stood through all temptation should on that account command respect, does not seem to have that effect to any extent among the heathen. They think that these also would fall away if driven into straits in their worldly prospects. But with the co-operation of the Missionary much can be effected by them; and these teeming villages demand just now very thorough labor from house to house, and in personal interviews with individuals. The field is all open, and we feel that we must have help. Chavagacheny, the station of Mr. Bates, is now left without a Missionary with a population of fifty thousand. It is a

most promising field, where there is much encouragement for faithful labor. There has been no missionary at Tillipally, with a population of twenty five thousand, since Mr. Hitchcock left. Much labor has been expended there, and it is desirable that it be followed up. When Mr. Sanders leaves, the care of the Training School must be assumed by some one to the detriment of the field work. The station has a population of forty seven thousand and the care of both is too much for any man.

We have moreover made some effort during the past year to reach the more distant and destitute parts of our field, and of the Tamil population not specially cared for by others beyond the limits of our field. We wish to be able to continue and increase such labors. We can hardly do it with present strength

An army may be sometimes so situated as not to suffer material loss, when only able to hold its position, but not so with a mission. We feel that we must make progress and be aggressive in our attacks upon the kingdom of darkness.

In view of these things we think the Committee

will see the necessity of our having one new man at once; and we hope also, not only for meeting present need, but for probable contingencies, you may be able to furnish a second before long.

We would not wish to dictate as to the kind of men, or be selfish in seeking the best, but we think you will see the desirableness, in the present state of our field, of sending men of high qualifications, physical as well as intellectual and moral, also men of good judgment, and not too self-confident.-

In behalf of the Mission,

Yours truly,

W. M. Howland

M. D. Sander

Rec'd Feb. 23 1864.

Jaffna, Ceylon.
June 8th 1864.—

Rev. R. Anderson D.D.
For. Sec.y A.B.C.F.M.

Rev. & Dear Sir.—

Your letter of Feb.y 23d was duly received.— Our best thanks are due both to God for this prompt & cordial response to our request for two new Missionaries, & for the assurance that one other man shall be appointed, as soon as he can be obtained.— It is very desirable that he should be sent out, with as little delay as possible, & we hope soon to learn that he is on the way to join us.—

We gratefully learn that Mr Bates has a prospect of tolerable health in America. It seemed to us very evident, that he could not with safety, remain longer in India.— We may hope that the Lord has yet a work for him to do for India among the Churches in America.—

The subjects presented in your letter, we regard as of very great importance & worthy of the most prayerful consideration.

They are

1st – The Native Pastorate –

2d. – The Theol. & Training Institution

3d – Wages of Native Assistants –

4th – The Continuance of the Madras Mission

Upon each of these topics we propose to offer a few remarks. –

1st. <u>The Native Pastorate</u> –. We are glad to believe that our views on this subject very nearly coincide with those of the Com. – If we appear to the Com. to make <u>slow progress</u> towards securing Native Pastors for our Churches, we feel sure that it is not so much because of any material difference of opinion in respect to the desirableness of reaching that end, as on account of the practical difficulties we experience in our efforts to carry out our views. – We have already, as you are aware, four Native Pastors, all ordained during the past nine years. – Since the last ordination – that of Mr Asbury in July 1861, the subject has by no means been overlooked. – The question has arisen at different times, in reference to two or three localities, as to whether the way was open to commit an existing Church, or

a new Church who formed, to the Charge
of a Native Pastor.— In regard to Battiecotta
Church, the subject was under consideration
when your letter was received, & since then
steps have been taken to ascertain the
feelings of the Church.— We feel sure that
the Com. in America, do not more
earnestly desire to see our Churches in
Charge of Native Pastors, than we do our-
-selves.—

The Com. seem to suppose that our
chief difficulty is in the want of suitable
men to take the office. In your letter
before us, you say— "We have conversed
with Mr Bates &c— & we are led to suggest
that you go into a larger outlay in connec-
-tion with your Theol. & Training School—
& connect with it older Scholars—married
men— some of your most promising hel-
-pers; & give them the needful instruction
for the Pastoral office."— It does not
seem to us that the want of qualified
men, is the chief difficulty in the way
of securing Native Pastors for our Churches.
We have among our present Native
Assistants four— five— or more, men of
education— piety— experience— age &
character, whom we consider fair can-
-didates for the pastoral office.— These
persons, with one exception, are all, now

Connected with localities where we have a hope that Native Pastors will be needed. One is in the Chavagachery field, laboring in connection with an interest which now gives fair promise of growth. —

Another is at Allaneetty, connected with the Uloovie Station. He has a Chapel in which he regularly conducts Sabbath services. — The question of organizing a Church there, & ordaining him pastor has been several times under consideration, but he has not been willing to assume the responsibilities of the Office with such materials for a Church as now exist in that locality. — Another is at Sangany, connected with the Batticotta Station. He also has a Chapel & regularly conducts Sabbath services, but the way has not seemed prepared for organizing them a distinct Church. —

Another is a teacher in the Theol. & Train. School, & is now the most prominent candidate for pastor of Batticotta Church. Still another is laboring, at present, in connection with the little Church at Caradive. —

We should rejoice to see all of these men exercising acceptably the functions of the Pastoral Office. It is our purpose to introduce them into this relation better

Churches, as soon as it seems wise, will do so. — In the mean time, they are in positions, where they may acquire that practical Experience, which they will need in the pastoral work. — The Churches are not much disposed as yet to make any more of themselves, towards securing the services of Native Pastors. — They do not feel, as we do the importance of it & there is also on their part a want of Confidence in the Character of their own Countrymen which, though not surprising in a Country where deceit & wickedness so generally prevails, yet has its influence in rendering them timid & cautious on this subject. — Still we think there is progress in the right direction & that correct views on this subject are gradually gaining ground among Christians. — We feel it important to gain their cheerful and heartly acquiescence in our plans for transferring the Churches to the care of Native Pastors. — Even though it be at the expense of some delay. —

2°. — <u>The Theol. & Training Institution.</u> It is suggested in your letter that some of our most promising helpers, be connected with this Institution for the

purpose of receiving needful instruction in the Pastoral Office. We do not doubt ourselves that many of our Catechists would be greatly profited by a course of study in connection with the Institution, & the expediency of making arrangements to bring them in, we think is worthy of serious consideration. The Com. are aware that last year we entered upon a plan for the instruction of our Native Assistants & School teachers & that an Examination was held in December. Another Examination has just taken place, on the 2d. inst. The 1st Examination, at which 61. were present, exceeded in interest & profit our expectations. At present the First Class, composed of Native Pastors, Catechists & Boarding School teachers, are giving attention to Theology & Church History. Though we do not gain all that is desired, by this plan, it has the advantage of securing the instruction of all, while the expectations of none are raised, until Providence shall seem to indicate that they are called to the Pastoral work.

The question of bringing in a number of our best School teachers, for a short

Course of study & training in our Institution, has been before the Mission & is now in the hands of a Com. who are expected to present a report at our Semi-Annual meeting in July. — If such a Class should be received it is probable that it will be necessary to allow them their full salaries while studying & provide for teaching their Schools, while they are away. — Some of them may so develop, that it will be deemed best, to put them in situations where they can obtain that practical preparation for the Pastoral work which they need. — Some years, however, must elapse, it seems to us, before by such a process we shall obtain men of ability, well qualified in respect to age & Education for the Pastoral Office. — We shall probably, need to avail ourselves the present year, to some extent of the very kind offer of the Committee to supply additional funds for the Mo & Fr. Institution. — In our Estimates for 1865., we have asked for an increase of appropriations for this object with a view of taking a step in advance. It is our wish, & our aim to make our School & Training Institution as efficient as possible & put it in a position to

accomplish fully the end for which it was established. We feel, however, the need of wisdom, patience & perseverance in this department of our work. The tide is strong for the study of English & no education which we are able to give in the Vernacular, at present, will be very highly prized, except by those whose piety leads them to seek preparation for the work of preaching the Gospel, & this Class, we are sorry to be obliged to say, is now very small.

3°. — Salaries of Native Assistants. — At the commencement of the year we made some addition to the Salaries of almost all our Native Assistants. There is, in our view, a reason, in the increased Expense of living, for raising their Salaries & we prefer to put it upon that ground, rather than upon the ground of higher wages paid by other Societies or by Govt. We cannot always, of course, ignore this latter Consideration, though it is much more difficult to confine ourselves, within reasonable limits, when the idea of competing with other Missions is once admitted. Considering the price of food & especially of clothing, which has more than doubled since the American

war commenced, our Native Assistants now receive very moderate salaries.— We think it is not expedient to change their salaries now in the middle of the year, but it will, probably, be necessary to add to them at the commencement of another year.— In our Estimates for 1865, we have made provision for such an increase.—

4th.— The Continuance of the Madras Mission.— The question presents itself to our minds in this form:— "Are there sufficient & valid reasons for abandoning the Mission"?— We suppose there were good reasons originally, for establishing the Mission & that those reasons still existing, are equally good for continuing it.—

As a financial Agency, simply, we should not suppose it absolutely necessary to continue the Mission. It is a very great convenience & a material saving of expense to us, & we presume also, to our Madura brethren, to have an Agent in Madras, whose object is not gain.— We suppose that in the matter of finance, there is also a great saving to the Board.— Still

this business could be transacted through other agencies, though at a much greater expense both to us as individuals & to the Board. — We have now a Branch of the Christian Bank in Jaffna recently established, & if necessary could do our financial business, so far as drawing on appropriations is concerned, through that Institution. — The cost of exchange would be much higher, however, than now paid by Mr Hunt.

The printing establishment connected with the Madras Mission is a consideration of more importance in favor of continuing it. — We have our printing & binding establishment here, such as it is, but it is far from satisfactory. — And on this account the Madras Mission Press is indirectly even now of considerable importance. — It is acknowledged by far the best conducted printing establishment in the Tamil field. — It not only furnishes the best & most improved Tamil type for the processes, but the style of the printing & binding executed there, is much superior to any other establishment. — The Southern Tamil is greatly indebted to the American Mission Press in Madras for its agency in improving

printing & binding. — In view of the high position it has taken, we should regard the closing of that Press, as a calamity.

But that Press, is not only valuable in itself, but also in its influence upon other similar Establishments in India & Ceylon. — It does much to keep them up to a fair standard in printing. But for the Madras Mission printing Establishment, we believe that the work done by other Tamil presses would be very inferior to what it is now. The tendency of all such Establishments conducted by Natives, as we are learning from Experience, is downward in respect to work, & upward in respect to prices. We value the Madras Mission Press very highly for the great influence it exerts upon other presses.

There is another Consideration which we regard of very great importance. The Madras Mission Press is a decidedly Christian Press — Conducted upon Christian principles — & issuing only such works as are really beneficial. — We can hardly overestimate the value of such a press in such a place as Madras. —

"Still, though we thus highly value the printing Establishment Connected with the Madras Mission, we would not

advocate the continuance of the Mission solely or chiefly on that ground.— Printing can be done at other presses, though in a much less satisfactory manner, & perhaps other Missionary bodies would see that the influence of a decidedly Christian press, was secured.

It is chiefly in a Missionary point of view, we think, that the question should be considered.— If we had no Mission in Madras, in view of the scarcity of funds & of Missionaries, it might not be expedient to commence one.— But having taken up the ground should we now abandon it?— We are not able to satisfy ourselves, that such a course is best.— The American Madras Mission, with its two stations well manned by experienced Missionaries, would, we believe, have at least as much power & influence upon Madras itself, as any other Mission there.— American Missionaries being free from the English work, & feeling under no obligation to engage in it, are in a much better position to labor in the Vernacular than those of other Societies.— Should our Mission be discontinued, we doubt whether other Societies would either furnish more men or more

Experienced men for the place, than are supplied now. — It is the testimony of all our brethren of the different Missions who have visited Madras, that the Missionary work there now suffers for the want of more men of Experience who devote themselves wholly to Tamil work. — It seems to us, that withdrawing our Missionaries from Madras, or allowing the Mission to die out, will be withdrawing so much Missionary power from the field. —

But a Mission is of value, not only for the good it does "in loco", but also for its influence on other Missions & other places. — This is especially true of Missions Established in large towns which are Centres of influence. — Madras is the chief Centre of influence for all Southern India. It is a Centre of Hinduism — a Centre of Deism — a Centre of infidelity in all its forms, & it ought to be a Centre of Christian influence. — Though its Government Educated men, the influence of Madras, is felt through the whole Presidency & will be felt more & more. Our young men — many of them from Christian families — are flocking to Madras to complete their Education & after a few years, expect to return

with their degrees & superior education to their native places. From their position as educated men, they will of necessity exert a controlling power upon the minds of the masses. Even should they remain abroad, they are in constant communication with their relatives & others, & their influence for good or evil is widely felt. When they leave us, it is generally with kind feelings towards Missionaries, & with a conviction more or less settled of the truth of Christianity. Those who go from our field & from Madura feel an interest in American Missionaries that they do not in those of other Societies. If the Madras Mission is well manned, much may be done by our Missionaries there to retain a hold upon such young men & counteract some of the adverse influences, which are so fatal to their spiritual interests, while pursuing their studies. We already feel, to a considerable extent, the influence of Madras Govt. Education. Quite a number of young men from Christian families, have gone there from Jaffna, & with very few exceptions, they have become corrupted,

& fallen into scepticism, if not heathenism.—

Many of our people are visiting Madras also for trade & other purposes. They receive impressions for good or evil, which they bring back with them. As the facilities for travel increase, the influence of Madras are more & more felt, in all parts of the Tamil field.— If it is ~~strange~~ important that a strong & continued current of Christian influence, should flow out from Boston & New York, into the surrounding country, how much more, is it important, that such an influence should emanate from Madras, where there are powerful combinations of anti-Christian forces, already at work, which are felt all over Southern India. Our impressions are, that the Missionary force in Madras needs to be increased rather than diminished, & should be composed of men & women, well acquainted with the language & experienced in the Missionary work. The Hindoo mind is waking up from its slumber of ages, & the evening of the truth, are not slow to avail themselves, of the opportunity of sowing the seeds of Error.— Already, we

understand, Associations for promoting deistical & infidel sentiments have been formed, & Hinduism is gradually adapting itself to the changed state of things. — It seems to us, of very great importance, that our Missionary agencies should be increased, rather than diminished, & that more vigorous efforts should be made to meet error with the truth, especially in places where our young men are congregating. —

We might speak of the influence of our Missions, upon the Missions of other Societies, as worthy of consideration. Our Institutions — our mode of labor — the simplicity of our forms &c. have their influence — & more influence than many are willing to acknowledge. But upon this point we will not dwell. — With the views, which we have expressed, we do not feel prepared to advocate or advise the abandonment of the Madras Mission.

We would suggest that the two stations now occupied, be provided, if possible, each with an ordained Missionary, who is well acquainted with the language & has had some experience in the

Missionary work. - Even though the number of Missionaries for the three Missions, should not exceed the number which would be supplied for two, we are not sure, but they too would be the gainers, by each having a good man stationed at Madras. We should regret, however, to have our present diminished number of Missionaries further decreased. We feel that the Madras field has independent claims, worthy of the Consideration of the Committee

It remains for us, briefly only to one question which your letter contains - viz. "Disposing the funds, & the two Missionaries can be had, what more do you need to receive through the agency of the Board, in order to put your Mission on a more stable foundation & to increase its efficiency?" - Missionaries to supervise - & the necessary funds to expend, accompanied by the earnest prayers of Christian friends in America, seem to comprise all that we need, which the Com. can supply, to enable us to carry on our work. - We may say, however, that text-books in the Vernacular for our

Med. & Training Institution are much needed & funds will be required to supply them. — The Education of Girls also — & the best means of reaching the adult females of the land with Gospel truth, are subjects which occupy an important place in our thoughts & counsels at the present time. — We hope to form some plan to accomplish more for this Class & may need to call upon the Com. to aid us with funds, in our efforts. — We should prefer to raise all our funds for Education on the spot, if it be even possible, but we are not encouraged to expect to receive, at present, a large amount from the people here, even for the purpose of Education. —

In Conclusion we would ask the Earnest prayers of the Com. & of all Christians in America for ourselves that we may have wisdom to guide us in our plans, & strength & grace to execute. — for our Native Assistants of all Classes that they may be more entirely consecrated to the service of Christ & more diligent in that service. — & for the poor perishing heathen about us, that their hearts may be opened to receive the truth, which is able to make them wise unto salvation.

In behalf of the Mission
I am very respectfully
E. Abbeetinga
Sec. M. M.—

P. S.— On examination of Native Assistant & teachers secured on the 2d inst. there were 53. present — some having been detained by sickness. — The 1st Class was examined in "Theology" & the Hist. of the 2d Class in the "Parables of the Old & New Testaments" — Tamil Grammar & Arithmetic — & both classes on the "Religions of the world" — Mr Miles read a Sermon — on of the Catechists an Essay — & two of the teachers also — Reports of the work were given by these of the Catechists. — The examination was well sustained. —

We have printed & circulated an Abstract of our Mission Report for 1863. with a Circular inviting Contributions in aid of our Mission. —

All the members of the Mission are in usual health —

E. A. —

Jaffna, June 8. 1864.
Rec'd. Aug. 6.
Ans^d June 9.

Mr. Porbrook
Mr. Haines
Madras Mission

Pub. Cont.

Resolutions adopted by the Mission.
June. 16th 1870.

1. That in connection with the opportunity now offered by Government for obtaining grants in aid for education without any restriction as to religious instruction we consider it a favorable time to initiate measures for gradually committing the entire care of educational interests in our field to the Native Christians.

2. That we will be ready to give over the care of all our village schools at the beginning of July (1870) to a properly constituted Board of Education to be composed of Native Christians & (for the present) two members of the Mission.

3. That this Committee annually arrange with the officers of the Board as to the amount & manner of expenditure of all funds furnished by the Mission & the Board, & report the same to the Mission.

4. That the Mission will not establish any new village schools in our field without the consent of the Board, with the understanding that the Board shall not use Mission funds for schools not sanctioned by the Mission, nor make any new appointment or change of Teachers of Mission Schools without the approval of the Mission Committee.

5. That the Mission Committee be requested to make out a list & estimate of value of all Bungalows & other property connected with the Mission Village schools & report to the Mission for future action & that in the meantime the Board be allowed the use of this property for the schools on the condition that it be kept without injury.

6. That if it is found that if the Mission School funds for the year will allow the Mission Bungalows be all put in good repair according to (A) or (B) Govt standards, at once.

7. That school books published by the Mission be supplied to the Board at cost, deducting the price from the Mission allowance made over to the Board (the Inspector continuing to draw from Depository as heretofore, and the Depository rendering the account quarterly to the Mission Treasurer).

That as a Mission & as individuals we continue to do all in our power for the benefits of the schools & for the intellectual, moral & religious good of the teachers & pupils & encourage the Native Pastors, Preachers & Catechists to do the same.

Rules of the Board of Education adopted June. 28. 1870.

1. The Board shall be composed of educated Native Christians not exceeding twelve in number who shall be so selected as to represent all the different stations in the American Mission field & a Committee of the American Missionaries. The list of members nominated for the first year by the Am. Mission shall be revised annually by a Committee of the Board for the purpose of proposing any changes or nominating candidates for filling any vacancies.

2. The officers of the Board shall be a Chairman, Manager & Secretary, who shall be chosen annually by the Board from the members, & shall together constitute a Committee for the immediate supervision of the Schools with the aid of an Inspector to be appointed annually by the Board.

3. The Chairman shall preside at all meetings & act with the Manager & Secretary as Committee for the Supervision of the Schools.

4. The Manager shall be the medium of communication with the Govt receiving all the grants in aid as well as all other funds, which he shall deposit as soon as received with the Treasurer of the Am. Mission. He shall also have the special oversight of the schools & of the Inspector receiving his monthly reports & paying salaries & other expense as authorized by the Committee & shall report to the Board all funds thus received & paid also the standing & progress of all the schools & Teachers.

5. The Secretary shall record all the doings of the Committee & of the Board keep a list of all schools & Teachers under the care of the Board & of all Bungalows, furniture land & other property belonging to these schools & shall prepare a docket of the transaction of business to be attended to at the meeting of the Board & of the Committee, give notice to all meetings & call special meetings of the Board at the direction of the Committee.

6. The Board will take charge of all the Am. Mission Schools which shall be given over to its care by the Mission from the first of July 1870 with the understanding that the Mission give what is needed over the Govt grant & income from other sources for helping up these schools.

7. Other schools both English & Tamil which are considered worthy of encour

agement as to location, character of teacher, manner of teaching & branches taught may be received under the care of the Board on recommendation of the Committee & application be made by the manager for grants to them from Government. But no aid shall be given to such schools from the funds of the Am. Mission without the approval of the Mission Committee.

8. The salaries of Inspector & Teachers shall be determined by the Board at the annual meeting & be paid monthly by the Manager directly or (at his option) through the members of the Board at the different stations.

9. The schools shall be examined monthly by the Inspector who shall report to the Manager. If found necessary an assistant Inspector may be appointed. But the chief Inspector shall examine all the schools personally as often as once in two months & render the reports of all to the Manager every month.

10. The plan of the Am. Mission requiring the pupils to pay Tuition & purchase a portion of their books shall be continued for the present in the schools aided by Mission funds. Books shall be furnished to other Schools on terms to be decided by the Committee.

11. No new appointments or changes of Teachers shall be made in the Mission Schools without the approval of the Mission Committee.

12. The Committee of the Board shall meet monthly for consultation & business. The annual meeting of the Board shall be held as soon as convenient after the annual examination by the Govt Inspector and a semi-annual meeting six months afterwards. Special meetings of the Board may be called by the Committee at other times when necessary. Two thirds of the members present at a regular meeting shall constitute a quorum for business.

13. As this Board is designed ~~entirely~~ to be entirely a benevolent organization, all proper measures shall be taken to interest the people in the education of their children & to encourage them to assume their share of the expense by the supply & repair of Bungalows, payment of Tuition & purchase of books.

14. The Committee shall devide the schools into districts & commit

the oversight of each ~~school~~ district to some member of the Board whose duty it should be to become acquainted with the schools & do all in his power for ~~their~~ progress & for the good of the Teachers & pupils.

15. Any change may be made in these rules by a vote of two thirds of the members provided notice of such change shall have been given three months previous to all the members

The Members of the Board of Education

Rev W. W. Howland		Missionaries
" J. C. Smith		
C. W. Cutherwalo Esq		Advocate
Mr S. Paysoin	—	Editor
" E. Carpenter		"
" S. Barr	—	Interpreter
Rev B. Rice	for	Islands
Mr J. P. Cooke	"	Butta
" J. Snell	"	Panchtarpo
Rev A. Mutitelle	"	Tilly
" D. Mackay	"	Ulupitty
" T. P. Hunt	"	Chowgachy
Mr M. Welch	"	Codooville
" J. R. Arnold	"	Moupoy

Officers

Mr J. R. Arnold		Chairman
" J. P. Cooke		Secy
" J. Snell		Monitor

Received Sep. 22. 1870

Maneky, Navaly Oct. 1861

To

The Rev. R. Anderson D. D.

Secretary of the A. B. C. F. M.

Rev and Dear Sir

Although I have been connected with the Navaly Church 17 months in the capacity of a catechist. yet it is only three months since I was ordained & installed as a Pastor to the Church and Congregation by the Am. C. M.

Our Lord has called me in my latter days to labor in an especial manner in his vineyard - I hope thro' his assistance that he will give me his grace & Spirit to labor to his glory and to the edification of the flock which is committed to my care - I am conscious of my own weakness and inability but entirely trust the Lord and pray that he himself will take care of his work and of his unworthy servant. Except He builds the house the builders build in vain

1. Sabbath

The Sabbath services are held both mornings and evenings. In the A. M. the services are conducted alternately by the Rev Mr Hastings and myself. The attendance is more regular in the mornings than in the evenings. In the A. M. nearly 70 souls (including some of Mr Fisher Homer & Page's Eng. School boys) attend. Previous to the service in the mornings a Sabbath School is taught, the School is not very promising - We try to make it a profitable & interesting one. In the P. M. the meeting is conducted like a prayer

meeting.

2. Week day Meetings

Every Tuesday Evening we have a prayer meeting which is held at the house of one of the Church members - The females have a prayer meeting in the after noon of the same day, but few attend these meetings - Many of the men go to their work to distant places and stay several days. In some houses 20 or 30 heathen men, women and children come to the meeting and sometimes the meeting is very interesting and encouraging. Wednesday after noon there is a meeting for christian children - between 15 to 20 attend this. In some respects this is a very interesting one, children are anxious to learn their prayers stories of good and pious children and Hymns. Some of the children have the habit of praying to God.

3. Adult christians and Heathen Congregations

Thursdays I have an adult class to teach both men and women - Though this people are anxious to learn to read &c, yet some of them are very ignorant, poor, infirm and old, always engaged in some kind of work for their living. They require a great deal of trouble & patience to make them to learn any thing, as they are not accustomed to study, I refer to the uneducated part of the christians who follow fishing as their business.

Every week from 8 to 12 principally women come to learn, their progress is slow. In the evening of this day I have a heathen Congregation to preach to, the attendance is between 20 & 30. Generally the meeting is very interesting. Among this class of people there are several individuals who are candidates for admission to the Church. Most of them do not know how to read. They are most part of the time away at their business. Tho' I live among them it is difficult to see them frequently, Still I hope to see soon some reformation among them.

4. Heathen Visits

Every Monday generally I go to heathen houses to visit them & instruct & exhort them in the way of life - this kind of labor I is very much hindered lately on account of getting a dwelling house build for me to live in. There are several sorts of hearers among ~~them~~ heathen. 1st those who count themselves high caste, rich and wise, like the Pharisees, despise the word of life and proclaim the faults of those under discipline in the Church or who have once been church members, "Their ears are dull of hearing" I make no attempt to visit or talk with this class of men. 2dly. The middle & lower class of people - These are hopeful classes if we labor faithfully among them.

I beg to Remain
Rev & Dear Sir
Your most obedient & most humble Servt
Francis Asbury.

Manepy, Oct. 1861.

Rec'd Dec. 24.

Ans'd Mar. 22, 1862.

58

To Navâly 1862.

The Rev. Dr R. Anderson
Secretary of the
A. B. C. F. M.

Rev. and Dear Sir,

It is a great mercy, very great mercy of Jehovah, that I am permitted to continue another six months to labour in the vineyard of the Lord as a Pastor with all my incompetency. In every moment when I feel the importance of the work I am depressed and perplexed. I did not feel the burden so much before I entered into this holy office as now; yet I hope the Lord will not suffer His Servants whom he has called, to sink under it. Men keep their precious things in many bolted iron chests and in such like receptacles; but God (it seemed good in His sight) to keep his precious things in earthern vessels as the Apostle says.

Sabbath. The services are held both morning and evening regularly as last year. But the attendance is more in number and regular in the morning, it being more than 100, The services of the day are conducted

by me; Rev. E. P. Hastings helps me occasionally. This year many of the fisher-women are more prompt to attend church & other meetings than in former year. Previous to the service in the A. M. a sabbath school is taught by me. I am sorry to say that the school is not promising. Christians do not come forward to assist me in this department. There are 80 children who attend this school. These are the waterpots of Ravâly which are available to fill with water that our Gracious Lord may turn to wine. After the morning service is over 4 men and 1 women come for social prayer &c. Two of these men are sons of Christians. These five (5) are candidates for admission to the church.

<u>Church.</u> There has been one addition to the church during the last six months, one suspension, four infant baptisms, three deaths, two of whom were baptised children and one a male member of the chh.; and one marriage of two baptized children, the wife since the marriage has been admitted to the chh. The Lord's Supper was regularly administered every quarter; most of the members were present on the

occasions.

Schools for Girls. There are two schools. One for Christian girls principally, the other for heathen children. The former is an old school and the latter a new one of 3 months standing. The number of scholars in each school, is 25. and more than a dozen boys also, in both of these schools, study besides the girls. The new school teachers are two Sisters. For many reasons the progress of the schools is very slow. Generally, people have no regard, even Christians, to Female Education. They do not send their daughters to School regularly, thinking a pin worth of domestic affairs is more valuable than their learning. Many think by sending their children to School, that, they do a greater favour to the teachers and others who have some concern about the Education of their children. The system of giving presents, such as cloths, jackets &c will work well for a time in securing attendance. The difficulty lies not only with the parents, but also with the Teachers. If both parties agree together in this matter, "Train up a child" both at home and school, our schools will flourish.

Heathen Visits. I visit heathen houses, as well as Christian houses, and companies

during the week once or more, principally on Mondays. I go in company with Kathirâman and visit regularly house by house, read and explain some portion of Scripture to all in the house and exhort them. Distribute portions of Scripture and Tracts, to those who can read. In some places pray with the householders. In some places people receive us cheerfully but in others even women abuse us and are not willing even to look at our faces. Once a Roman Catholic woman said to us, "if you do not know how to get your rice or living in any other way get from a barber a razor and shave people" This is a very contemptuous way of speaking During the last six months we have visited 102 hovels, 169 men, 141 women and 264 children. Distributed 45 portions of scripture and 36 tracts. I preach occasionally to this class of people of different numbers, under trees and other places of resorts. Sometimes when people see the earnestness & anxiety of Xtians in exhorting them upon the eternal truths of Christianity, they ask, "Why are you so earnest about our salvation", or, "well being". Why I say this, is to show you what kind of hearts they have towards each other. Even in a neighbour's worldly misfortunes, they have hard hearts and little sympathy.

Religious Week day Meetings. Every Tuesday evenings the Christians have prayer meetings which is held at the house of one of the church members. The females, have two prayer meeting in two different localities, one, in the A.M. and the other in the after-noon of the same day. The morning prayer meeting was begun voluntarily. Some heathen females also attend it. My wife attends all the prayer meetings, when she is able to do so. The other meetings are not well attended for the reasons, which I told in my last report. At the volunteer meeting some females offer up their prayers very affectingly. Wednesday A.M. there is a meeting for Christian children. Thursdays I have an adult class to teach, both men and women; from 8 to 12 persons come to learn. Their progress is very slow. Several wish to be instructed verbally in the Knowledge of religion; but it seems to some very hard to know the letters and learn to read as they are poor and always engaged in getting their living. In the evenings I have another meeting for heathen. The number of attendants varies from time to time, on account of their going to engage in their occupations.

I beg to Remain
Rev. and Dear Sir
Your most humble and
Obedient Servant.

F. Asbury

Rev.d R. Anderson D.D.
Cor. Sec.y A.B.C.F.M.
Boston.

Received Jan. 7, 1863
Rec.d Dec. 4.
Answered 1862.

Navaly 16th April 1863

To
The Rev R. Anderson D.D.
Secretary of the A.B.C.F.M.

Reverend and Dear Sir,

I have been permitted by a kind Providence to labor in His vineyard another half year. Praise to God for all his benefits and mercies bestowed on us.

The Sabbath services remain as last reported. After the morning service my wife holds a prayer meeting with the women seperately in the house while I am engaged in another meeting with the enquirers in the Church Bungalow. At these seasons the poor class of women are more regular in their attendance than others; they illustrate the truth of our Lord's assertion that "to the poor the gospel is preached".

During the last six months and since my last report there were three admissions to the Church.- two by certificates and one by profession. The one who has given evidence of piety and united with the Church is a son of a Female member of the Church. He is about 22 years old and now studies medecine under Dr. Green. The conduct of two others afford reason to believe that a work of grace is begun in their hearts. They are now candidates for admission to the Church.

Navaly 1863

Another brother of a youth who was once a candidate for admission to the church but removed to Kandy and was admitted to one of the Episcopal churches there, wishes also very much to be admitted to the church.

The schools continue the same. Three of the girls were admitted to the Oodooville Boarding School last February. Part of the time the girls learn sewing under my daughter.

The weekly religious meetings and other duties are the same as was reported in my last communication.

I beg to Remain
Rev and Dear Sir
your most humble & obd Servt
Francis Asbury

Naraly apr. 16. 1850
Rec'd. July 29.
Ans.

Navaly 30th Sept 1863.

To

The Rev. Dr. Anderson
Secretary of the A.B.C.F.M.

Rev and Dear Sir,

During the past six months, the Lord has dealt with me more than once by His particular Providence to lead me in the path which I should go.

I am happy to say that the Church members are more regular at the Sabbath Morning Services than formerly. At the week day meetings the attendance is very irregular. Generally the females are more prompt to attend Service as I communicated before.

Since last April there has been one admission to the Church by profession of faith, one marriage one death and three infant baptisms. The young man who was admitted to the Church, is one of the sons of a female member of the Church and about 25 years old, he is teaching an English School in the neighbourhood. The death to which I refer was Frances Winslow, She was more attentive to divine things while She was sick than while she was in heatth. Though she was deaf after she was taken ill, her countenance looked very differently when the Pastor prayed with her. The object of the Pastor in frequently praying with her while in such a condition was to refresh & lead her mind to seek help from the Lord. She often seemed a Strange woman while She was in heatth, but she treated the Pastor and the other

Navaly Apr. 16. 1863
Rec'd. July 2.
Sept

christian friends who went to see her occasionally, very
after she was taken sick. Who hath known the mind of the
or who hath been his Counseller" as far as the east is from the
So far hath he removed our transgressions from us". She
anything to benevolent objects a few months ago, before
was taken sick, but the other women began to give some
for charitable purposes, she also began to give. The co
from the women in rice day by day now amounts monthly
nearly two Shillings Sterling.

There are more than fifty children in
nection with this church, lately some of them formed
Society and Subscribe a farthing each monthly - They
and meet every Sabbath afternoon in the Church Bu
low, many come cheerfully and give their Subscrip
regularly - Some children are very obstinate as w
as their parents. Nearly 60. children every Sabbath
noon come and learn something profitable to them,
of their number are heathen children.

Preaching and the distribution of portions
Scripture and Tracts to the heathen continues as in
other times - The night meetings are only omitted on ac
of some difficulties. In day times once or twice a week
try to hold meetings under some shades of trees or in
other convenient places in companies or individually
find not ~~much~~ much opposition, though we reprove
for their known vices face to face.

There are several enquirers after the truth
but I am at a loss what to do with such ignorant, uncu
ucated men and women. If we require much fr
them, they get discouraged, If we require little, they a
unfitted for church Membership.

We are attempting to erect as soon as funds can be obtained a convenient and more substantial building for worship than we now have. The present one is too small to contain the present number of worshipers.

I beg to Remain
Rev and Dear Sir
Your most humble and obedient Servant

Francis Asbury

Rev^d. R. Anderson D.D.
For. Sec^y. A.B.C.F.M.
33. Pemberton Sq.
Boston.

Monthly, Sept. 30, 1863.

Received Oct. 19.

Acknd Octr. 13, 1864

Navaly, April 11th 1864.

Rev. Rufus Anderson D. D.
The Cor. Secy. A.B.C.F.M.

Rev and Dear Sir,

I am happy to say that the truth of the word of God seems to be working, in the hearts of several individuals, like the leaven. Once when I had an interview with a washerman on religious topics, as soon as he heard from me a few words, he manifested his interest in religious matters both by mouth and gestures & said "Sir, some of us, washer-men wish to hear of your Christian Religion in a manner that we may know the truth. If we come to your public places we are unable to get hold of the truth; for we fear the higher castes as they mock and ridicule. If you are willing to come to our houses on some moon-light evenings as you go to other places, we will hear you leisurely. We have no leisure in the day-times like the other people". I was both surprised and delighted with this man's eagerness. We have had but very few from this class of people here in Jaffna or at Madura. We do not come in contact with these people as much as with others; and they are very dependant upon the favor of the heathen.

Another man a native of Mandapasâlie, Rev. A. S. Taylor's field in Madura, I met at the Dispensary in Jaffna. He was a prisoner in the Jaffna jail for some misconduct. He said "I know you, having often seen you in

Madura. I live in a village of Mandapasâlie. I have heard many a time Mr. Taylor's exhortations and sermons when he has come to my village. I am a friend of Henry Tilva, the Pastor, He often admonished me to leave off my wicked doings. If I had listened to them, these chains would not have been fastened to my legs." Though he was a stranger to the word of God, yet he uttered something like the following verse. "I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me". Hereafter I am determined to serve the Christians God but I have no book nor a teacher with me. If you please give me some of your books. I shall be much obliged." So at the second time I saw him. I supplied him with two portions of Scripture one Pentatench and a Gospel. The next time I went there I understood that he was released.

At another time two young Vishnoovites of Jaffna overheard the children of the School learning the Decalogue, and were impressed with it and waited outside till the School was over. Then they questioned the teacher on the commandments and the teacher brought them to me. They asked me, can you furnish us each a copy of your Vedam that we may know it. No, I cannot give the complete Bible without three shillings a copy, said I. We have no money with us said they, but give us some explanation of the lesson which the children learned today. Inquiring what it was, I explained it to them and gave them each a card containing the commandments. They read them with apparent interest and told me they would commit them to memory saying "this is the first time we have heard the commandments fully."—

Preaching on the Sabbath is continued as in other times. The attendance is as usual.

Since last September there has been one admission to the Church by certificate

One young man who is absent in Colombo has married a heathen wife.

An incident will illustrate the general character of the fishing people, heathen and Romanists among whom I labor. A man in good circumstance had a sore in one of his legs. Without going to any Doctor to be cured, he applied different kinds of leaves hoping to be cured. I tried to persuade him to go to the English Doctor; but he refused to do so because he would have to give a six pence for medicine, or walk 5 miles to the Jaffna Civil Dispensary to ~~get~~ get medicine without money. If he goes fishing he will earn at least six pence a day; but he has not the habit of giving. He was sick with the sore leg for about two months and lost ten times six pence early by not being able to go to his work. Another man who is a christian was often solicited to pay something for benevolent objects as other christians do; but he never paid a single farthing. If possible to get anything it would be "to peel a stone". This year his paddy crop of about 8 or 10 bushels was stolen by thieves. The next morning his father and himself ~~said~~ met me in the street & said, we have this year put 8 or 10 bushels of paddy into the Lord's treasury. I was surprised and asked how is this? They then told me their story. And I said it is not in the Lord's treasury but He teaches you a lesson by it, to give. This family in the course of

the last two years lost nearly £5.

I ask the prayers of the American Churches for myself and for this people, both Christian and Heathen, that the Lord may sustain us and bless us and bring many to the Light, that they may glorify Him.

I beg to remain
Rev. & Dear Sir,
Your obt Servant
J. Asbury.

Rev. R. Alder. A.M.
Gen. Sec.y W.M.C.S.
53. Paternoster Sq.
London

Navarty, April 10. 1844.
Rec.d June 18.
Ans.d June 9.

Navaly October 13th 1864

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Rev. & Dear Sir;

I regret that I cannot report any additions to the Church in Navaly during the year. The year has been a season of trial and perplexity to the Church. Three have been suspended from Church privileges and one has been removed by death. "If we believe not, yet he abideth faithful, he cannot deny himself." One who was suspended the year before last seems to show a desire to get to heaven at the cheapest rate possible. He is friendly to us, often attends church on the Sabbaths and sometimes appears to show a penitent spirit, yet he is not willing to forsake the sin of drunkenness. This and some other sins are prevalent among the fisher class to which he belongs. There are nearly 100 families of this class in the village and only two men besides our christian men abstain from drinking. People do not think that it is a sin to drink toddy. They regard it as food easily to be procured and with little trouble as soon as they return from sea.

The Roman Catholic community is more benighted than the Heathen. They think that they stand on sure ground and they are more self-righteous than the Heathen and the Protestants. It is a hard matter to convince them of their ignorance and errors. The Priest often comes to the village and preaches in public and in private against us and also hires persons to interfere with our people and schools. Last June when he came here, he punished the parents who permitted their children to come to our Schools by placing crowns of thorns on their heads and beating them on the palms of their hands. He said to his people it is better to send your children to a heathen

School than a heretical one. It is more difficult to deal with Papists here than on the Continent. When any of the poor ignorant members of our church amongst this class of people fall into any difficulty the heathen Papists and the suspended members ~~of our~~ from our church interfere and make the difficulty worse. One Sabbath after the service was over when I was reading and expounding the passage of Scripture Matt. 12:43-45. to a company of women, one who is old and infirm with tears remarked "What our gracious Lord said is very true." I have a great fighting with the unclean Spirit in these days". I asked how, she replied, "my grand-daughter (who is also a christian) suffer in these days with violent turns of fits and faintings" (hysterics) "Our relations among the heathen and the Papists and even my son, said she (who was once a member of our church) seeing the state of the young woman declared that she had been caught by a devil and should immediately be carried to the sorcerer" All of the people have great faith in such things. The women did not yield to the persuasions of the people either to go to the sorcerer or to give him a fee. The efforts of the relations to persuade her from morning ~~to~~ until noon, was so urgent that the old woman reluctantly consented to pay a part of the fee to the sorcerer; but it was refused. A few days since the dev was driven out by a few pills from Dr. Green.

The state of the Church is not as satisfactory as I wish to see it. Christians do not seem to advance in holines The weekly meetings are not well attended. Christian love and action are very little in the Church. Once a heathen man com-plained that when his child was sick and near to death the christians who lived with him did not show any religious feeli either by reading to him a portion in God's word or praying for the child", but said he, "as soon as they see you they are ready to worship". I anxiously waited to see if they would pray for the child. After I requested them to pray and read, they did. At the time of his trial it seems that the christians read to the man from the book of Job. He repeats some portions of it no He promised that he would attend Church on Sabbaths and does so now and then.

We are not altogether discouraged. ~~We~~ The work is God's. We request you to pray for us to the Head of the Church that He will pour out His Spirit to creat in us the Spirit of love, faith, prayer and knowledge

Though the Heathen think that Christianity is good, yet generally they pay very little attention to it. All seem to be anxious as to what they shall eat and drink and what they shall put on. When they are invited to attend a meeting they readily promise to come but seldom show their faces at the time of the meeting. if they are urged to attend to religion they often ask what will you give if we embrace your religion. Daily we witness such cases

I beg to remain
Your most obt Servant

Francis Asbury

Rev^d. R. Anderson D.D.
Sec^y. A.B.C.F.M.
Boston.

Monrovia Oct. 13, 1864
Rec^d. Dec. 21.
Ans^d. June 4.

Navaly 19th Ap. 1865.

To.
The Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.

Rev. & Dear Sir,

During the past six months beside the regular service on Sabbath morning in the Church Bungalow a Sunday-School has been held immediately after the service and again in the afternoon about 3 O'clock. It is encouraging to see that the Christians both men & women generally attend Church regularly when they can there were one or two women who willfully neglected the Sabbath ordinances one ignorant the other haughty. The latter was cut off from the Church & since then has died having given no evidence of penitence. To attend the weekly prayer meetings the Christians are not conveniently located. In these days the Pastor & the family of the house at which the meeting is held, only attend. Lately I have introduced into every Christian family a copy of "The Spiritual Lamp" that those who did not study it in the Schools in their childhood might now study it & those who have learnt before might review it. Although some of the people are unwilling to study or review the catechism yet I find some encouraging things in a few who are willing to learn. Once when I went to a house I saw a heathen women listening to a Christian woman who was reading the Catechism. This gave me an opportunity of introducing without ceremony the great truths of Salvation. I hope to see much good accomplished by this course though it is in some respects discouraging both to me & the people.

Not long since I attended a Christian funeral There I saw some people who were heathens very busy in preparing a car or bier after the heathen form to put the coffin on & carry to the burying place. I asked the Christians who were present is it necessary to prepare a car on such a solemn occasion. They replied it is not necessary but it is the fancy of the people. Should we Christians yield to the foolish fancies of the people on such an occasion I asked

are we not in danger of yielding to heathenish sinful fancies and thus try to join pure Christianity to impure Hinduism? We read from the holy word of God & profess that we are a "peculiar people" Why are we not willing to show our peculiarity to the heathen around us? Do we not err in many respects so that the heathen ridicule us? Again when I saw that heathen people were making ready to carry the bier I asked why can't we Christians carry the bier as others do with their own dead. Some Christians said custom will not permit us to do so. Some said it is not convenient for us to carry. Why what is the difficulty I asked Did not our fathers bear our grandfathers and now our heathen relatives carry the corpse of their friends (in some places) to the fu=
* neral pile or to the grave. Our rank in Society will not per=
mit us I suppose to do so I said. I mention this fact not to blame any of my brethren in so unimportant a matter but to show how we are socially situated. The ceremonies connected with burials are so different that this may not strike you as it does us here in the sight of the heathen

The two schools connected with this place are going on as usual. The English School boys who attend the Sunday School both times on the Sabbaths are improving in the study of the Bible. There are grown up boys many of them disown their fathers' Religion but fear on account of their friends to receive Christianity. Many ~~of~~ think it is foolish to worship idols, to put the mark of ashes on their foreheads and to do many other things. We have nothing more to do than fill up the pitchers with water; God in his gracious Mercy in fit time will turn them all to his glory.

When I go among the heathen I see facts encouraging as well as discouraging. Heathenism is losing its reputation with many upon whose hearts Christianity is impressed. They say generally we do not say that your Religion is bad; it is good & holy. but we are not able to walk according to its requirements because we are sinful creatures. They seem to say it is our fate to love sin, to live in it & die in it; we have no other way. When a conversation took place between a heathen and myself

*. In some places servants bear the corpse. E.R.H.

on purity of heart he remarked "all is true that you say; but black cannot be made white nor bitterness sweet" "The god of this world hath blinded the minds of them" with such maxims "which believe not, lest the light of the glorious gospel should shine unto them."

Last Tamil New Years Day (11th April 1865) the annual festival took place at Pullian temple close to the Manipai Mission House. There were many hundreds of people from different parts of the District present. It was my privilege to distribute 375 tracts to as many persons as they returned from the festival. All of the tracts were recieved with politeness, but one. We hope the seed which was cast in faith into the ground will spring and grow up though we know not how.

With due respects

I beg to Remain

Rev and Dear Sir

Your most humble Servant

Francis Asbury

Rev.d R. Anderson. D.D.
Cor. Sec.y A.B.C.F.M.
33. Pemberton Sq.
Boston.

Savah, April 12, 1863
Rec.d June 13.
Ack.d Aug 3, 1863

Navaly Oct. 1865.

To
The Rev R. Anderson D.D.
Secretary of A. B. C. F. M.

Rev and Dear Sir

The Church at this place has been decreased by the suspension of three members, one a daughter of Mr C. Mather who was educated in Madras Seminary, who married a heathen husband; the father for countenancing the affair and another promising young man who went to Colombo in search of employment with which he found a rich heathen wife also. These two married heathens not because they could not get christian as partners but for the sake of money

Two members have been transfered to another Church and another member who was ~~excommunicated~~ suspended has been restored to the privileges of the Church. Thus the Lord has been working among us by his good Spirit. It is one of the hardest thing to a native Pastor to discipline one or more influential native members of a Church. generally it creates displeasure and discord. I suppose it is not only in this country a difficult matter but also in every country. They that sow discord among brethren are every where.

The rite of baptism was administered during the past six months to four infants.

The Sabbath School makes pleasing progress in the knowledge of the Scriptures, the weekly prayer meeting and Sabbath Services are continued as heretofore, except that on every Sabbath after noon, after the school is over, we have a meeting with the children of christians and enquirers alternately. The audiences at our Services are tollerably good.

There are three Candidates for admission to Church fellowship. one of them we hope will be admitted at our next communion.

A fact briefly stated will shew what is the State of the Church. On the 2nd of last July when the monthly prayer meeting

was held in the Church Bungalow in the after-noon, I read a portion of Scripture on the Subject of the world's Conversion to our Lord Jesus Christ and talked to those present of the importance of striving to influence by our walk and conversation, the heathen and Roman Catholics who are around us to receive christianity. Previous to the meeting I had felt the importance of labouring to spread our holy religion in the villages and with prayer for guidence I endeavored to arouse the christians by presenting the example of christians in other places, such as the Pacific Islands, Madagascar &c I stated that thro' the agency of Native christians, the Natives, in those places are brought to conversion to God &c. &c. While I was speaking I perceived by the appearance of some, that they felt the importance of doing their duty. When I had finished, another man seconded my views & all seemed a little eased. when a third man rose and withstood both of us saying " We are indeed guilty for not doing our duty as christians but the faults of christians or their inconsistances should not be told before a mixed congregation or before a heathen audience and added after all there is not much use in trying to bring others into the Church. He brought as an example the New zealand christians and spoke of the horrible tragedy which they committed on the Rev C. S. Volkner and Mr Grace. The little spark of interest which seemed to have been kindled was thus speedily extinguished. This is the way the Church of Christ suffers from the adversary of Souls. Before the face of a foreign Pastor or a Missionary such views for various reasons would not be expressed still such persons, after the Missionary Meeting is over will speak in such a way to companions of other Natives.

I want your prayers and the prayers of the American Churches, & not only I, but all the native Pastors in connection with the Board that the Lord would give efficacy, more efficacy, to our labors in the Lord and enable us to bear patiently such trials & overcome these obstacles.

A Bible tour in connection with the Jaffna Aux Bible Society was recently undertaken by a Catechist, four training School young men and myself to the Islands. Nine days were spent on the Islands of Valany, Kaits, Pongerteevo, Nanateevo, Analateevo and Erluvateevo. We went by different ways & met in Valany on the night of the 15th Sep. Some of us were in time to join the Christians of that place in preparatory meeting for the celebration of the Lord's Supper on the following Lord's day. We were received kindly by the Native Evangelical Society's Catechist and by his wife, & kindly accommodated by them for the night. The next morning we commenced our labor with prayer and closed with prayer in the evening; so we did till we separated from each other to return to our homes. Our Staff was divided into three companies which went in different directions visiting every house and endeavoring to leave at least a few words about the Saviour & the Salvation thro' Him only, with every adult. If there were any readers in the house we tried to persuade them to buy a portion of Scriptures or at least a Tract. We never engaged in any kind of dispute with any man; but Christ and the Bible were our themes thro' our tour.

Next day, the Lord's day, I had the privilege of administering the Lord's Supper to the Small Church at Valany. I preached from Col. 2:6. "As ye have therefore received Christ Jesus the Lord so walk ye in him." There were 10 men and women of that Church and 7 from other Churches present. The time was pleasant to us all. In the after-noon without going out to work, we went to the nearest houses & persuaded some men to come to the Church Bungalow for a Bible meeting. There were 50 present including some grown up children, the meeting was begun by singing some Tamil tunes & reading the 19th Psalm & the people were very attentive. At last I read Matt. 22:1-14. Showed them how it is important to partake

of the feast which God has provided and get ~~the~~ strength and how foolish it is to neglect such a sumptuous feast and starve; and illustrated it by the example of the English people who govern us, their previous state before they received the Gospel, struck the audience forcibly. All seemed much interested with the talk and spoke with each other approvingly of what had been said — after the meeting.

The next Monday morning very early we set out towards Narantang visiting all the houses in the way and delivered the message of salvation to every individual whom we met. We found here a man who teaches his daughter to read pucanams and another man who was willing to exchange a nice coconut worth a penny for a portion of Scripture. Some Roman Catholic people called us "Rice Christians." All of our men came about 2.00 P.M. to the catechists' place, breakfasted & dined together & after a little rest set out in other directions to visit houses, to which we did not go in the morning. The catechists of the place & I went to see a woman who was educated at the Uduvil Seminary, became a christian but married a heathen husband — We found her like a house deserted by its inhabitants. Tho' she does not sub ashes or go to the heathen festivals, she seems to have grieved the Holy Spirit. ~~I & the catechist~~ We asked her several questions but she did not reply to any of them. At last the husband of the woman & the ~~rest of the~~ other women who are inmates of the house upbraided her for not answering our questions. We spent the night at the catechists' house & in the morning set out towards Kaits visiting by the way.

At Kaits, we did not work much on account of the indisposition of the Roman Catholics to receive us, but we visited the heathen houses in the adjacent village.

On the 20th in the morning after breakfast we sailed to Nanateevo to be ready there to go to Delft

1. E. Mans who are Christians for the sake of their living! —

the most distant Island, on the following day; but we were ~~detained~~ obliged to land at Pongerteevo on account of the contrary wind. We landed at Pongerteevo and worked most part of the day in those parts of the Island where the Catechist does not labor. Late in the evening we reached the Catechists house and took Shelter there for the night without Supper. Next morning before day break we set out again to Sail to Delft from Nanateevo, but the wind was so high that no boat could go. The Sea being so rough we abandoned our plan of going to Delft with reluctant heart, and remained in Nanateevo. We traversed the Island up & down, on every side & visited every house proclaiming to the inhabitants the glad tidings of the great Salvation through the Son of God, Jesus Christ. In a certain house when I entered I saw a very old man, about 90 years old, making baskets. I Saluted him & Said "peace be unto you"; he Started with fear, thinking that we are the Coast fortune tellers and Said "Why have you come at this time of Scarcity, I have not a single farthing to give you" I explained to him the object of our visit to him & read the 3d Ch. of St. John. he attentively heard the reading as an obedient little child & Said I believe on the Lord Jesus Christ. In this Island people exchanged young Cocoanuts and pomegranate fruits for books. Here is the famous temple of the Cobra de Capella. Many Brahmins get their living by this temple, they were anxious to get books from us & we supplied them with a few Tracts and some portions of Scriptures. In this Island we met with many fluent readers & visited some Schools with a few bags. Generally the common people do not desire jewelry as they are laboring very hard to get their daily food. They dig from the ground some roots for their daily maintenance (It is a kind of grass of the genera Cyperus and Scirpus)

From this we sailed to Analateevo and Stopped there a day and night - The people of this Island and the people of Erluvateevo are related to each other and own farms here & there. Here a girl was found who is taught by her father to read.

At last on the 23d of Sept we ~~had~~ made a short visit to Erluvateevo & come home very late in the evening.

During the whole tour we, the six persons, day and night got strength from the Lord, worked as one man both in mind and body. We all felt that it is a very delightful work. We hope that the Lord will provide soon some persons to live among these Islanders and show them the true way daily.

The total statistics of work are as follows.

Houses visited	467
People addressed (adults)	1569
Children	561
Portions sold	41
Tracts sold	35
Portions given	97
Tracts do	360

I beg to remain
Rev and Dear Sir
Your most humble & obedient Servant
Francis Asbury

Naraly, Oct. 1865.
Rec'd. Dec. 14th
W. D. & Co.

Navali 24th September 1866

To
The Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.

Rev. & Dear Sir,

Since my last communication nine months since, there has been very little apparent progress in our cause at this place. We are very anxious to see brighter days — the dawning of a revival. Now all the people, both Christian & heathen suffer on account of drought. O Lord make us feel our Souls' want as well as our bodily wants. Remove our blindness that we may see the power of darkness & our famine pinched state and return to thee. For a few years past we have been anxious for our bodies as to what we should put on; now we feel anxious as to what we shall eat and what we shall drink. We are famished in both body & soul. The poor heathen without knowing to whom to go for help, often request us, as the shipmaster said to Jonah — "Arise, call upon thy God, if so be that God will think upon us that we perish not" — There is also much alarm now in some places on account of the Cholera which prevails to some extent.

We see evidence daily that people are losing their faith in their own religion. On the Hindu festival day at Pulliar's (பிள்ளையார்) Temple near Manipai Mission House I distributed 456 tracts & 42 portions of Scripture to those who could read readily. At the close, that is in the afternoon, as I accompanied half-a-dozen men along the road, one of them said to me & others, these are very good books which you give — they give light to our minds — our children are wiser than we are. They learn very good things in the Mission Schools what we do not know. The drawing of the Car & other ceremonies are childish & foolish. What profit did we get today by drawing the Car? I

know our religion is childish & foolish. I like the Christian religion." Did you ever read our books (Bible) I inquired. "Yes I read a little he said." Do you wish to receive Christianity as your own religion? "Yes but my people will hate me; if all my people receive I also will receive it" &c.

On another time one of our (inquirys) catechumens passing a street, very late in the evening & hearing the sound of tomtoms (drums) among the trees went to see what it meant & found a company of people worshipping their god presenting rice, fruits, &c, in a lonely place. At the end of the ceremony according to custom some one should appear as an oracle (ஆண்டவர் வந்து சொல்லுகிறார்) to tell the good & bad things of the people. At that time it was the turn of a man who was an acquaintance of the catechumen, to appear before the people as an oracle. He tried to defer till the Christian man goes away from the place; but the people urged him to do as usual. It was all in vain; the oracle was ashamed to appear before the Christian, and at last he said let this man (Christian) go away, then the god can come on me &c. The catechumen left the place, saying what! do these foolish people worship a god which fears a man?

Reading & expounding the Scriptures to the heathen & Roman Catholics, has been done much the same as in former years. Generally I go from house to house ~~prin~~ ~~cipally~~ once a week. I meet very little objection from either party. The Catholics willingly allow me in their houses to read & to pray &c. But the priest who comes to the village on certain Saints' days twice or three times a year, interferes with our work, particularly with our Schools. He prevents the boys & girls of his people from attending our schools. The people are very willing to send their sons & daughters to our schools; but the priest uses violent means to prevent them. He beats the parents, puts on their heads a crown of thorns and pronounces his anathemas. The people fear the latter more than the two former — Once a mother went to

the Priest in behalf of her son & ~~told~~ said to him — "Swamy (which means god) is it right to prevent our children from attending the Mission School. We have no other school in the village & if our children do not get knowledge through the means of this school they are liable to go to ruin." The Priest was provoked at this speech of the woman & said "Get away" You shall have my ~~anathema~~ curse" The woman left the presence of the Priest ~~with a~~ in great trouble, and the next morning she came & begged his pardon. The Priest then beat on the palm of her hand with five strokes & told her "You & others of my people can send your children to any heathen schools rather than to a heretical school; if you send your children to the heretical school by & bye they will lose their souls." Since then by the Priest's advice the people employed one of our excommunicated members as a teacher of their children. These facts are not rare but common. Every time when the Priest comes to the village he does so. He tolerates a thief, a liar, & a fornicator in the church but not a man who deals with the Bible

The Sabbath services both morning and evening are the same as has been reported before. Besides these we have two other meetings in two different localities — one among the Pariahs & Pallars & the other among the Fishers. These are a simple sort of people, but poor & ignorant. These are the lower classes among the Hindus of the Island There is one man among the Pariahs who comes to us for instruction. He is unlearned. Several boys & girls of that caste now attend our school; these children make rapid progress in their studies. I tried to take one of these children into my family & train him for future usefulness but the parents & friends did not consent. At all events I hope to see good things among them. A Pallah (low caste) man often attends our church whose parents were, a long time ago, received to the Church by one

of the English Missionaries. This man married a girl of this place & calls himself a Christian. His name is Joseph. He sends his son to our school who is about 6 or 7 years old.

Among the fishers there are several who attend church occasionally & show a willing mind to be joined with the Christians. Some are of long standing candidates for membership. I hope some will soon be admitted to the Church. The Christians generally attend church on Sabbaths & a night meeting about the full moon ~~day~~ more regularly.

Communion seasons are very satisfactorily attended. Though the times are so hard, the monthly or quarterly contributions are more regular than in years gone by. The weekly prayer meetings are very thinly attended as I reported before & this is owing to the ~~inconvenience of the~~ situation of the people making it inconvenient to attend. — The Sabbath school & the two day schools are improving in knowledge & numbers.

Within the past six months the Mission held two very interesting meetings. The one is the Jubilee of the Ceylon Am. Mission on the Queen's birthday the 24th May last — at Batticotta. Deists, Atheists, Christians & heathens all sorts, young & old, rich & poor, influential & uninfluential — to the number of more than 3 or 4 hundred were present. Nearly all of them were graduates of the late Seminary of the Mission. Several very interesting addresses were delivered on different topics by different persons. Though the meeting was commenced at half past 10 o'c A.M. & ended at 4 o'c P.M. none appeared to be weary. This gathering reminded many of us of our final gathering before the Lord of the Universe.—

The other meeting is that of the Missionaries, Pastors, Preachers & Delegates from the churches on the 5th of this month. It was an interesting as well as a new thing in the Mission.

Hoping that you will not forget us before the Throne of Grace, I beg to remain

Rev and Dear Sir,

Your most humble Serv. F. Arbing.

Navaly, Sept. 24. 1866.

Rec'd Nov. 28.

Ans. Dec. 1866.

Navalis 15th April 1867

To,

The Revd. N. G. Clark D. D.
Secretary A. B. C. F. M.

Revd. & Dear Sir,

We thank the Almighty God & Saviour Jesus Christ for our preservation from the Cholera, which prevailed, in this District, in many villages, for several months with great severity. It is calculated that nearly 10,000 have fallen victims to the scourge, during the space of a year. None of the adult members of this Church have been removed by it; but five children of the Church & 20 school children have died. During the prevalence of the disease, scarcely a whisper would be heard in the house after sun set. A general gloom was spread over the faces of the people in the bazars & streets.

Many of the people expended a great deal of money in the temples, sometimes continuing their ceremonies for weeks, to appease the anger of their Gods.

Nothing of special interest & importance has occurred in my work since my last communication. The day schools have been resumed & are going on as usual. During the prevalence of the Cholera, as people seemed more inclined to hear the word of God, I, with the teachers, visited many of the houses in the village and read, exhorted & prayed with those whom we met. I fear that the word preached, will prove a savor of death unto death to some, and trust it may be a savor of life unto life to others.

The Church services on the Sabbaths are the same as usual; but the audiences are less. Some of the English school boys come with ashes on their foreheads & with their bodies daubed with sandal-wood paste & frequently disturb our service. We

have therefore been obliged to forbid their coming until they have a Teacher capable of controlling them. We have been somewhat encouraged by their attendance on the Sabbath. One lad is now among the inquirers. He regularly attends our meetings and improves in divine knowledge. I hope he will soon be received into the fold of Christ. Another inquirer, who is a pariah, one of the lowest grade in the estimation of the Hindoos, died lately of dropsy. He was a regular attendant of our meetings & often expressed his hope in Jesus. I was encouraged very much by his care to labour amongst his caste people. Though he was an ignorant man I hope he had some divine light in his heart, & often thought by seeing & conversing with him of the compassion of our Lord – "A bruised reed shall he not break, & smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." I have hope that he is now with the blessed company where all are one in Christ.

One individual has been suspended from church-fellowship for misdemeanor. Among other things she encouraged her two small children to follow a Roman Catholic procession with candles in their hands.

I beg to Remain
Rev and Dear Sir
Your most humble Serv't
F. Asburg
Pastor.

Tarali, Apr. 5, 1867.
Rec'd June 3.

Navaly, Jaffna
26th Sep. 1867

To
The Rev. N. G. Clark, D.D.
Secretary A. B. C. F. M.
Boston, United States.

Rev & Dear Sir,

In regard to the Church & congregation of this place I can say, they are generally regular in attending the Services on the Sabbaths & at the Communion Seasons — and I hope some of them are growing in grace. At our last Communion Season, that is, on the 30th June, it was our privilege to receive four persons into the Communion of this Church; three on profession of their faith in Jesus as the only Saviour of Sinners and one by certificate. One of the three was a graduate of the Oodooville Female Boarding School, & is a child of Christian Parents belonging to this Church. Another is a lad of 17 or 18 years of age, of whom I wrote in my last Communication. He is now in the Batticotta Training School preparing himself for usefulness. The third is the wife of a Christian who was received to the Church one or two years since. She is not able to read; but has with great delight committed to memory the whole of a Catechism called "Spiritual Milk", the Decalogue, the Lord's Prayer & the Creed of our Churches. Now, even with the cares of her household, she is trying to learn to read. She & her husband manifest much desire to know Christian truths & to train up their household in the fear of the Lord. Her parents were strong heathen. Both were lately removed by Cholera. They left 3 Sons & two daughters who are now living with their elder Sister who with her husband are endeavouring to teach them the truths of Christianity.

A young man was accepted & expected to be admitted to the Church at our next Communion. He seems to be making good progress in divine knowledge. He is a fisher constantly employed in his business and is seldom long at home. By improving his leisure hours he

has learned to read. & though a few months ago he only knew his letters he is now able to read fluently in John's Gospel. His heathen colabourers speak well of him. Several others are candidates for admission to the Church some of whom we hope to admit at our next Communion Season.

A few minutes after the Sabbath School in the afternoon we hold an enquirer's meeting, at which some of the Church members & the enquirers attend. These meetings are often very interesting & beneficial to many of us. The male enquirers tell the feelings of their heart & the obstacles which they have met during the week, if there are any and converse on some interesting religious topic. At these meetings the enquirers when prepared recite a lesson which they learned during the week. Some make very slow progress. Generally the female enquirers are visited at their houses by the Pastor. To a few the task of learning anything seems difficult & on account of that some seldom attend such meetings. One of the enquirers is of very long standing even seven years. His progress is very slow but he shews an anxious mind to draw some of his caste people into Christianity.

The average attendance of the Sabbath school is nearly 50 boys and 40 girls. The English School which formerly attended our Sabbath School & Sabbath Services was lately removed to join another School near Maveiy Station. The two day Schools are improving in their studies and their teachers exert themselves to be useful. The Roman Catholic Children are very strictly forbidden to attend our Schools. A superstitious woman troubled one of our schools during the past months. She is a heathen of the fisher caste & her house is next to our school. Her husband was taken sick with diarrhea & like many of the benighted heathen people, instead of going to a doctor she went to a fortune teller with some petty presents to consult with him as to the cause of her husband's disease. The fortune teller knowing the locality of our school, told the woman you have this fate by having a Christian School next to you. Since the commencement of the school you did not prosper, and suffered so & so. If the School is removed everything will be right as usual. The woman

heard the words of the deceiver & returning made all kinds of disturbance both in private & public in order to remove the school.

On the last day of the festival at the temple near Maneppy Station there were distributed 150 portions of Scripture and 1500 tracts. Two or three persons engaged in the work with me & we took our stands in different localities. Many received these books with pleasant minds but some rude young fellows torn a few of the Tracts & put the pieces of them on my head & in the basket in which I had the books. On account of the crowd I was unable to distribute discriminately. The disturbance was owing partly to the fact that such books as they desired were not given. It is the case generally here & elsewhere that they abuse the books & the distributer when they see that their desired end is not accomplished The Saviour also was often met with severe abuses when he was surrounded by a crowd. "If they do these things in a green tree what shall be done in the dry" May He without whom we can do nothing & who ordereth all things for his glory so direct the hearts of these people that His word may have free course and be glorified.

There are six large Temples around us within a mile's distance besides some small ones. In all of the large temples festivals are celebrated every year at a considerable expense of money. Lately I have witnessed in one temple the sacrifice of 133 goats each worth on an average six shillings & nearly as many fowls at an average of one shilling each. They were sacrificed to the demon who they supposed protected them from the late cholera. Many hundred measures of rice & also fruits, camphor, arrack, fishes &c were presented as offerings.

Two or three things of deep interest have taken place in the Mission during the past six months. The Pastors & Delegates from the Churches held their Semi-annual meeting & ordained Mr. B. N. Rice as a Pastor over the large Church of Batticotta on the 16th May. And on the 20th June the Examination of the Helpers

in the studies of the Bible, or rather in the Harmony of the Gospels, Theology, Church History, Sermons & Essays &c. was held. The ordination was very interesting and impressive. The Church came forward and promised that they would assume the entire support of the Pastor, this is the first thing of the kind here in the Jaffna Churches. I think many Christians took an earnest interest in the matter & that the benefits thereof will be seen in the other Churches.

Finally, dear Sir, allow me to communicate that at the sight & receipt of a very fine & convenient Tamil Pocket Bible from the Mission I was filled with feelings of gratitude. When I received the precious treasure my heart was full. It is so small that any one can carry it anywhere he pleases. Though many millions of my countrymen neglect the Gospel of God's Grace yet it is within their reach.

I beg to Remain

Rev and Dear Sir

your most humble Servant

Francis Asbury.

Navaly, Sep. 26. 1864

Rec'd Dec. 1. 1864

Ans. Dec. 6.

Navali, September 1868.

To
The Rev. N. G. Clark, D.D.
Secretary, A. B. C. F. M.

Revd & Dear Sir,

Your letter of Dec. 26th 1867, was duly received & read with great interest. I am thankful to be permitted to send you another report of my work. The Church & Congregation of this place have met without interruption for divine worship twice every Sabbath, but during the last two months the audience has been thin on account of the prevalence of measles which has prevailed very extensively in this place. There is scarcely a house in the village that has not been visited by this disease & almost all the children have been attacked by it. It still prevails here and elsewhere.

In these days two or three persons who have been long excommunicated from the Church come to Sabbath Services. One suspended member has been restored to the fellowship of the Church. There are two or more Candidates whom we hope soon to receive to the Church.

There seems an increasing readiness on the part of some in all the Churches

to give their tenth to the support of the Gospel. This system is more in practice than in former years. It is a step in advance which is gratifying to all who desire the coming of the kingdom of our Lord Jesus Christ. Many of this Church who are able have pledged themselves to give more than in former years. How far this determination will be carried out remains to be seen.

The boys & girls under Christian instruction both in the day & Sabbath schools are, I hope, increasing their knowledge of divine things. Many keep up the practice of repeating when they go to bed, prayers which they have learned. The practice was more prevalent in the time of sickness. Some while they were sick substituted the prayer "Lord Jesus, have mercy on me, Lord have mercy on me &c" in the place of those they had learned. One little girl some 10 or 11 years old was in the habit I hear of leading her mother to an inner room to pray for her father who was suffering from rheumatism in the hospital which is 4 or 5 miles distant from the house. The mother was once a Christian; the father was under Christian instruction for a series of years. Now having become rich they live in neglect of religion & their souls. There are here a good many of this stamp. I met several of them recently while labouring with others in the work of Bible Colportage. When I asked them - how do

you stand in matters of Religion they said triumphantly, we are doing very well – No my friends I said answer not thoughtlessly, but tell your feelings true as they are. A few told me openly we have gone far from the true Religion and cannot return again. We are living among tigers; if we should attempt to leave them, they will devour us at once without mercy, therefore let us alone, leaving us to the mercy of fate &c. They seem to be in a state of despair having no happiness & no hope. I left with them the words of the wise man – "the hope of the righteous shall be gladness, but the expectation of the wicked shall perish.

There is a fact which encourages every distributer of the word of life & reminds him of the divine promise "My word shall not return void" We meet some intelligent men who are searching the Scriptures which they receive, at their leisure. The following case is not the only one of the kind which we can mention. While we were engaged in selling portions of Scripture, a Sirite asked me – why are you so anxious that we should possess or hear your Christian books &c. Do we do so with our Véda? – Another of his own religion answered – It is a tenet of their religion and the command of their Lord to have compassion on the souls of their neighbours & preach and persuade them to embrace the truth. Their Lord Jesus Christ when he left his disciples and as

they say ascended to heaven said to them —
"All power is given unto me in heaven and
in earth, go ye therefore & teach all nations
and order them to observe all things what-
soever I have commanded you" They do
agreeably to the command of their master.
but you the Sivites or any other religion
have not such a law &c. The man was
silent & bought a book. The leaven works,
the whole lump will be leavened before the
day of our Lord's Coming. //

Hoping that you & the Churches
of the United States will not forget us in
your prayers

I beg to remain
Rev. & Dear Sir
Your most humble & obdt Servant

F. Asbury

Narak Sept. 8th 1895.
Recd Dec. 5th
Ans

Navali, 15 April 1869.

The Rev. N. G. Clark, D.D.
Foreign Secretary A.B.C.F.M.
Boston U. S. America.

Reverend & Dear Sir;

I have little of any special interest to communicate to you this time. The Sabbath services of the Church have been conducted as usual. The female audience have grown fewer nowadays on account of difficulties in their families. The piety of the Church I am sorry to say is very low. Christians seem to desire more sociality with their heathen friends than with their Christian brethren. This is one of the chief evils that hinders the prevalence of the power & influence of our Holy Religion in Jaffna. Our Christians are exposed to many temptations — more in proportion to Christians of other lands. Many turn cold in their zeal for Christ. — turn so by the favour and friendship they cultivate with the world. Some while they grow up in worldly goods & estates, grow down sadly in devotion. Christian courage & fortitude is found to be wanting in several.

Last Sunday (i.e. 11th April 1869. was the Hindu New Year's Day. It was celebrated with great pomp as usual all over the Country. The day's falling on a Sabbath, has proved a great temptation to many Christians. While some have kept themselves free from the merry world on that day, several have been known to have received & returned congratulatory visits. In connection with this it would be of some interest I think to say a few words as relating to idol worship in my neighbourhood. But I fear I may not be well understood. According to Holy Writ people here are known to be "mad upon their idols" There were celebrated this month in connection with two temples of the god Pillian — one at a miles distance from my residence & the other closer by. Pillian or Ganesa, or Ganapadi is the son of Siva & Parupathi & is held as the most popular Deity of the District. He is in form represented with the head & trunk of an Elephant, a large belly & huge legs. He is believed by the people to help them to surmount all obstacles. & to remove all illness. He is accordingly named by them "Vikkinasparan" (i.e god of difficulties). Though he is himself a Bachelor, he is the patron-deity of Marriage & is invoked on all nuptial affairs. The tahli, the native nuptial badge, granted by a husband on the wedding day to his wife to be worn round the neck, is made in his likness & is used by the wife till the demise of the husband. Persons before entering into any sort of undertaking — such as that of a day's work, or starting on a journey, the building of a house — or boys when they begin their alphabet, on occasions of sowing or reaping etc. etc. Ganesa is never forgotten to be invoked. — The festival remarked above is usually conducted for a term of as many days as there would come forth men to spend

for the daily festivals. The god is carried twice in 24 hours round the temple walls in procession with all sorts of music & hubbub. Cocoanut being a favourite article with the god each special worshipper breaks in the temple one or two or more according to his or her ability everytime he or she enters the temple. Other worshippers bring rice & other articles & cook food in the temple premises & offer it together with plantains & other fruits. The night festivals are conducted on a grander scale. Nautches are made to dance & sing before the god when he is borne round the temple seated on images of Bull, Peacock, Rat etc. & rockets are flung into the air during intervals. The closing day or Car festival is the grandest of all. A huge car is decorated & the god of the inner temple bedecked with a profusion of jewels is taken to a seat in the car, is held fast by ropes & by the priests while fans are swung before him & umbrellas held over. In the meanwhile muntrams are also pronounced & handbells rung. When the car rolls round the outer walls of the temple, persons young & old worship with joined hands & large heaps of Cocoanuts are broken at different spots. Persons under special vows now roll, as they have rolled all the previous festival days round the temple. But the chief feature connected with the day is the bringing in to the temple, Kavadi, or decorated wooden arches borne on the shoulders of the man under the vows. With this a small brass pot of milk also is brought in to be poured as an oblation. Sometimes the Kavadi man walks on his way to the temple on sandals piked with iron nails of equal hight.

Such is the great hold of the arch fiend on the minds of the benighted heathen. They follow him blindly in spite of all caution from their Christian friends — to the utter destruction of their souls. We believe fully that it is the gospel light alone that should drive out this darkness yea this horrs darkness that the country is encircled with. We hope for the speedy arrival of the time when there shall be but one faith & when the ends of the world & with its millions of millions will come to worship at the feet of the Blessed Jesus — to worship him indeed in spirit & in truth.

Our Schools in the village continue to go on as usual. The attendance on our Sabbath School & that on one of the day schools has decreased for the last 3 or 4 months on account of a dance kept up in the neighbourhood every Sunday p. m. Its boys are the chief persons engaged in it as dramatis personae, of course, assisted & encouraged by their parents. Children are naturally tempted to be drawn in.

I beg to remain
Reverend & dear Sir
Yours most obt Servant

F. Asbury

Rev. F. Asbury
Narela R
Jan. 15. 1883

70

Navaly 18th Oct. 1869

To The Rev N. G. Clark D.D.
Cor. Sec. of A.B.C.F.M.

Rev & Dear Sir,

The church here number 45 members, male & female, two having been admitted to christian fellowship at the commencement of this year. Four of these 45 are under discipline. There have been 7 infant baptisms within the year. There are some individuals adjoining our village, and who were excommunicated, a long while ago, from the Maneeg Church - that show an anxiety in private to join the church. I visit them often, & stir them up to attend to their duties as Christians. The general condition of the church continues to remain the same as I informed in my last Report.

During the week days we have three meetings (especially two for females) in three different localities. The prayer meeting on Tuesdays, and that for females on Wednesdays are very poorly attended. But that on Thursdays kept among the Fishes population is very encouragingly attended. Sometimes more than 15 women old & young are present. I trust they are improving in the knowledge of divine things - surely though but slowly. We have another meeting at my residence on full-moon nights. This is for the male members & is tolerably well attended by them.

I am sorry to inform you that there are some young

young men in this village who profess to be of no religion. The creed of their fathers & friends is something foolish, and Christianity is too holy in their opinion. We stand, say they, in the midway & do not know what to do. Idolatry they are assured is vanity & lies. There are also many others in Jaffna like their father satan triumph & say in thought & in deed - "I will ascend into heaven - I will exalt my throne above the stars of God". They are of course led to such things because they are ignorant of the incomprehensible power and promises of God almighty. We hope that the time is drawing near when every regenerated creature will will have to cry - "How art thou fallen from heaven, O Lucifer, son of the morning: - how art thou cut down to the ground which did weaken the nations". We work with the hope that the Lord will destroy all works of Satan & establish his own kingdom with great power & glory.

Last June & August we went through the parish of Manepy disseminating Gospel truths by word of mouth & by means of the printed leaf. Encouragement & discouragement have met us in our work alternately. During the two months of work we visited 930 houses - addressed 2,571 adults - sold 210 portions of of Scripture - and gave out 200 Tracts. &c.

The two dayschools of this place continue much as usual & contain 40 boys & 45 girls.

But as I reported last time - our Sabbath School the dayschools & the one in the Church compound - are very much hindered by a dance kept up every Sunday from 3 P.M. until Midnight, by some influential men of the place. Satan wields this here as an instrument against truth. All the people who are connected with this dance as leaders were once educated in the Mission Schools & are more or less conversant with Christianity

I by to remain
Rev. & dear Sir
Your most humble Servt
Signed. F. Asbury

Copied

Navaly, Oct. 18. 1869.

Rec'd Dec. 20.

Ack'd Feb. 1. 1870.

71

Navaly, Jaffna, Ceylon
6th October 1870.

To
The Rev. N. G. Clarke, D.D.
Foreign Secretary, A. B. C. F. M.
Boston, U. S. America.

Reverend & Dear Sir,

We have just now held our Annual Convocation at Codoville. What a happy gathering it was! We enjoyed the season to our full. We have there heard about & spoke & rejoiced over the wonderful doings of the Saviour, all over the world. "He shall see the travail of his soul & shall be satisfied." We have similarly enjoyed two other great occasions this year during the Ordinations of Brethren Anketell & Welch.

Our Sabbath Services, Sabbath School, and other meetings were during the past six months, held with some interruption & were not also well attended by the Congregation. This was owing to the pulling down of our former place of worship so that its materials might be used for a somewhat substantial church edifice that is being built. Though the foundation of this building was laid in 1864 the completion was deferred & deferred, owing to want of funds. The work was recommenced in March last, just after our Thank Offering Day. On that day many adults & children brought their offerings, in the shape of paddy, cocoanuts, arecanuts, mangoes, handkerchief, fowl, the first calf of a cow, &c — the sales of which on the spot amounted to £1-12-10⅞. On the same day, the people present were led to subscribe towards the Church edifice the sum of £12-7-6. The liberality shewn towards the erection of this building by Missionaries, Europeans & Natives, is indeed praiseworthy. Very little more of money is required to complete the House for present use; and this little also, will be granted, I fervently hope, by the Lord, in his own time. A man who at the outset doubted the completion of this Church, is surprised now to see it almost finished, & has been pleased to send in without further delay the money he promised for it in 1864. In a week or two I think, the church can be made ready for use during the approaching rains.

Sarah, an old woman among us, departed this life this year at the extreme age of 85 years. Although she had been an ignorant woman, her faith was entirely based on the Son of God. This belief never deserted her, neither in health, nor in sickness. Her burial Service was conducted by her Pastor in the presence of a great many Catholics & heathens.

There are now eleven persons in our Congregation who are anxious to be admitted to Church privileges; Six of these are children of Christian parents & include among them 4 unmarried females. They to remain,

Rev. & Dear Sir,
Your most ob'd't Servt,
J. Asbury

Navaly Oct 18 1870

Navaly, Oct. 6. 1850.

Rec'd Dec. 16.

Ackd Lewis

Navaly 12th Apr 1871

Rev N. G. Clarke D. D.
Secretary A. B. C. F. M.

Rev and Dear Sir

We held our quarterly communion last Sabbath, the season was one of interest. Many members were present, as is the usual custom of the Church. There was an infant baptized on the occasion. The parents of the child baptized feeling the necessity of a pulpit for the Church paid £2 10 " as a baptismal fee to have one made. These parents when they bring their children for christening bring handsomely, not less than £2 " " each time. The Pastor preached on the occasion from Matt. 27: 26–50. He addressed the audience principally on Self-seeking & Self-pleasing &c exhorting that all should be self denying; that covetousness should be cast out. let us not act the part of Judas to sell our interest in Christ for worldly gain &c. Christ pleased not himself.

On the occasion though we were ready to admit two individuals to the fellowship of the church we were prevented from doing so, by the procrastination of the committee who were appointed to see the candidates and report about them to the church.

Navaly Oct. 6, 1870

The following two or three incidents taken notice of during the year will not I think be without interest. Once, a few days ago, a christian woman was in great trouble of mind; her husband, a nominal christian, was unfortunately found guilty of connection with a case of manslaughter. I went to console her. On seeing me she said, Sir, the Lord has forsaken me; on knowing the bitterness of her heart & I told her to trust in the Lord & pray & that he will turn the affair for their good. To this she replied, will the Lord go to the sea tonight and bring me fishes as my husband used to do if I trust in the Lord & pray. To this end she has hardened herself. She experienced repeated affliction and losses during the last two years. She lost two of her children and 3 or 4 pounds Sterling taken in by the devices of some cunning men who sold her for gold some brass beads.

Another little incident occurred on our Thank-offering day. An individual brought an orange, the first fruit and the only fruit of a tree. During this year the same tree produced a small number of fruits on two different occasions. The owner in anticipation of bringing one fruit at least to this year's Thank-offering day, looked about the tree several days,

but was not able to find one ripe fruit. But on the morning of the Thank-offering day he went to the tree round and round in search of a ripe fruit, and again to his great mortification he did not find any. But while making ready to come to the meeting another person brought one ripe fruit saying that he found it under the very tree. The fruit was ~~brought~~ brought into the meeting & offered as a thank offering. Though the real value of the fruit was half a penny an individual bought it for a shilling, saying it was worth so much & more, because it was a providential fruit.

On the same day the individual who provided for a pulpit at his child's baptism saw the necessity of a table also for the Church & paid for it, a donation of ten shillings.

I am very sorry to say, that I have not a single help to carry on the work of the Lord Jesus Christ in one of the large villages of the parish. Many are day laborers & go to their work daily to provide for their families. Some love the things of the present world and care little on the future. Our Sabbath School has run down a great deal during the past six months. It is very difficult to conduct it in a profitable way, because the children lie in a deep slumber. We ask your prayers. Nothing but the Spirit of the Lord can awake them.

I beg to remain
Your very respectfully
F. Asbury

Navaly, Apr. 12, 1871.

Rec'd June 15.

Ack'd July 24

To

Rev N. G. Clarke D. D. Navaly 20th Oct 71

Secretary A. B. C. F. M.

Boston U. S. A.

Rev and Dear Sir

Before I give in my Semi-annual Report I take my pen to drop a line or two of the Providential dealing of the Lord lately among us. We have lost one of our best Missionaries the Rev M. D. Sanders. A great loss indeed it is to the people of Jaffna and to the Mission. All our churches deplore his loss. Our Christians, one and all, loved him for his loving and cheerful temper. He was a very kind father and a friend to many of us. It has seemed good to God to remove him suddenly from this sorrowful world to a more blessed abode, where "there shall be no more death, neither sorrow, nor crying." Every one of our christians look up into heaven and exclaim "My father, my father, the chariot of Israel, and the horse-men thereof". We thank the American Churches for sending their dear sons & daughters to this benighted land to proclaim the glad tidings of Salvation and to die among us sacrificing every thing dear at home.

The State of this Church is no better now

than it was at the time I reported last. There have been 2 cases excommunication lately. In the persons thus excluded from our fellowship we were not able to find any signs of penitence since 1867 the time of their suspension. They live far from us - one in Kandy with a heathen husband and the other in Colombo with a heathen wife. We did all we could for them by writing to them often: but they have preferred to be silent on all what we had to say to them. They gave us no information at all on the state of their spiritual affairs.

At our last communion season we expected to receive two persons into the church. But we had to post-pone doing so on account of some bad reports we had heard of one of them and on account of the other (a woman) thinking that she was possessed with a devil. The latter is evidently troubled with hysterical fits ever since giving birth to her first born - which fits she & her neighbors think the harassings of an evil spirit. I remember reporting some time ago that there were 13 names on the list of inquirers and that some of them would be admitted to the church ere long. Now, three of these have gone back to their idols, while four have gone to Kandy. Two we have deferred admitt-

ing & the rest have continued to be irregular in their duties. These are facts, I believe that will be felt trying by any Minister of the Gospel. Some of these people, who were once almost persuaded to be christians are I am sorry to see blown down prostrate without being able to perceive that Jesus Christ is the only Saveour of sinners.

Our monthly Concerts have prospered well. The attendance on them has been pretty large and regular. But the contributions of the people in them have not been very satisfactory. Many among us do not appreciate the text "Freely ye have received, freely give".

Our other Contributions – Although some of our members are infirm and poor & consequently unable to contribute to benevolent objects – yet those who can, do not seem to know the spiritual advantage of giving. Some do not give at all & are foolish enough to ask – Why! Has the American Board become poor enough to ask of us. It is indeed a lamentable fact, that none of us have arrived at the Bible Standard of giving. It is to our daughters & to none else and to nothing else in this world that we care to give more than to the Lord. I mean that the Dowry system of settling fortunes upon daughters is very prevalent among all classes of people here, & encroaches a great deal on our giving & increases itself every year. When

Missionaries and pastors press home upon the members the subject of benevolence as contrasted with Dowry, the latter think that they are put by the preachers to a very unpleasant task. In some cases, taking offence they disappear from the Sanctuary for months together.

Lately there were two grand festivals in two of the heathen temples situated very close to our premises. Besides these, there were several dancing parties too in the village. In one of the temples the festival lasted for 20 successive days being conducted at a daily cost of about £5. Thus a great sum of money is spent by the heathen for mere show & name. When the conductors of these festivals can command no ready money to defray the expenses they go about pledging jewels & lands. Once when a man was asked why it was that he met such unnecessary expense, answered "I know there is no profit or virtue in so doing; but I cannot free myself easily from it; people will laugh at me &c. In this way we see many who have no belief their own systems of idolatry spending many hundreds of pounds. Again it is a painful sight to see that persons excommunicated from our churches and persons who had once tasted the sweets of Christianity take the prominent part in such affairs.

I think the following incident which I come across lately must encourage every believer. Myself and another christian brother, who was only recently turned to our faith, were conversing about our christian experience. The brother was a poor illiterate old man, and passed the best of his days in wickedness. In the course of our talk he told me, to my great surprise, that he heard Mr — about 12 years ago, ~~preach~~ on the parable of the Sower, & that ever since he heard the preacher to explain that the four sorts of land were four sorts of hearers &c, he had said to himself very often "To which sort of hearers do I belong. He told me further that a cultivator expects a good produce from his land — So does God expect of man. I must, as much as possible, bear good fruit, I have been striving all these 12 years, & have now found peace in christianity." This has encouraged me much. We must never despair of the power of the Gospel over the human heart even in the worst condition. The Lord will make his field bring forth fruit in the right time "Cast thy bread" he says "upon the waters, for thou shalt find after many days."

I beg to remain
Rev and Dear Sir
Yours very respectfully
F. Asbury.

(copy)

Report of Tillipally.

The week of prayer in January was set apart by the christians to pray. I felt during that time that God was evidently among us. Christians then were active in talking with others on religious things, and bringing some to Sabbath services. Meetings were well attended through their efforts. Some of the members mentioned to each other the names of the persons with whom they had determined to labour, and whom they prayed for. Through the efforts of a christian young man a man had come to meetings and continued to show interest for three months. But after the christian went away to a distant place the man has lost his

A teacher of a Mission school who was labouring for the conversion of his parents has been more earnest since last January in his care for their souls. His mother being a bigoted heathen was strict in the performance of almost all heathen rites & ceremonies. Once she went on a pilgrimage, crossing the sea to visit a sacred place named Sedamparam many miles away from her country. But now by the grace of God she worships Christ. Though she renounced Idol worship in the latter part of the year yet she had fear of her friends. From the commencement of the year she seems to have

courage to come out and show herself a christian She took off an Amulet which she had tied on her neck to drive away devils. This is an evidence to all that she has no fear of them.

We had a thanksgiving meeting in March when we had never before in this place, thinking that Christians here have no fields, and they are not able to bring offerings. It was a very good and interesting meeting, and also a pleasant day for all. Some Christians showed their kindness to children in giving them little things as presents to please them. Children as well as adults came with something to show their gratitude to God. Besides the money the paddy, fowls and fruit that were put in a corner of the church at the time of meeting showed the liberality & the cheerfulness of the givers. The occasion was one of the deepest interest. Some rose & told their experience, that they had enjoyed great happiness and blessings after they begun to give one-tenth of all their income. The collection taken on that day is more than we had anticipated. The members of the church come to feel gradually the responsibility of supporting the gospel and in future I hope they will take hold of the work.

(signed) A. Anketell.

Tillipally Apr. 14. 1869

Report of Tillipally by A. Anketell

Things encouraging and discouraging have happened in our work during the past six months. The church meetings & Sabbath schools have been regular as usual, and the service on Sabbaths has been well attended & the audience has been increased by some new comers. One young man said that he likes to continue to come to the service because he knows that he would be benifited by it though he does not embrace Christianity. Some of the heathen also feel the importance of attending the service, but fearing that in case of listening to the truth, they must obey it, they stay away.

Members of the church through their various trials have been faithful to some extent & peaceful with one another. A spirit of prayer & earnestness in doing good to others have been sometimes manifested among some. Two christian females are laboring for the salvation of their husbands who now seem to have lost their faith in Hinduism & feel that Christianity is true, though they do not make efforts to walk as Christians. A teacher is still as formerly laboring for his parents & I hope one of them is a christian.

Those that have promised to give one tenth of their income continue to fulfil it & generally a spirit of benevolence seems to be increasing in the church.

The village work has been done very well & in connection with that moonlight meetings were held in different places. Some of them are large meetings & very interesting. At Pannaly & Mavidapuram we had an audiance of about seventy in each. Meetings for the women also were held by Mrs Howland in several places. A good attention was given to the truth preached.

The Bible has been regarded by some of the heathen as well as christians. The christians are all reading the same chapter every day in the Scriptures & many of them I observe take pleasure in reading them. A christian said that the Scriptures is his only comfort in the time of his trial. There are some who are not christians who read the word of God. One young man said that he has read through the Gospel of Matthew & now he wants a Gospel of Luke. Another reads the Gospel of John. Bible distribution has been carried on here in the places where the village work had not been done. Many have acknowledged the excellency of the Bible.

The meeting of the young men's christian Association is held every other Sabbath afternoon in which some of the promising young men & baptized children and others come together and recite Bible verses & stories with the other exercises. This meeting may be the means of bringing up many children to be men of usefulness in future. ~~There are about twelve~~

There are about twelve persons who have been considered as inquirers. They still come to the meeting & continue to show their interest. Three or four of them seem to be apparently growing & two of them give evidence of a change of heart. Besides these four or five others have recently turned their hearts from heathenism to listen to the truth & have promised to make effort to walk as Christians. For a few Sabbaths past they come to the Service.

When I observe the general feelings of the people among the educated & others about the religion of Christ I can say without doubt that Christianity is in the process of leavening the mass of people. One of the most learned man in Tamil in this Parish said that Hinduism is the round about way and Christianity is the shortest way. May the Spirit of God be poured upon the members, inquirers & others to bring them into the kingdom of God.

Recd Dec. 2 1874

Sup. 876

The Report of the Tillipally church
April ~~October~~ 1870

Rev and dear sir

This is my first report of the Tillipally church to which I was installed as a pastor six months since. I consider that this is God's work and a work of responsibility but I hope that the Lord Jesus Christ who has called me to it will supply me with spiritual wisdom and gifts and give me strength to fight the good fight of faith. I feel that this little flock of 44 members and their children are my precious possession. As a shepherd, by the strength of God I must watch and protect them with a constant care. — Sabbath services have been well attended and the members have been usually regular. The other church meetings and the prayer meetings in the houses have been conducted without any interruption. The members have been peaceful with one another and their general character has been satisfactory. Some have had trials in the family and by their friends, but the Great Shepherd did not leave any of his sheep to be missed from his flock.

For a pastor nothing is sweeter than hearing the experience and zeal of his Christian people. The husband of a Christian went on a pilgrimage to a celebrated heathen temple and on his return brought sacred ashes and kept it in the house, she being very sorrowful fearing that the child would begin to use it took the ashes and scattered them on the ground, saying "It is better to incur the displeasure of my

husband rather than have my child spoiled."

The Christians generally are improved in Bible knowledge by reading the Scriptures regularly and daily in one place, and by coming together on Fridays to search and study the chapters of the week. Some have great relish in it like food to their souls. A young Christian said if he begin to read the Bible he had no mind to lay it aside but desired to read on. Once I went to see an old woman who was absent for two Sabbaths and while I was taking my seat by her side she said "As I have not heard the truth for two Sabbaths you must read and speak to-day more than in other days. Another Christian was conversing with a Roman Catholic, when the latter said "we have the cross as a sign that we are Christs but what sign have you?" The Christian took out his Bible and showed it to him, and said "This is the sign that we have that we are Christs. This is God's book and all those who obey its rules are the followers of Christ."

"We have a good Sabbath School of about 150 children and some adults who study the Bible, also a young Christian Association every other Sabbath afternoon in which the children recite scripture verses committed to memory and Bible Stories."

I feel that the hope for the enlargement of our church in future is in the children of Christians and heathen. Many of the heathen have a regard to the Bible. Some weeks ago a heathen teacher came and asked me "will you please sell me some Gospels." I asked him why he wanted them, he said, "I need them for my school children and by reading them they will form good habits and become good children."

Some of the Christians, after having had me ordained as their Pastor, with a promise of giving one fourth of my salary feel a satisfaction in having begun to do so. They seem to feel a new relation to their Pastor, and the importance of the Self-Supporting System.

Once two or three Christians said "if we all really feel that this religion, the ~~work~~ church, the work and the Pastor are ours, as the heathen do theirs, we should come to the work of self denial in supporting them" Some feel that they should be very punctual in paying their portion of their pastors salary. One who is not a member of the church wishing now and then to walk as a Christian said that though he does not give to other objects he feels it is his duty to give a portion to the support of the Pastor.

At the last communion of the church two made a profession of faith. One of them is an old man of ~~eighty~~ eighty the husband of the old woman who joined the church a year since whose sight is still dim and she is still firm in spite of all her heathen friends who have tried to persuade her to return to heathenism. Since her admission she has tried to lead her husband to Christ, teaching him prayers in the evening. He is very ignorant and when we examined his feelings for baptism, he expressed his resolution to walk as a Christian in this way "I will never leave Christ though this world should turn upside down". The other was my son aged eighteen.

Evening meetings were held in the villages and they were very good and interesting. In some of the meetings I anticipated that they would begin to dispute but they extolled Christianity.

There are inquirers who feel concern about their souls, some of whom come to our meetings and help us in benevolence. Some of the members are laboring for the salvation of others. Sometimes the women read the Bible and other books to their neighbors. One has labored for his mother and now she comes to our meeting and tries to walk as a Christian. I enjoy much in visiting the Christians

and heathens, to lead them to Christ. When I consider the favorable feelings of the people towards Christianity (though some are more hardened) I wonder why they stand back without enjoying its blessings. We want the influence of the Spirit, not in drops but in showers. It seems to me that God is preparing this people as a nation, to recieve the Gospel and make a plentious harvest, so that His name may be praised for his wonderful grace. //

Yours obedient servant

Tillipally
October 10th 1870

A. Anketell
Pastor

Tillipally, Ceylon
Rec'd Dec. 16
Pub'd Jan. 4, 1871

Missionary Herald

Semi-Annual Report of Tellipally church
from October — March 1871.

Revd & Dear Sir,

During the past 6 months the church has been in a good state and at the close of the last year, the members have been stirred up & encouraged by addition of two to the church making profession of their faith. One is a trader and a farmer in the village. He is the special man who rebuilt the temple of Vayravan and bore the greater part of the expences. He worshipped Rishna (a heathen god) thereby that he would make him rich. He has been addicted to several bad habits; especially his angry passions were such that every one in the village feared him. Thank God, he is now like a child; his change is such that no one of the christians has the least doubt that he is born of God. He said when he was twelve years old studying in the Mission school, he was convinced a little of the truth of Christianity and afterwards the impression passed a way. When the spirit began to work in him he went in search of the Bible which he had bought once and found it in his brother's

Tellipally, Oct. 10. 1871.
Recd

house. He immediately read the first two and the last two chapters in the Gospel of Matthew and felt much that the Bible is the word of God. He seems to taste the sweetness of the Bible and in speaking of the preciousness of it, he said "the word of God is a treasure, it is gold, it is a refined gold, there is no language to express its sweetness". He said "I greatly regret that I had not the previlage of reading the Bible when it has been among us for many years". Whenever he has time, he goes to see Christians and others to converse & pray with them. He said that it is now his earnest desire to live with Christians & love them. Christ seems to him more precious than all. The work of the Spirit is so powerful in him that he is very careful even in things which Christians call trifles. He was a constant smoker and now he left that bad habit feeling that it diverts the mind from doing promptly his duty and it is wrong to use money for useless purposes. No one has spoken to him of this habit. His wife and some of his relations have strongly opposed him with a desire to change his mind. One day while his friends insisted that he should not be-

come a christian as it is shameful to them all, he said, "if I go to steal, drink and do wickedness, it is shameful, but embracing Christianity, to become a new man and to save my soul from hell is not a disgrace to any of us". Before his conversion, he made a vow to give one-tenth of his income in trading to help in building the wall round the heathen temple of Kandaswamy and now he determined to give one-tenth of all his income to help in establishing the Kingdom of Christ.

The other is the woman of Erlaly the widow of Vathian formerly a Mission School Teacher. Her age is nearly 55. Another was added by letter. One member of the church died on February last. Now the church consists of 48 members.

Last year the Church paid one fourth of my Salary and with the commencement of this year they have promised to give one third of it.

A committee of seven persons, among the members with the pastor, has been appointed to encourage the Christians in the Evangelical work, and to make arrangements that every Christian may be engaged in the preach

ing of the Gospel at least on Sunday afternoons, so that within the year they may be able to go through the field connected with the Tellipally Station. The members of this Committee meet to-gether at the close of each month, to review the work done in the past month giving their reports and to make plans for the ensuing month. This Committee helps me a great deal in my work, and by their exertions, a Spirit of benevolence and a disposition to make known the Gospel seems to come up gradually.

The church had its thanks-giving meeting on the 18th of last month. It was a good meeting and the collection has been more than in any previous year. The Sabbath School & the Young Christian Association are getting on very well.

The woman of whom I mentioned in my last report, still continues to show an interest and I hope she will soon become a member of the church. Sometimes we feel that God is nigh to us and we ought to pray more for the influence of the Holy Spirit.

Your most obed.t Serv.t
A. Ankeiell
Pastor

Tellipally
April 12th 1871

Tellipally Apr. 1871
Rec'd June 15 1871
Ans. July 4

Report of the Tellipally church from April to September — 1871.

Rev & dear Sir,

During the last six months the church has been in good standing. One member died and one other has joined to another church by letter of recommendation. The christians have trials every minute by the heathens at home and around them and thus they are constantly vexed so as to lose their high standard of spiritual power. Much courage is wanted for them to resist the innumerable superstitions of the people. In the last part of the harvest, while a recent convert was threshing his grain, his wife, relations and servants insisted that a lump of cow-dung with the sacred grass on the top of it called Pullias (a heathen god) should be set up in the heap of grain as an emblem of his presence, saying if he does not do so, he would suffer a loss in the quantity of his grain, however he did not yield to them but as to their surprise the grain was measured more than it had been estimated. He said "now

Tellipally Sept. 1871

you see that I am not a loser but a gainer. There is nothing by attending to the superstitions.

The Evangelical Committee of whom I mentioned in my last letter has been faithful and are still in visiting with some others, christian families and on Sunday-afternoons schools and heathen families.

The Church pays one third of my salary without failure and I think that some of the members give one tenth of all their income. The female members give their daily handful of rice more than any previous year.

We have secured two more places to hold meetings on Sabbath afternoons. One is at the south of our Erlaly station where in a family two girls studied in the Church Mission Boarding School and have received baptism. After they left the school they stayed at home without attending any meeting as it is not customary for the large girls to go out without help of a confidential person. One of them is married to a heathen. About three months ago Rev Mr Howland on a morning circuit found them. The girls still keep up their interest in religion. Their father also has no confidence in heathenism and left utterly the idol-worship & often advocates christianity. Two others also, a family man & a young man closely related to the above have expressed a desire to embrace Christianity saying that "they have no faith in Hinduism."
We hold meetings among them and try to lead them to Christ and they listen very well; Though they have

not shown manifest interest to take hold of Christ and follow him, we hope our work would in future be blessed there.

A christian teacher whose school is supported by heathens, once applied for some scripture portions saying that "the parents wish to have them taught to their children for which they would pay and by which they think their children would be benefitted". Some portions of the Bible have been sold. An excommunicated member has bought a whole Bible to read it himself & to his family. I feel that the Bible is gradually gaining the confidence among the people

We had good Moon-light evening meetings. In some of the meetings people crowded & listened very well. In one or two places the teachers themselves asked us to hold meetings, saying that "the people like to hear what we preach". Sometimes we had three meetings in a night, Mr Howland, myself, and the catechist would go separately. The teachers helped us in collecting the people. The faces of the hearers witnessed that the seeds sown have fallen in the bottom of their hearts and would lie hidden till it bring forth fruit in abundance. We ourselves enjoyed these meetings thinking that God is glorified in them.

Our Sabbath A. M. Services have been well attended and the Sabbath School is increasing in number. There has been some religious interest among the Children.

There are some individual cases of interest; Especially a young man who was formerly in the Batticotta Training School for some time, has been awakened about the salvation of his soul. He has shown some special interest and applied for admission into the Church. Now he goes to an English School and seems to have a religious influence among his schoolmates.

We are encouraged in our work because we feel that we are daily building up the Kingdom of God. The time of its completion is a mystery. Our duty is to labour hard and pray earnestly for the out-pouring of the Holy Spirit upon His Church and the heathens for the enlargement of the kingdom of our dear Master.

Yours truly

A. Anketell

Pastor

P.S. I am glad to inform you that our church has been supplied with four large Missionary Maps which were presented by Mrs. Anketell of New Haven who supported me at Batticotta Seminary. Rev. Mr. Sanders brought them on his return.

Sep. 1871. Report of Church — Rec'd Dec. 20. 71.

Batticotta, May 3rd 1861.

To The Rev. R. Anderson D.D.

Reverend and Dear Sir,

I Robert Brookesridge, Principal of the Batticotta High School humbly beg leave to inform you that we have received a Card of Rules restricting the Bible instruction from the School Commission at Colombo. The following is a Copy of them.

"1. Only the first hour of tuition on each day shall be devoted to Religious Instruction."

"2. The Religious Instruction shall be confined to a simple explanation of the Bible and the leading tenets of Christianity, and shall be conducted in such a spirit as to avoid, if possible, the exclusion of any Scholar on grounds of denominational teaching"

"3. No books other than those recommended by the Commission shall be taught." (This is the substance of the Bible)

"4. Any Child whose parents or guardian shall object to his receiving religious Instruction, shall be permitted to stand out of the Class during the first hour."

"5. Provided, however that it shall be competent for the Visitor or Superintendent of any School to examine the classes on religious subjects on the occasion of any periodical visit, it being understood however that such examination shall be confined to the first hour of his visit shall be conducted subject to the above restrictions."

You see the nature of the Rules. If we should abide by them, our accessions are barred. If not we loose the grant of £100 per annum. Our locality is such that contributions cannot be expected to any amount. The income by tuition fees is about £90. Expence for Salary &c is about £280 per annum. Though under strict economy we have to provide a hundred Pounds sterling every year from foreign sources.

This is the only School in the Island, (considering its standing) which is conducted wholly by native Christians and in

R. R. Anderson D.D.

in this respect most favorable to the development of native talent and energy. I need not add that it is situated in the centre of your Mission and has now upwards 40 baptized boys who are belonging to Christian families in our churches. Fifteen of the students were received into the Church of whom seven are still in the School. Since our late awakening, about twenty give evidence of a change of heart more or less.

My object in writing to you at this time is to make you acquainted with these facts, and to ask advice, and to receive if possible some such aid as has been granted to the College in the Sandwich Islands and to the Beder Seminary in Western Asia. Even before we can receive your answer, we may be obliged to disband the teachers and send the pupils home.

Allow me also to say that with Government influence and schools supported and taught by English men and English funds, I am convinced that we might fail of keeping our pupils long enough in School, unless one of your Missionaries (or a person sent out for the express purpose) be connected with the School as Professor of Biblical history and Moral Science. Not to be troubled in any way with the secular business of the School, but simply as a teacher & lecturer. I know of no place in Southern India where such a man could do an equal amount of good for the rising church in the land. Hoping prayerfully that I shall receive a kind reply,

I beg to remain

Reverend & dear Sir,

your most obedient servant

W B Leechman

Battacotta May 3. 1861.

Rec'd July 8.

Ans'd Mar. 22, 1862.

Pub. Cont.

[illegible] Nov. 28/61.

(Translation)

Caradive. Augt. 20. 1860.

Rev. & Dear Sir.—

When I compare Caradive as it now is with Caradive as it was when I came to the island, I am greatly encouraged. On the 23rd of August 1849 Mr. Howland sent me to this island as a Catechist. I came that day. As I knew not the state of the island, & as the heat of the mid-day sun was intense, I thought I could not live here. That same day I visited the schools & inquired of the teachers respecting the place. They told me that the people of Caradive would not give lodgings to Christians. Being discouraged, I returned to Pattipotta & informed Mr. Howland that I could not go to the island. That night when at my private devotions, the thought occurred to me that this is the answer to my prayer offered twelve years ago, that "God would give me an island on which to preach the Gospel." Accordingly on the next day I returned

Examined the Schools & made inquiries for a house. The School Masters represented that the people would neither cook nor give food to the Christians. When I asked them (the people) if they would take & keep my clothes & books, or if they would give me a place where I could live & cook my food, they were unwilling to render me any assistance. From these facts I understood that the people would not like to have a Catechist live among them & I returned to Batticotta.

On the following week I took a cooly, returned to the island, & obtained board at a very high price. I began to preach the Gospel. On the third night, a man came & urged me to go & administer medicine to a sick person. Though not a physician I went, thinking that some good might result from my visit. I found the patient overwhelmed with fears, caused by the representations of the heathen doctors that he would soon die. I tried to comfort him. He thought he was cured by my medicine, spoke with me very kindly, & promised to render me assistance.

By this I was a little encouraged to believe that God had a work for me in this island. I sought a place in which to live. A few years previous to that time the piece of ground on which I now live was given to the Mission by the Government. This was not only a grave-yard, but it was full of thorns & serpents. Up to this time I have killed 26. Cobra Capella & 22. Pudayan (4000 wooi) Snakes. But there are still more. The people did not often visit the place, fearing the devils & the serpents. However, as it seemed best for me to live here, I bought material for a temporary hut a distance of ten miles & put it up, so that I might cook my food & have the place prepared for a residence. The school teachers, knowing this, endeavored to assist me, & soon after I was able to rent a small piece of ground, built a temporary house upon it & lived there with my family. During the succeeding six months I built a house upon the Mission Compound & removed thither with my family.

On the spot where I built the house there was a Banyan tree. The Coolies refused to cut down the tree, because they feared the devils which had been cast out of persons & nailed to the tree by devil-charmers. Iron & brass nails could be seen in different parts of the tree. I took an axe & cut it down, ~~the tree~~ &, as I received no injury, a bold Cooly came the next day & assisted me in the other work. At first the Coolies also refused to dig the well, but after it commenced, the work they came forward to my assistance. Though in the beginning there were so many difficulties & discouragements, yet we are sure, from the present state of this island, that the weak faith, hope & patience of man will not fail to be crowned with success.

There is now a spiritual flock of the living God in this island & they have a small Chapel in which to render him praise. Hence there is no Excuse, if the people do not Know God. The people confess that the Church members walk as

christians & they see the Excellencies of the Christian Religion. We Expect that many will come from this island with Knees that have not bowed to Baal & with lips that have not Kissed him.

A few months ago I asked a young man, "What objection have you to repent?" He said I do not Know what I must do. I immediately Explained to him Acts 2: 37—40. He replied, "It is very difficult to walk according to this religion." I read & Explained to him the promises of the Bible & assured him that God would help him. Again he said, "My work will not be ~~prop~~ successful if I do not tell lies." I read verses from the Bible showing that lying is not profitable & that it is a sin which leads to punishment. He then said, "I can do nothing until I marry." I spoke to him of the danger of delays & enquired how will it be if you die now? He replied, "Until this time I have not thought upon the subject & tho. according to my present information I must go to hell

I cannot avoid it." "Can you not make an Effort for your salvation?" He replied, "I must try." I requested him to read the Bible & Explained to him the nature & necessity of prayer. He promised that he would follow my advice. I spoke with him further about hell, respecting which he exhibited sorrow. His interest still continues.—

(P) // I was at Madras at the beginning of this year, & I think it well to speak of some of the things which I saw there. The heathen of that place give many reasons for not receiving the Kingdom of God. I saw & spoke with many who were men of influence & rank, & I found that they make the Government, the wickedness of English men & the habits of Christians, a covering to their sins. They not only say that the rule of the English is a loss to their country, but the saying of the English that they are Christians they believe to be hypocrisy. In many respects they imitate the bad Example of their rulers. Without considering the change of Character in the native Christians they say that Money & marriage led them to leave Hindooism.

However, the thought or belief that Christianity will be the religion of the world is very general. Some of the learned brahmins whom I saw said that Christianity would spread all over the world & then Vishnu would come & destroy it. There is a talk among the common people that Vishnu disguised himself & came as Nana Sahib for the purpose of destroying the English & to put an end to Christianity. For this very purpose they say he is now performing penance on the Himalaya Mountains. When a Mohammedan peon saw a picture of Nana Sahib in my hand he kissed it several times & said - "When will our governor finish his penance & come & destroy the Christians?"

The sights which I saw on my way from Madras to Jaffna show that the ark of the covenant is also there. There were only a few temples that were in good order. Those regularly repaired & used are comparatively few. Many of the temples are gradually going to ruin, their towers, walls, & the rooms in which the idols sit, are broken,

many of the idols that were formerly carried out with great parade are now sitting in their places with no one to wipe & clean them. I was present in a Court, in which a case was being tried against the managers of a temple for stealing the idols & their ornaments. Several Rhids of Cars, not less than 18 feet in hight, & which were once drawn with great pomp & parade, are now resting, and some of them have been so neglected that they can be used only for fuel. Low-Caste people that were not formerly permitted to enter the Closures of the temples, now go freely, without any hindrance. Who shall say that these changes are not preparations for the Extension of the Kingdom of heaven. The time for opening the gates of that Kingdom has come. Now is the time for the Missionaries in Tanjore & places north of it to labor for the spread of the gospel, as they do in Madura & Tinnevelly. "May the Lord send reapers to gather in this harvest."

Signed

M. Cornelius.

Canadian Aug. 20, 1860.
Rec'd Dec. 20.
Ack'd

(A Translation.)

Caradine Oct. 10, 1860.

To the Rev. R. Anderson D. D.
Boston.

Rev. & Dear Sir.

We see in Caradine evidence that the will of the Lord is being done. The Chn members grow in grace. In order that they may become acquainted with divine truth, they not only possess child like humility, but study the attributes, work & the wonderful works of God, but as far as they are able they walk according to his word. They feel their own deficiencies. The sorrow which they have for sin leads them to the throne of grace & strengthens their union with the Savior. For some weeks the christians have been feeling that they ought to prepare the way for the work of the Spirit in their hearts.

On the 20th of September in the afternoon we held a meeting in the house of Paul. All hearts were moved. The next day we held a fast. Until 7 o. c. A.M. the

Caradine Sep. 20, 1860.

Christians each by himself prayed for their own & the salvation of others. From 7 to 10. they held meetings in several of the Christian houses. Then was then a general meeting for all. Then there were meetings for prayer & Conference in the houses of the Christians. At three & a half o'clock the Church was again called together for divine worship. Excepting a few who were sick all fasted & there was no evidence of any anxiety in reference to food. Their earnest desire was that the will of God who wishes that all know the truth & be saved may be accomplished.

A person from among the neighbors came to some of the meetings in the houses of the Christians. Although he admitted the truth of Christianity, he was weak in faith & fond the world. There was evidence, however, in his conversation that his conscience did not give him peace. On the afternoon of the 22nd there was a meeting of the Church. At that time some boldly confessed their sins with sorrow & weeping. We could not doubt the presence of God with us. The next

day we celebrated the Sacrament of the Lord's Supper. It was to us a day of rejoicing. In the morning at the Sabbath School, according to our custom, the Church members, their children & those interested in Christianity recited a verse from the Bible. While they were thus repeating their verses, there was a woman sitting near. Previous to this I had never questioned her, because her memory is very poor & she cannot speak distinctly. Although we had labored much to instruct her, it appeared that she could not learn a verse. The Christians had often said, Why do you try to teach her: it is impossible for her to learn. Although this was so, she came punctually to our meetings. On that day thinking her to be another person, I carelessly asked for her verse, & to my great surprise, like one who had been accustomed to study, she readily & joyfully said, "God hath spoken once, twice have I heard this; that power belongeth unto God." For some to learn this verse it had required a quarter of an hour for 3. or 4. successive days. I had neglected her thinking that she

could not learn. Now she recited having learned the verse by hearing the others repeat their lessons. Immediately the eyes of the Christians & the Children were fixed upon her. The countenance indicated that she had obtained that which she could not obtain before. Without questioning then ~~on the verse~~ I was encouraged with the thought that the verse had its fulfillment in her. In this also God taught me the doctrine that His Word makes the foolish wise.

After the Lord's Supper some of the Christians said, "Nothing is impossible with God. What man cannot do, He performs. That Kakatty could recite her lesson is a wonderful thing. Let us praise the Lord."

In the meeting held on the 22nd her husband, Nathaniel, arose & said, "Without having family prayers regularly & when talking with others about the Gospel without having faith in the grace of God, I have trusted in my own Righteousness. I feel that this has been a great sin. With weeping he said, this is the cause of the decrease of piety in my family. From that day he has been faithful in his duties & walked humbly as a Christian. He prays with his wife. She prays & is interested in the Word of God, & we hope to receive her as our sister before the close of the year. (Signed &c) M. Cornelius.

Received Dec. 20

Semi-Annual Communication from the Rev. M. Cornelius - Caradine - (A translation)

Caradine April 1. 1861

Rev. & Dear Sir. -

During the past six months, God, by his truth & grace, has thwarted the purposes of Satan in reference to this Church. In the beginning of the year the work of the Spirit among the members was unusually powerful. Some made a full & frank confession of their sins. Some with mourning & tears made known their failures in the discharge of their duty. In the day time & at night meetings were held for prayer by the church members at their own houses & in the chapel. The sound of the bell so frequently calling the christians together for worship made a great stir among the heathen. They spoke much upon the subject. But wherever the Holy Spirit works powerfully, Satan also puts forth his strength. The natural heart is

not inclined to Escape from the snares of Satan. Hence men defer repentance & cherish pride & the world.

Some think that God must yield to their views & wishes. Hence they say that they have no objection to be received to the Church, if the low Caste people form themselves into a separate Church. When I came to preach the Gospel to this people, there were several among the high Castes who seemed to be almost Christians. Yet only four who were at that time interested, among both high & low Castes, have proved themselves to be real ~~Christians~~ followers of Christ. Others have gone back, because Christianity has no distinction of Caste. However the Lord has gathered into his church such as are to be saved. Now also many who fully believe that the God & the Bible of the Christian are true, go back fearing the disgrace which the people attach to a union with the Church.

When we consider the remarks & the actions of the heathen, it seems that they do not understand the nature of

the Christian religion. Though some of them are partially acquainted with it, worldly motives destroy its power over them. I believe the trouble which comes upon the Christians in the beginning will end in their exceeding great joy. The truth will always triumph. The thought of the heathen that the Christians are a low caste people will not stop here. This is the way which God has taken to prove the true piety of Christians to people who profess to be of higher castes. Satan contends with Christ & he will not yield until he is completely vanquished.

A man named Poonan, thinking that Christ called him in a dream, knelt down & prayed as soon as he awoke. He now appears to be a new creature in Christ Jesus. Others are prepared to be received to the privileges of the Church.

I remain &c.

To Rev. R. Anderson D.D.
Secretary &c. —

Signed - M. Cornelius
(over)

The little Church at Caradine will (D.V.) Celebrate the Lord's Supper on the 14th inst. when two or three are expected to be received on profession. M. D. S.

Caradine April 1, 1861.
Rec'd June 6.
Ans'd Mon. 22, 1862.

Semi-Annual Letter of
Rev. M. Cornelius - Caradine. —
— A Translation. —

Caradine Oct. 22, 1861

Rev. & Dear Sir. —

Although several things which have transpired during the past six months in this Church are of a painful character, there is Evidence that God, who in his providence changes the thoughts of men, has a Care over this people. —

From the time of the Establishment of this Church, Satan has been striving against it, & whenever anything new has occurred among the Christians, or a person has united with the Church, he has caused a tumult among the people.

Caradine Apr. 1, 1861.

Whenever the Christians have stood together, he has seen that their union was a hindrance to his object. Accordingly he has now attempted to gain an influence over the hearts of those of little faith. With this purpose in view he selected two persons who were suited to his object, sowed in their hearts the seeds of doubt & pride, & excited them to strive against the honor & stability of the Church.

Though this may be a great evil to this infant Church, it cannot destroy the work of God. Those who have fallen do those things which are pleasing to Satan. But tho. they (the disaffected) strive by pleasant words, by changing the meaning of God's word, & by constantly availing themselves of every opportunity to influence the disciples of Christ to serve Satan, the really pious are more active & earnest than they were at the time of their conversion. The Evidence is strong that the deceptions of

Satan cannot take away the love of Christ from the hearts of the godly.- It is wonderful to observe how Sarah & Hannah understand & meet the wiles of the deceivers. When Paul was urged by his brother according to the flesh, by threats & also by persuasion, to leave the Church, he replied, "I have but little worldly property. I do not fear respecting that, but it is better for you to take my life than to separate me from the Church of Christ."

When I warned the Church members of the temptations which would come upon them, they not only received what was said thankfully, but prayed for strength to meet the adversary. Praise be unto God who assists his servants in building a Church to his glory!-

Though this trouble in the Church is painful, yet because it is the Church of Christ, it will not pass without leaving

good fruit.— The purifying process is necessary & the fact that it is going on is an evidence what the Church will be when it is greatly enlarged.

Though at first the heathen spoke against the truth, they now understand more correctly & speak against those who have back-slidden. On this account one of those who has turned against us covers his face with sorrow & shame. He does not, however, show sorrow unto repentance. The Christians not only seek the mercy seat, but their confidence in the word of God.

(Signed) Mr Caroline.

Caroline, Oct 22, 1861

Received Jan 1862.

Mission Rec'd 1862.

To the
Rev. R. Anderson D.D.

Semi-Annual of the Pastor at Caradine.

(A pee translation.)

Caradine 4. April 1862

Rev Anderson. D.D.

Rev. Sir.-

During the past six months God has bestowed upon this Church Evidences of his favor.-

The Church members ~~have~~ decided among themselves to have a prayer meeting every morning from the Commencement of the year & accordingly the meetings are regularly held. By this means they are assisted ~~they are assisted~~ in their spiritual growth. Sabbath morning before the A.M. Service they are in the habit of committing to memory versis from the Bible. They are now

studying also the journeyings of the Israelites before the R.M. Service, having finished the travels of Christ & of Paul.

These Church members decided when they united with the Church that they would not go to any house where heathen ceremonies were performed. Now some of them have broken their vows & are not enjoying the privileges of the Church for this & other reasons. A short time since a certain ceremony was performed in the house of a suspended member & it was a trial & temptation to the other members. If the Christians inclined to join in it, it would be a stain to their characters as followers of Christ. Satan laid his plan cunningly. The performer of the ceremony is the brother of the deacon, & the purpose of the Enemy was to turn the deacon also from the faith. The

invitations were given to all & kind words were spoken to induce them to come, but Paul (the deacon) understood their designs.- When they found that he was firm, their language was intended to irritate his feelings but they did not succeed.- Then they performed the ceremony with great pomp & show; thinking that the Christians would feel sadly that they had no part in it. The Church members, however, did not notice it.- The deacon had special trials as he lives in the same compound with his brother & they have never separated from each other on such an occasion before during their lives.- Few know how much he denied himself, but he regarded the Commandment of Christ & chose first the Kingdom of God. He feels sadly, not so much because of the separation as of the lost condition of his brother. These trials have proved a

blessing to those members who stand firm for Christ.—

The heathen are not inclined to embrace Christianity because they think they will thus lose their high standing. The Gospel is made known in many houses. In some families Scripture portions are read. The people say that the Bible is a good book & some of this most learned persons say that Christianity will overcome all other religions.— May God, who would that all men should come to a knowledge of the truth & of salvation, bless the means used for the establishment of his Kingdom.—

I remain—

Rev. & Dear Sir,

Your most obt. servant

(signed) M. Cornelius.

Semi Ann.

Canadine Apn. 1862.

Received June 13.

1863

Rev and Dear Sir,

I send you my Report of Tillipally ~~Parish~~ for the past six months which is as follows.

1. The Sabbath School. This is held from quarter of nine to quarter of ten of clock on every Sabbath morning. The average attendance of children for the past twenty-one weeks was 99. and of these, only nineteen were baptized children and the rest were all of them heathen. All these children have been daily instructed in the principles of the Bible and on the Sabbath day they learn verses from the Gospels. About one third of the children are acquainted with the history of the "Infant Jesus" and the "Sermon on the Mount". It appears that there are some who although they feel that Christ is the only Savior are refraining from accepting Him on account of their parents.

2. The Sabbath Worship. The average attendance of our Sabbath services is 40 adults consisting of the present members of our Church and some who have been excommunicated from our Church and some of the neighboring heathens. One of these remarked once that he accustomed himself to go to the Church on the Sabbath for 18 years and never heeded one word from the sermon but now he said with joy

"The Lord hath pleased to open my ears to the sermon"

Some stay away from the Service if they are not visited every Sabbath morning and requested to attend. May God help His servant in his duty of inviting all that pass in the street, both good and ~~evil~~ bad to hear His Word.

Meetings on Sabbath P.M. have been regularly held in three places Viz Mahvettapuram, Erlaly and the Station

1. Mahvettapuram This place is ¾ of a mile north from the Station. The meeting here is held in the house of a Church member between 1 and 2 o'c. P.M. and the average attendance is 17 adults and 11 children besides the three church members who are residing in this place. The light of the Gospel seems to be dawning in this place. One lad who was educated in the Mission School here is well acquainted with ~~the~~ Scripture History and seems to value the doctrines of the Bible. May the Lord turn him from his sinful way.

2. Erdaly. This place is one mile from the Station in a South Easterly direction. The meeting here commences about 4½ o'c. P.M. and the average attendance for the ten weeks in which the meetings were held is 10 males 4 females and 11 children. May the Lord graciously order many of the residents to hearken unto the sound of the Gospel trumpet.

3. ~~Station~~ The Station. This meeting is intended for the christians living near the Station and is attended regularly by 9 males, 4 females and 5 children. It is conducted by the church members as I am obliged

Average about 40.
This shows the
[illegible] attendance at
the meetings. Many an
earnest man over.

to go to Erlaly meeting. These meetings have proved successful in keeping many from the temptation of breaking the Sabbath.

There is also a meeting held in every Friday P. M. for the church members. The average attendance at this meeting is 11. adults and 4 children. This has been conducive to the welfare of the church.

Moon light evening meetings. Thirty-one meetings have been held and the Gospel message was preached unto 1213 persons. I feel encouraged and delighted with these meetings. With the exception of two or three occasions the meetings were attended by a quiet audience and a willingness to hear the Word was generally manifested. In one place sometimes over 100 have assembled to hear our preaching. In some localities the people themselves prepared places for the meeting and bore the expense of light. The inquiries "When will a meeting be held at our village" and "When will a meeting be held at our house" have been several times made. Even women have anxiously made such inquiries. These encouraging features of the work are not the result of the labor of late years but without doubt the result of those of the Missionaries who lived here for about 40 years and gave themselves to the work bodily and spiritually and with all their treasures did good to this people

Various other meetings have been held in the houses of church members and heathens as opportunity has offered and over 300 persons have been addressed in these meetings. It is also my practice to go into the houses as far as I am able and to

preach Christ to individuals

The Teachers meeting. The teachers meet on every Tuesday about 11. A.M. after having a general exercise with the School children. These meetings have proved beneficial in increasing their knowledge and piety.

The Youths Christian Association. This Association was first formed at Manepay by the Baptized children at that Station and another of the same kind was also formed at Batticotta. Thirdly the Baptized children of this place formed an association and they make efforts to promote knowledge, piety, unity and benevolence among themselves.

The field of Tillipally is unlike any other heathen countries. The people are like the fallen christians. There are many women who are able to read and there are not a few who are acquainted with the "Scripture History". The majority of the people have no mind to say any thing against Christianity If God would pour His spirit on the hearts of this people we should expect to see many converted in one season. Notwithstanding, they have no mind to turn unto the Lord. The show and sensualities of idolatry, the superstitious heathen notions, worldly mindedness and finding pleasures in satisfying the lust of the flesh are the great hinderance to their conversion. If their condition, their knowledge, the privileges they received from the Missionaries, their ungratefulness and their hard heartedness are considered there is much to deplore and to discourage but the command of the Lord and His promises lead

The meaning of this writer seems to be that our teachers have been instructing with people well understanding the truth, but our teachers in different

us to strive to follow the examples of the Missionaries who lived among this people and labored for their good till their death and left their bodies to be buried in this land and have gone to a better land towards which they were travelling.

"He that observeth the wind shall not sow: and he that ~~xxxx~~ regardeth the clouds, shall not reap. As thou knowest not ~~the~~ what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not ~~whether shall prosper~~ the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" Ecc. 11:4-6,

May the Lord give His servant faith and courage to trust on His words and put forth new efforts saying "Lord, at thy word I will let my net sink down"

I remain
Sir
Your most obt servant.
(Signed) M. Cornelius

Tillipally
Oct. 9. 1863.

I send this, as it has been translated & copied by a Native, from the original, without correction. The meaning of the writer will be generally understood. E.R.H.

Tillipally, Oct. 9, 1863.

Rec'd Dec. 19.

ack'd Apr. 13, 1864

Lt. Col. M. Allen,
Q. M. Gen'l U.S.A.,
33 Chambers St.,
New York.

Tillipally Decr. 10th 1864

Revd. Sir,

I think you will be glad to hear about the progress of the Missionary work at Tillipally. I have not been able to work this year as I hoped owing to the small-pox, by which my six children and myself were attacked and also owing to the illness of my wife. These Providential calamities in my family have not allowed me to engage in my work according to the plan which I had formed in my mind. Though afflicted we are thankful to God that we are all preserved by his mercy.

Among the things of interest here at present the Sabb. School and the Youth's Christian Association are worthy of mention

1. The Sabb. School. The average attendence is more than 90 children of whom 40 commit to memory in their houses 5 verses from the Gospel every week and recite them on the Sabbath — the others learn one verse every week. There are seven teachers who teach in the Sabb. Sch. Though nearly all the children of this Sabb. School are from among ~~from~~ the heathen we are encouraged to hope that their hearts will in due

season be influenced by the Holy Spirit to embrace the truth.

2. The Youths Christian Association. There are more than 40 members of this association of whom only 17 are old enough to attend the Church on the Sabbath. They attend regularly the Sabbath services ~~aved~~ are specially taught. We endeavor to cultivate in them the spirit of Benevolence. They have contributed this year £1-3-5¾. Though this sum may appear small, it is encouraging as showing the fruit which we desire to see in the native christians and their children

You will perhaps remember the names of two individuals who were admitted to this Church on the same day a short time after the arrival of the Am. Missionaries in this land. I mean N. Niles and J. Lodge. Mr. Niles is living to this day as a faithful and a pious christian and appears to have devoted his health, strength and influence to Christ. Mr. Lodge although he was employed by the Mission and labored as a catechist for about 31 years, apostatized and turned back to the service of Satan. His condition for a few years past has been worse than in former years. Though calling himself a christian without any shame he would also go to the heathen temples. His heart became full of darkness and hardened. He had no pleasure in meditating upon God's glorious attributes or Christ's redemption. He lost all feeling and his conscience ceased admonishing him. The counsel

of the godly did not stir him to return to his duty. What then! God is able to raise up children to Abraham from the stones. Is it an impossible thing for Him who created the animate and inanimate world, to give life to dry bones? Who is able to withstand the Almighty? It happen-ed so to this man as it happened to Jeroboam's hand wh: he streched out to seize God's prophet. He was seized by a loathsome disease which disabled him from indulging his lusts. His disease is incurable and must afflict him to the end of his life. There is no relief for him from his af-fliction. He has spent 8 years of his unhappy life deceived by his own heart and influenced by his heathen friends. But God has not forsaken him. He opened his eyes. There began a change in his heart. All his sins came to his memory. The certainty of the Judgment seized his soul. He now manifests his delight to hear the Word of God read and to pray. He feels that God has had unlimited mercy on him in keeping with life without taking him suddenly. He acknowledges that God would be just if he should punish him even by a disease more afflictive than the present one. He told me that the af-fliction of his disease would have led him to commit suicide if he had not found comfort in meditating on the death of Christ. He declares that God is kind and

merciful to him in punishing him thus severely in this world for his wickedness such as lying, adultery, idolatry and deceiving the Mission &c. He says to those who go to see him that hell would have been his portion if this disease had not happened to him. He preaches Christ to his son and brother and to all his relatives. Though he is sometimes encouraged by some Native Physcians that he will be cured yet he says it will be God's will if he live; but it is his prayer that Christ would take him to Himself. Those Christians who have seen him & conversed with him think that he shows true repentance. Could Dr. Poor and other Missionaries who have gone to Heaven see this man there what a joy it would be to them. I have a hope that he will be found among the redeemed for God seems to be working in his heart by his mighty power.

I remain,

Your most obt. servt.

(signed) M. Cornelius

Tillipally, Dec. 10, 1864.

Rec'd. March 8, 1865.

Ans'd June 9

A. translation.

Tillepally April 6th. 1865

Rev. Sir:-

You will remember the case of Mr Jordon Lodge from the last letter which I wrote to you.- He has not yet departed to the other world.- He is very weak.-

One day causing his son to be called taking his hands and kissing them he show by signs that he thought he should soon die.- The son though a man of strong mind, and one who holds an important and prominant position under government (though under the censure of the church) was for a short time much troubled and distressed in mind.- But gathering strength he looked at his father and asked "what is your hope now." With a shining face he lifted his right hand towards heaven.- "Do you look to Divan?" asked the son: With a contemptuous "fie" in expression and a wave of the hand he signified No!- "Do you look to Pullian" His reply was as before.- "Do you look to Christ" asked the son,- with a beaming countenance, and a bowed head, he answered Yes!-

Dec. 10, 1867.

The son encouraged, replied this truly is the chief thing, so let it be.-

I and some of the other church members have often visited him, and we see that though he is weak in body, he is strong in mind. If he can speak at all, he wishes to sing of the name of Christ.- He has stood for thirty seven years "all the day idle". Yet praise be to Jehovah and the Lamb- who have inclined him to begin work at the eleventh hour.-

Although the number of the heathen around us is much larger than the number of those in this church, yet when a voice from heaven like the blowing of a strong wind comes, we shall see not only the Tillipally Parish, but the whole of Jaffna ready and prepared for a different state of things from what we now see.-

Beside our work in connection with the church you are probably aware that the gospel is proclaimed not only from house to house in the daytime, among the different villages, but that on Moonlight evenings it is proclaimed in public meetings.- People call us to their houses or to their village to hold a meeting.-

Many people ask, "why do you not come to our village and hold meetings?" Sometimes a village

hold a meeting among them, some ask for an explanation of subjects about which they are in doubt.- As an instance of this, in a meeting held in the village of Kurlammgkal, when the catechist had finished his speaking- I spoke about the salvation which can be obtained only through faith in Christ, and of the impossibility of salvation by the worship of idols.- While speaking a woman in the company, who is a regular attendant upon these meetings, but a follower of Kumthen the second son of Sivan, asked me to tell her again the way of obtaining salvation according to our religion.-

I told her all about it plainly, and of the atonement which Christ has made for men, and how it works beneficially for men through faith.- She listened attentively and seemed satisfied.-

There is no doubt that there is a difference in the Jaffna people in regard to their inclination to hear the gospel preached to them from what there is in the people of South India. We do not help this people in any of their litigations, in order to secure their attendance at meetings.- This is not a

people to be induced to come by threats from the catechists and teachers.- Their catechists call them and say "you are our friends, and you ought to come to our meetings, and if you refuse to come we will either fine you or drive you away from the country and our society."-

Neither do this people live in our Mission enclosures like those, and thus become obliged to submit to our requirements.- Nor have they entered into any written agreement that they will be obedient and submissive to us-as those people have.- Aside from this, these people come to our meetings not from compulsion but freely-

The number in attendance varies from ten to two hundred.- For us to see the uneducated people of our country who have only had the gospel preached to them for the past fifty years, somewhat advanced in knowledge and prepared to hear the word of God and appreciate it, is a matter for more encouragement than the results seen among the heathen people of India where the gospel has been preached for one hundred and sixty years.

I do not however say that the people have come to the knowledge of Christ as they ought to, or that there are no apposers

among them.— There are some such men who though they cannot deny the miracles of Christ, yet try to attribute them to the power of Beelzebub

It is our comfort however that there are more with us than with them.—

Yours Truly
M. Cornelius.—

Tillipally, Apr. 6. 1865.

Rec'd June 13.

Ack'd Aug 3, 1865

To

Rev. Dr. Clark

Secretary. A. B. C. F. M.

Dear Sir,

The Church has received at the begining of this year three additions. Minor Strong Chellappa received his baptism in infancy and was a candidate for more than a year - Supar Wyramuttu of Cattuday, who was a heathen and a Student of the Free Schools in that place, was taken into the Training School at Batticotta in 1867 or 68. He left that institution sooner for the sake of acquiring the English language. While he was in the institution, he manifested a desire to be admitted with the Church of Christ, but as his days were short in the institution, he was not successful - He came to Manippay & attended one of the English Schools in the place. He was often visited by me and proper nourishments from the Bible were given him for his growth in Spiritual matters. He lives among heathen friends and relatives. They continually molested him to get him aside from the right path But he acknowledged his faith in Christ and sustained his Christian Character with the Strength of the Lord among bigoted heathens.

The third man is Sinnattamby Kattar of Santilippay. He, in 1823 or 24 was a cook for the boys Boarding School in Oodooville under Dr. Winslow. While he was there, he heard the truth and being convinced began to pray - but the boys from Santilippay, who were then his masters mocked & reproached his dealings. He was of a slave caste and so of course he feared & left the custom of praying. He was afterwards employed by Mr. Minor as a Tapal man - then he occasionally heard the preaching which did not affect him at all. He was often exhorted about his dangerous state, but all the admonitions & warnings were of no avail - But at last when Dr. Green began to build his Hospital in 1867 or 68, he came there to work as a day-laborer. He was not able daily to walk to his house which is about one and a half mile.

He is about 75 years old. He remained in our houses, where he heard morning & evening Bible read & prayers offered. By which he was moved to attend divine Service on Sundays. He was roused to think of his deplorable State & began to call out for the mercy of the Lord. He is an unlettered man. He often came to me to have the Bible read. Though he is a Coviar (ie Slave caste), poor, aged, & unlettered, he gives monthly some thing for the Support of the Gospel. He was threatened by his masters that he will be deprived of all the benefits and that they will not give any thing for his support in case if he join the Church. He said to them that he has a cow which will support him in case if Rational beings neglect their duty. He meant that the milk which it yields is enough to support him. Two of his masters came to me and informed that he is a great thief & plunderer and that all in the village considered him to be a rogue & told me not to recommend him to the Church as a candidate. However he persisted in his course and got rooted in his faith & publicly expressed his belief in the presence of his masters and heathens, that Jesus Christ is the Son of Jehovah and that He is his master and Lord by narrating a fact - ie - He for these 70 years had his full hope and belief that Pulliar was his god, and expended a part of his small earnings (though not sufficient to cover his family expences) with an expectation that he will be saved. Finding that his sinful disposition instead of decreasing it was increasing, he prayed to One unknown God in his bed to manifest himself to him & lead him in the right and true path. The unknown God appeared to him in a dream as a Padree & told him to attend Christian Services. When he awoke, he thought of his former days while he was a Cook under Rev. M. Winslow D.D. and began to feel anxious about his Soul. At the eleventh hour he has entered the fold of Christ.

At the close of last year the No of Church members was, Males 11 & Females 6 - 3 Males were added since then. The present no is males 14 females 6.

The Sabbath Service was regular - about 25 adult males & 3 females & 70 Children attended. The Evening Sabbath Services were held in six different localities in the Parish.

The Sabbath School has been regularly conducted - The average attendance was Teachers 10 - Adult males 8 - and

Children 64. Mr. R. O. D. Asbury the Superintendant of the Sabbath School has been sick for the last three months.

The weekly Bible class on Fridays is held regularly and is conducted in turns by the leading members of the Church. Navali Church also attends this meeting. The attendance is about 14 males.

There are 4 Schools in Manippay and 2 in Navali. These schools are now under Government management. Since these Schools came under Government aid, we find some inconvenience to have our Moon Light meetings attended well and in time, and the School boys & Teachers are not so regular and punctual in attending meetings & services as they when under Mission management.

There are two or three candidates to be joined with the Church.

In my ordinary labor as a Catechist, I am happy to say that those whom once received their Knowledge either in Mission Free Schools or in Boarding Schools, do clearly & distinctly understand what I speak to them about religion and Christ the Mediator. Though they are inwardly convinced of the truth, yet outwardly for the sake of their friends, they embrace a formal heatherism.

I receive much opposition from those who were once with us & partook the emblems of Christ. These now with a boldness of mind rediculed Christ & his followers in such a way so that our words may not enter into the heathen heart. This parish contains very many apostates.

About a third class of people I am very sorry to state that they neither understand nor comprehend what I speak to them. They generally say, yes, yes to all questions whether positive or negative. These are the illeterate & poor class of both sexes. O! what a blessing it will be, if we have more Free Schools in our parishes to teach this class & to make them feel about the worth of the Soul.

Yours respectfully

S. Moody. Catechist

Rec'd June [illegible]

Additions Ack'd July 24.

Dr. Lewis
Legg –
Sec –

(No 2.) 189

Rev. N. G. Clark D. D.

Batticotta
Oct. 9-1867

Dear Sir.

It is about four months since I was ordained as a pastor of the Batticotta church. My views have uniformly been that I am unequal to the place. The experience of four months has only confirmed them. I could not but acknowledge that I am but a child and that I am an unprofitable servant. I feel that the help of him who overcame the world is constantly needed.

In reporting the state of things in the church I will briefly say a few things first about the church and secondly about the congregation connected with it. I have to confess that I am not yet acquainted with the church as I wish to be. My being called to report about the church helps to discover my ignorance. The number of Churchmembers continue as in the beginning of the year with the exception of the death of one sister and of the excommunication of one suspended member. The meetings on the Sabbath and on friday continue as usual and prayer meetings on sabbath evening among the families of the Batticotta Station have been held regularly.

We cannot report any special interest in the Church; but we hope that the new position which the Church has assumed may be one of the steps to bring down blessings upon us. The Church-members are at present in a situation to feel that the privileges of the Gospel are their own. They have to feel that Christ is no more a Savior introduced by the teachers of a new religion only, but a personal Savior and a spiritual physician, able and willing to heal the diseased soul and impart health and purity to it;

that He is no respector of persons, being the common Savior of all nations and languages. They have to feel that the Bible which the Missionaries brought is no more from the American benefactors, but it is the book which their Heavenly Father prepared with profound wisdom, and handed them in their native tongue, to make them wise unto salvation; that the Sabbath is no more an institution introduced by foreign teachers, but it is the institution of their Creator, designed for bodily rest, and ~~principally~~ for the growth and sanctification of the soul, and commemorative of the resurrection of the ever living Savior; that their pastor is no more to be supported by their benefactors in America, but that he must be one of them, and be supported by themselves." The Church members principally live in four different places, viz Batticotta, Chavangany, Moolai & Tralay. Several are scattered in various parts of Ceylon and the Continent. I will now mention a few cases of interest. A Christian named Huntington Vayramuttoo is one of the Church members of Chavangany. His father is a Church member for many years and is consistent in his Christian behavior. His mother is a rigid heathen, and his sisters & one of his brothers are also Churchmembers. He joined the Church in Nov 1. 1863. Since that time he was a consistent Christian though he was not employed in the Mission. When cholera was prevailing last year his attention was directed to the salvation of his neighbors. He felt that he should not shrink from telling the dying heathen about the Savior and the salvation of their souls. Wherever he was he made it his business to speak of the Savior. He also urged his Christian neighbors to a sense of their duties. Since his labors were those of one who was not paid for, they made special impressions on others; and his wife was interested among others. Though her father was a Churchmember and she was baptized in infancy she had manifested no interest before this. She began to think of her soul and at the request of her husband went to meetings on the sabbath. As she is not educated her

knowledge of the truth is not very deep; She has however given evidence of a change of heart and joined the church in the eleventh of August last. Although she did not attend many of our meetings on account of sickness, she appears a consistent Christian. Maria White the wife of Mr John White died last month. She is a graduate of the Uduville Female Boarding School and she has been one of its best scholars. She has been most of the time in the employment of the Wesleyan Mission as an instructor of girls and her life has been useful. She was suffering under dropsy for several months and finally died of it. Her end seemed peaceful. I went to see her a few days before her death. She appeared very joyful to see me; After I took my seat and rested a little she asked her friends to bring the Bible and requested me to read a few passages and to pray with her. I read to her the 23, 46th & 34th Psalms. She occasionally interrupted me by saying "How very thankful should I be to hear such precious promises." When I read from the 34th Psalm "The angel of the Lord encampeth round about them that fear him and delivereth them" she repeated again "How thankful should I be to hear that promise" and said "yes the angels of the Lord encamped round about Elisha and his servant" I had a season of prayer & singing with her. When her husband insisted on trying the medical skill of a different physician she asked him "whether he did not have full trust in Christ" and said "we have thus far tried the skill of physicians; is it not now best to leave the case in the hands of Christ and to trust him?". Referring to what I had remarked she said "Christ himself descended into the Jordan of death to sympathize with and to help his children who cross it." When I took leave of her she said "I should be happy to see you once more before I go". She felt as peaceful and happy as a child going to its father's house. I felt to realize the words "Blessed are the dead which die in the Lord". She shewed me a small book in which valuable promises of the Bible were selected and written with her own hands.

She told me that that book has been very valuable to her in comforting her in times of afflictions and sorrows.

I will now say a few things respecting the Congregation connected with the Church. It embraces those who promise to renounce heathenism, to keep the sabbath, to attend religious instructions on the sabbath and other times, to walk according to the moral precepts of the Bible and to pay not less than one penny and a half for the support of the Gospel. There are now about sixty members in the Congregation. Most of these belong to the Eng School and Training School. They have a weekly instruction.

Mr Breckenridge meets 30 boys of his school and gives weekly instruction. Mr Bryant the Native Preacher meets 5 members in Lehangany and gives similar instruction. Messrs Buell and Crossett Catechists meet 9 members in Araley & Moolai and give similar instruction. I meet the members of the Training School occasionally for prayer-meetings. They are twelve in number. There are a few (3) who belong to the lower class of people I meet them with Christians of that class on sabbath afternoon for religious instruction. I will also mention a few cases of interest among the members of the Congregation. One is a woman called Mootoopully in Lehangany. She is about 50 years old. She attends meetings on the sabbath pretty regularly and appears to be concerned for her soul. Her neighbors seeing her boldness to go to meetings and to profess her interest, despise her and use all means to discourage her. She apparently keeps up courage and perseveres in faith. She has also sent her only daughter to the Uduville Boarding School. Another young man at Lehangany named Clark is the son of Andrew who died a Christian last year. He formerly made opposition to the truth being inclined towards Romanism. Now he has not only given up opposition but is interested in the truth. The mother of one of the teachers in Uduville school named Henry Hoisington is another case. She has renounced heathenism for two years past. The labors of her son were the cause of her interest. She listens to the truth with great interest. But she has not been bold enough to come to meetings.

For the past few weeks she was laid aside on the bed of sickness. The last time that I saw her she manifested her sorrow for not being able to attend our annual convocation.
A teacher in Moolai who was formerly a church member and has fallen back is now anxious to be restored to the church privileges again. The family of another teacher are also interested; Affliction in the family appears to have done good to them. There are several cases of interest both in the Eng & Training Schools. One who is a medical student under Dr Green and his wife are both interested. Some who have been acquainted with him think that he has undergone a change in disposition. A young man who belongs to the lower class of people once confessed to me that his former life was very wicked and impure and that he hates it now and desires a change of life in Christ. He has joined the congregation and attends meetings pretty regularly. He does not drink like most people of his class. In finishing this letter I wish to express our great obligations for the inestimable spiritual privileges that we enjoy as a Church to the Gracious Savior and to the American Board which He has employed as an instrumentality in giving these blessings to us. Although this church is considered an independent church it is highly dependent upon the prayers of the Board and of the American churches.

With Christian love
yours truly
B. H. Rice

Batticotta, Oct. 9. 1867.

Rec'd Dec. 4

Ack'd Dec. 14

Batticotta
April 15 1868

The Rev N. G. Clark D. D.

Dear Sir.

Your kind letter of Dec 14. 1867 was duly received and abundant thanks are due for it. God helps those who try to help themselves. We suppose that God will help the Batticotta Church weak & imperfect as it is, in as much as it tries to help itself. If the Leader of the Church, now write unto the Church at Batticotta, as he wrote unto the seven Churches of Asia, he will not say "I have somewhat against thee" or "I have a few things against thee" but he will say I have many things against thee, "Be watchful and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God". When we expect better things for the future from this Church, it is not on account of any of its excellence, but on account of the riches of grace of him "that loved us and washed us from our sins in his own blood", on account of "him who hath called us out of darkness into his marvellous light" on account of him "who commanded the light to shine out of darkness". We trust that the fountain which has sprung from Christ and which flows down into all parts of the world, can purify this Church, can heal its spiritual maladies & can quicken and impart life to it. The blessings of this fountain are given in answer to prayer. We feel greatly dependent upon your prayers. One of our Church members died ~~since~~ since I wrote to you last. He was a suspended member and died

Rev. Dr. Clark's letter Batticotta April 1868 — Rev. Dr. Clark's letter Dec. 1867 — Rev. Dr. Clark's letter Dec. 1867

Dear Sir: I have received your letter of Dec 14 1867 and I thank you for it. I am glad to hear that you are well and that your work is prospering. I am sorry that I did not write to you before. I have been busy with my work in the church and difficulties & troubles of the Lord & his church & I have not had time to write to you. I hope you will excuse me for not writing to you before. I am yours, M. D. S.

in Colombo. As he died among his heathen friends his body was burned. We do not know his state of mind in his last hours. At the Communion in Dec 29-1867 eleven members joined the Church on profession of faith. Their names are as follows, Richard Steele Adam, Joseph Backus, Levi Evarts, Sophia Valupully, Robert Valupully, George Thampapully, James Thampapully, Parinpanayagam Sanmugam, Ezekiel Saravanamuttoo, Daniel Sylliampalam, and Neil. The first four of these were baptized in infancy, the last is a returning excommunicated member & the remaining six were baptized on the occasion. Five of these are connected with the Eng. High School, three are connected with the Training School, One is a medical Student under Dr Green and the other is his wife and the eleventh individual is a returning excommunicated member. May the Lord grant his Spirit unto these, so that their light may so shine before men that they may see their good works and glorify our Father which is in Heaven. The first week of this year commencing with the fifth January was observed as a week of prayer by this Church and there was a general meeting in the forenoon every day during the week. These were pleasant meetings. The exercises of the week were as follows. On the first Sabbath a sermon on the work of the Holy Spirit founded upon Zech 4:6, was preached. the following Monday was devoted to Self-examination and humiliation, Tuesday was devoted to prayer for the spiritual growth of Churches all over the world. Wednesday was devoted for

to prayer for baptized children, Schools and the children of Missionaries; Thursday, to prayer for Infidels, Mahomedans and Roman Catholicks; Friday, to prayer for Rulers, Leaders of Communities, the oppressed, the widows and the fatherless; Saturday to prayer for the speedy spread of the Kingdom of Christ in Heathen lands & for the success of the Missionary operations & specially for the Jews, India and China. A sermon founded upon 2 Cor 5:20 was preached on the next sabbath. A meeting of the Church Committee was called in the afternoon of friday Jan 10 1868. Various interesting subjects were then discussed. The members of the Committee then cheerfully expressed their willingness to give one tenth of all their sources of income for benevolence in future. It was also thought that the attention of Christians should be called to the paying of the tithes into the storehouse of the Lord. A conference meeting was appointed on the following sabbath after the sermon and special appeals were made to bring the tithes into the House of the Lord. The meeting was very interesting and the Christians appeared to have complied with the call; A committee was appointed to receive the renewed subscriptions. Several Christians have subscribed their one-tenth and all have ~~received~~ increased their subscriptions. The Church has this year taken the support of a girl school additional to the support of the pastor. We had another Communion in March 29. A four individuals joined the Church on profession of faith. Their names come as follows; Mark Andrew,

Annamuttoo Muttoopully, Charles Murugasoo and Daniel Poor Sinnacooty. The first individual was baptized in infancy and the remaining three were baptized on the occasion; the first two are independent members & belonged to the Christian Congregation in Sangany. Muttoopully is a woman over 50 years of age and about whom I mentioned in my former letter. The third individual is a member of the Training School & the other one is a member of the Eng School. May the Lord who hath begun a good work in their hearts continue it unto the day of his coming. This Communion was noticeable for the absence of Mr & Mrs Howland. They were long connected with this Church and are much beloved by its members. We feel very sorry about their removal from Batticotta Station. How could this Church part with those, who travailed in birth untill Christ be formed in them and who sympathized with them in their afflictions & sorrows like affectionate parents & who prayed for them, without deep feelings? The fourth of March was observed as the thanksgiving day by this Church. A general meeting in the forenoon was well attended. Rev. M. D. Sanders presided the meeting. Addresses were made by Messrs Spaulding, Sanders, Rice & Howland. Collections were taken at the close, which amounted to nearly six pounds sterling. After these exercises Mr Niles read a few passages and expressed the obligations of the Batticotta Church to Mr & Mr Howland and requested them to permit the Church to call the girls school by their name. Yours Rspty. B. H. Rice

Rec'd. Feb. 28

To. Batticotta
The Rev N. G. Clarke D. D. Oct 12-1868

Dear Sir

We are thankful that no one was removed by death from this Church since I wrote to you last. The meetings on the sabbaths on other days continue as usual. I mentioned in my last letter that the Church Committee and other principal members have decided to pay one-tenth of their income for benevolent objects. Most of them have faithfully fulfilled their promises. The wages of the pastor and of the teacher of the girl school (the support of which the Church assumed in the begining of the year) are regularly & promptly paid. Two individuals have joined the Church on profession since the last was written. One joined the Church during the Communion in July 12. He is a member of the Training School and is called Seeveratinum He was baptized in infancy. His father who is now deceased was a very pious Christian. The other individual joined the Church in Pongertive which is about 15 miles distant from Batticotta. He is a school-master in Pongertive. The parents and one of the sisters are also Church-members. His elder brother died as a suspended member in last January. He was received into the Church during the Communion in Sep 13. It was a pleasant season. There were eleven Communicants present. Two were members of the O. F. Boarding School who spent their vacations in their homes. The sister of the young man was recently married to a man

in the neighboring Island called Narantany. She and her husband and his brother came purposely for the occasion and were present during the exercises. The former and the latter are communicants. The young man was baptized on the occasion receiving the name of Daniel Sanmugam. Let him be a light on a candle-stick to all round him. He is lately married to a pious girl. Mr Crosfett who labors as a catechist in Pongerthu seems encouraged in his work. James Thampapully a member of the Eng School joined the Church December last. He has resisted, we are thankful, some special temptations in connection with his father's funeral. His father died of rheumatism a few weeks ago. The heathen consider the burning of dead bodies as sacred. When a father dies his first son undergoes certain ceremonies, & with bald head and body rubbed with ashes kindles the fire which burns the body of the father laid upon a pile of wood. The heathen friends asked the young man to perform the ceremony and to kindle the first fire. He replied that it is cruel to kindle the fire which burns the body of his own father; they were greatly displeased with him & urged the younger brother to perform the ceremony. There was another ceremony to be performed on the thirtieth day after death, his friends did not dare ask him as they were defeated in the first attempt. He is still a member of the Eng School & seems grounded in the true faith. John Storer who was ~~founded~~ suspended in 1863 for marrying a heathen wife recently came before the Church, confessed his sins & asked to be

restored to the privileges of the Church. The Church members finding him penitent voted to restore him to the privileges of the Church on Sept 25. Milan Hitchcock is an absent member of our Church and is employed by the Govt in the southern part of the Island as a Medical Practitioner. He appears an active Christian. He has sent the subscriptions which he promised to pay for benevolence faithfully & promptly. In a letter recently received from him he mentions that he tries to do good to others and that he regularly holds prayers with the patients who come to him for medical aid. Several pupils of the Eng School are convinced of the truth. We are sorry that they do not come forward for fear of men. Some however manifest courage to do according to their convictions. When two of them were urged by their heathen friends to rub on ashes, they were bold enough to refuse and to tell them not to press them to do a useless thing. One of them lately told me that he did not attend a heathen festival, which most of his friends & school-mates attended, though earnestly requested by them. The Spirit of God alone can enable them to meet the difficulties and temptations by which they are constantly surrounded. There are six sabbath schools in out-places besides the central school in the Station. Our sabbath school in the Station commences its exercises at 3 P.M. There are about twenty classes & the average attendance is about 200. The average attendance of the Station & out places amounts nearly to 400. The annual meeting of the Sabbath Schools was

held in May last. The number present at that time was 400.
There are facts on the other side which we are to communicate
with deep regret. Mammon seems to have a strong hold upon
the carnal nature of Church members & others. Samuel Nagamuttoo has been a member of our Church more than four years
He was lately connected with the Eng School as a teacher & he generally appeared a hopeful Christian. We are sorry to say that
he, by the inducements of heathen friends, has made arrangements to marry a heathen girl. He did not consult the advice
of any of his Christian friends, not even of those Missionaries
shewed a fatherly kindness to him. Satan shewed unto him a
great dowery property and the riches of this world. A chance
was offered him to make the choice of Moses who chose "to suffer
affliction with the people of God rather than to enjoy the pleasures of sin for a season and to esteem the reproach of Christ
greater riches than the treasures of Egypt". The poor young man
made a choice contrary to that of Moses. We fear about his spiritual interests. He is preparing to become a proctor. We fear
that intemperance has mastery over some. Occasionally cases
of sabbath-breaking occur. As a Church we are in a cold state
We do not pray and labor as we ought to. We need a reviving influence very much. Our dependence is in neither
might nor power but in the Spirit of the Lord. We say again
that we are greatly dependent upon the prayers of the Board &
of the American Churches. Yours Rsply B. H. Rice

Mattoo, Samuel
Received
Read

Batticotta
May 10 1869

To
The Rev A. G. Clark D.D.

Dear Sir

In communicating our state of things to you we are at this time called to begin with a most distressing event.
The arrival of Mr & Mrs Sanders in Dec 1867 was a cheering thing to all the Christians in Jaffna. When Mrs Hastings came from Manipy to make the first visit to Mr & Mrs Sanders after they returned from America, She met me in the verandah of the Mission house & said that she found a smile in every face that she met in Batticotta. The faces naturally indicated the emotions of the heart. The last week of Oct 1868 witnessed an opposite scene. The faces of Christians indicated sorrows within When the case of Mrs Sanders appeared serious, the Christians were anxious and earnest in prayers. Some were earnest in their petitions to God to spare his hand-maid. Prayers were also offered that wisdom may be imparted to Dr Green that he may be prepared for the duties of the exigency. It was found at last that the ways of God are not our ways, nor his thoughts our thoughts. He saw that the services of his hand-maid were needed in heaven ~~better~~ more than on earth and called her to the blessed rest. We will submit to his holy and good will. We will contemplate her death in the light of revelation "I heard a voice from heaven saying unto me write Blessed are the dead which die in the Lord from henceforth: yea saith the spirit that they may rest from their labors and their works do follow them"

Now she realizes that her Redeemer for whom she made sacrifices on earth liveth and that at his right-hand there are pleasures evermore. We will adopt the language of the sacred poet. "Weep not for the saint that ascends to partake of the joys of the sky; weep not for the seraph that bends with the worshipping chorus on high; weep not for the spirit now crowned with the garland to martyrdom given: O weep not for her she has found her reward and her refuge in heaven" We will weep for ourselves & ~~for~~ our children; we will weep for our country-men who dwell in darkness and sin; we will weep for the perishing souls around us. We have fears as it respects us whether it is the token of displeasure of the Leader of the Church for our sins as a Church. The sabbath following the funeral of Mrs Sanders Mr Howland preached in Batticotta on the text "Lord what wilt thou have me to do" Some of the women were deeply interested in the truths then preached. We as a Church very much need to make this inquiry in all sincerity in the spirit of Paul. May the Lord turn this affliction for the good of this Church. At our Communion in Dec 27 1868 three lads joined the Church on profession and were baptized. The number of Communicants present were eighty seven. It is a sad thing that a lad, belonging to the Eng School though voted by the Church to be received, was kept back by some influences In the last part of the year 1868 prayer-meetings were held in out-stations by which a few were spiritually benefited. Towards the end of the year we were called to perform the painful duty of excommunicating three members from the Church. Their names are as follows Anna Cornelius. Henry Nelson & Nathaniel Brugdon. The former two were known to be engaged in heathen ceremonies; the latter stood as a

suspended member for a long time & did not give any evidence of repentance. The week of prayer was observed in the usual way & we have nothing of special interest to report. Our Annual Thanksgiving was observed on March 10-1869. It was an interesting meeting. The number present in the meeting fore-noon including adults & children was nearly 300. The organ which Mrs Sanders was instumental to get for the Training School was then removed to the Church. Jeremiah a teacher of the Training School learned from Mrs Sanders to play a few tunes. The religious exercises of the fore-noon commenced with singing in connection with the organ; it contributed considerably to the interest and solemnity of the occasion. The rest of the exercises consisted of a sermon founded on 103 Ps. 102 verse; of one singing in connection with the organ, of two singings of native musics and a recitation of the first thirteen verses of 103 Ps. and two prayers. After the devotional exercises Mr Sanders shewed the Magnetic globe and some pictures. A Collection was taken before the last singing which amounted to nine pounds sterling. A box brought by two children was opened on the occasion. These children of Mr Cooke had two cocoanut trees devoted to benevolent purposes. They dropped the money paid as prices of fruits and money received as presents into this box. The contents amounted to seven shillings, two pence and two farthings. Talcot H. Rupell an excommunicated member brought three & a half bushell of paddy and designated it for the dinner of the pastor during sabbaths. Some children brought palmyrah roots, limes, cocoanuts and paddy. At our Communion in March 28 a lad called Vathanayagam Casinadan joined the Church on profession & was baptized. Towards the end of the last year an effort was made to sell copies of the Bible and its portions. Thirty-two copies of the Bible were distributed by sale. May the Spirit of God make them the Power of God unto salvation to those who bought them.

At the close of March the village surrounding the station was visited by six persons in three companies for four days. People generally listened to the truths with attention without apparent opposition. The pure and spiritual nature of the Christian religion is known and felt by the people in general. The arrival of the new Missionaries has partly removed the gloominess occasioned by the death of Mrs Sanders. Our women meet again with Missionary ladies and enjoy the prayer-meeting and singing. The power of sacred music has been well illustrated.

They have commenced labors of love already. Miss Webster holds weekly meetings with the women in different villages. We feel greatly obliged to the American Board for the reinforcement.

The Benevolent Contributions of the Church for 1868 amounts to nearly eighty pounds sterling.

	£	s	d
For the support of the Pastor	27	6	4 5/8
" Jaffna Native Evangelical Society	19	7	1 1/2
" Support of Schools	17	19	8 5/8
" Care of Church	10	13	5 3/4
" Bible & Tract Society	2	6	10 3/8
" Support of the poor	1	7	9 1/2
" Supply of Communion table	0	12	5 3/4
Total	79	13	10 1/8

The reviving influences of the Spirit are greatly needed in our midst. You will please pray for the Batticotta Church.

I remain yours affectly

B. H. Rice

Rec'd. July 18.
Ans'd. Dec. 28.

Batticotta
Oct 23 1869

To
The Rev. N. G. Clark D.D

Dear Sir.

When I wrote to you last, the Missionary strength at Batticotta was good. Two male and two female Missionaries were then resident at the station here. Now it is reduced to one Missionary family consisting of Mr & Mrs De Riemer. We greatly regret the loss of the services of Mr Sanders at such a time as this; When we consider his circumstances we feel that his absence is quite justifiable & it will ultimately result in greater good to Jaffna. We can not report any other good results among us, than ordinary. The meetings are held and attended as usual & the benevolent contributions continue as usual. All the Church members are agreed to read daily the same portions of the scriptures and the subjects of the perusal are made topics of Friday meetings. Some of the Christians are much interested in the Bible truths which they read. In our labors we intend to reach various classes; in order to reach the baptized children we hold a meeting with them every Sabbath noon; it is not attended by all baptized children we are sorry to say. Every Monday noon Christian lads belonging to the Eng & Training Schools meet with me to study an epistle; this meeting is generally well attended. Christian women meet in three different places in every Tuesday to study one of the gospels and to pray. Mrs De Riemer is trying to collect a class of women among the lower class & teach them to read.

Batticotta Mon. Oct 18 1869

It is difficult to secure a regular attendance of these women. To reach the heathen, we hold moonlight meetings besides the religious conversations with individuals. The sabbath school operations continue as usual. The quickening influences of the Spirit are needed in these & other efforts. Since I reported last, three have joined the Church on profession. Their names are as follows, Richard Lawton, Arulanantham Mootoocumaroo, and Casinadan Paul. The last mentioned man is a farmer and a native of Pongerino. This man was married to a Christian woman more than ten years ago. He always opposed his wife in her religious life & practices. The man kept her away from the association of Christians & from meetings on the sabbath and other ~~meetings~~ times. Though she desired to bring her children to baptism, he would not allow it. She had a copy of the Bible and took consolation in reading it. About three years ago, when he was provoked, he took the Bible and threw it upon fire and destroyed it. His wife bore all these trials patiently and continued to pray for him. Some of her Christian relatives prayed for him. A few months ago, the attention of the man being called by a dream, he began to be thoughtful about his salvation. He appears to be really penitent. The Christians & the heathen are satisfied of a change wrought in him. His heathen friends begin to hate him. As the firmness which he exhibited to the neighbors was unexpected, some women told his wife that the change produced in her husband was the effect of the charming powder which she caused him to swallow.

An old Christian man who was acquainted with him from his infancy said, "the change found in Casinadan cannot be the work of man; it must be the work of God". When Mr Sanders had a communion service in Valang on June 20, the man and the wife went to the meeting & publicly presented their four children in baptism. (Two were male & two were female children) The woman then partook of the Communion publicly after a long interval. On the first sabbath of this month (October) the man came out publicly & joined the Church on profession of faith and was baptized receiving the name of Casinadan Paul. May the Lord help him to be a Paul in Pongerino. We are glad to say that some Christians are induced to private voluntary efforts. By the efforts of a Christian brother, a heathen man was induced to buy a copy of the scriptures & to read regularly. By the efforts of a family two servants are taught to read & to recite a part of Sweet Savors. Both attend occasionally meetings on the sabbath. Though one is a girl yet attend meeting pretty regularly and cheerfully. Samuel Naganuttoo, about whom I wrote in one of my letters, as engaged in a heathen marriage alliance, has manifested lately some symptoms of life. When his intended father-in-law urged him to undergo a certain heathen ceremony he refused it, saying that he could not be manly in debasing himself to such a mean act. We are in a cold state and need to be warmed in the service of Christ. I remain

yours faithfully

B. H. Rice

Bancroft, Dec. 20. 1869.

9. Rec'd Dec. 20.

Ack'd Feb. 1. 1870.

To
The Rev. N. G. Clark. D. D.

Batticotta
May-9-1870

Dear Sir.

Since we wrote to you last, we have learned the sad news of your illhealth. The fact that your earnest labors for the cause of Christ & for the interests of the Board have laid you aside to the bed of sickness, has rendered you much dear to our hearts, and we have lifted our voices of prayer in your behalf to the same throne of Grace to which petitions were sent for the same purpose from America & from other countries of the world. We hope that the Lord will spare you to work longer in his vineyard & to see blessed results. Our operations are going on as usual. In the last Communion of 1869 four ~~persons~~ persons joined the Church on profession of faith; three of these are members of the Training School. The name of the fourth individual is Daniel Thampipully. His father & brother are active Christians. The brother called Huntington Vayramuttoo is an earnest independent Christian who improves every opportunity to preach Christ to his countrymen and neighbours, and about whom I have referred in some of my previous letters. When Daniel Thampipully joined the Church he also brought his two young children for baptism. The principal feature of his conversion is his reformation from intemperance to which he has been a slave some time. In the Communion held at Pongertiw in Feb-13-1870, two male individuals joined the Church on profession of faith; they hold the relation of the father and son & have received the names of Abraham & Isaac. The father was several years in the Eng. Govt service of the Military Department in Kandy. He is now a pensioner and resident at Pongertiw which is his wife's native place. He was once strongly

addicted to the habits of intemperance and suffered the conse-
quences in sickness. He has become interested in the truths of
religion & experienced a change of heart, manifested in the refor-
mation from intemperance and in other things. The son who is
about eighteen years old cheerfully decided to walk with the father
in the way to Zion. On March 27-1870 Emily the wife of Daniel
Thampipully joined the Church. She is not an educated woman
& her knowledge is not deep, but she rejoices in the privilege of
believing the saviour & of being reckoned among the children of God.
Thus the husband & the wife can now help each other in their journey
to the heavenly Canaan. The week of prayer was observed as
usual. A morning prayer-meeting is continuing from
that time down to the present. This prayer meeting which
opens with the break of day is attended by a few only & is very
interesting to those who attend it. It is principally devoted to
prayer. The Church-members have made a plan in the beginning
of the year to go out among the people every sabbath afternoon.
Calling the attention of the people to an interesting passage
of the Bible & thus creating an interest to the scriptures is the
great object of these visits. Some solemn appeals are made
in connection with these visits. We observe a season of prayer
before we go among the people. Some Church members are en-
couraged in this work. A brahmin is interested in the perusal
of the scriptures. He has made occasional visits to Mr De Riemer.
He reads of one of the gospels, relishes the truths read, acknowledges
that the Saviour who is described in the Bible is indeed worthy to be
the Redeemer of mankind. The fear of persecution is a great bar-
rier. His investigation of the truth is secret like that of Nicodemus
The spirit of God alone can give him the faith & courage to over-
come the difficulties in his way. Our annual Thanks-
giving was observed in March 23-1870. The meeting in
the fore-noon was as interesting as usual. The collection

amounted to £10. The children who brought the box the last year brought this year also; and the contents amounted to a little over six shillings. Mr Russell brought his three and a half bushels of paddy like the previous year. The girl School supported by the Church presented a quilt to the Pastor; Another quilt and jackets prepared by the members of the same School were at that time brought ready for sale so that the price may go to some benevolent objects. A second meeting was held to children in which pains were taken to interest the children by showing pictures & other entertaining exercises. At the close Mr De-Riemer gave them some cakes & plantains and dismissed them pleasantly. We have dark sides to report of as well as bright sides. Those who once studied the religious truths thoroughly are not only indifferent but manifest direct opposition. Mr Carroll who was once my teacher of Theology has infidel views and manifes great hatred to Christianity. He does now stay awhile in Sangany on a visit from the Continent. Samuel Nagamuta about whose heathen alliance I have mentioned in one of my former letters, has consummated the affair lately by subjecting himself to foolish & ridiculous heathen ceremonies. What we need under such circumstances are the sympathies and prayers of the Churches which gave birth to this infant Church

I remain
your's Respectfully
B. H. Rice

Rec'd June 28

Batticotta
Oct 20 1870

To

The Rev N. G. Clark D.D

Dear Sir

Our operations are going on as usual. The meetings on the Sabbath & Friday are continued as usual. The morning prayer-meeting which continues from the beginning of the year, though attended by a few only is reviving to those who are engaged in it. The habit of reading the Bible in regular course cultivates a taste for the word of God. The promises of God sustain us, when all other things discourage. Mr Volk who was once teacher in the Batticotta Seminary is now confined to the bed of sickness. His feelings are tender. He acknowledges that Christ is precious to him more in sickness than in health. The Church members go out among the people on sabbath afternoons to read portions of the Bible and to interest them in the Word of God. A few days ago a man came to my room and asked me to tell him the gospel way of salvation. When I told him that his heart is very wicked, that it must undergo a change through the Holy Spirit, that his sins should be forgiven through the blood of Christ, he was interested in the truths and acknowledged that the gospel way is the true way. When I told him that it was his duty to make efforts to know this way by hearing the truth on the sabbath, he replied that he could cheerfully attend our meeting on the Sabbath if it was not for the fear of persecution from his friends and relatives. The man promised to visit me

Batticotta Mission 1870

privately. I met him on the road once or twice. He appeared pleasant and renewed the promise of a private visit. I pray for this man and hope that he will fulfill his promise and find Christ as his precious Saviour. At our communion in Sep 25 a young man called Edward Cattheravaloo joined the Church on profession of faith. He was formerly a member of the Training School and left it to pursue an Eng education. A few months ago he went to the Mainland to his uncle and saw the fearful victims of cholera, the sudden deaths which occurred around him made him thoughtful about his soul and he felt the need of making Christ the refuge of his soul. Mr Bryant is satisfied of a true change wrought in him. We have to report with sorrow the excommunication of Samuel Nagamuttoo about whose marriage alliance I mentioned in my former letters. He was subject to heathen ceremonies although he was warned against them by the Rev E. De-Riemer & myself. The Church Committee considered his case and sent him a letter containing the charges against him; to which he made no reply; the Committee sent another letter through its secretary requesting him to appear before the Church in a Friday meeting. He neither appeared nor replied to the letter. In a Church meeting in Aug 26 his case was considered and the Church voted ~~him~~ to excommunicate him. We fear that there is an appearance of another backsliding. There is some lack in our benevolence. Should these dark things discourage us? No. They warn us to put on the whole armour of God and to press forward. We are the subjects of your prayers as ever.

I beg to remain Yours truly *

B. H. Rice.

* I crowded this last line onto this sheet + signed his name rather than send the rest of the sheet blank.
N. E. Deffiner

Rec'd Dec. 16.

Batticotta. April. 12th 1871.

To the Rev. N. G. Clark. D. D.

Dear Sir,

Since we reported last time we have met with encouraging as well as discouraging facts. Our general operations are carried on as usual. In the last letter I mentioned a lack in benevolence. Fears were entertained about the results at the close of the year. God was far better to us than our fears; special efforts were made by Mr. De Reiner & others to settle the arrears. The annual meeting of the church was observed partly as a meeting for prayer & conference & the difficulties were represented to the church members. Because most of the arrears were settled ~~came~~ before the annual meeting, the debt did not then appear so prominent as it was supposed; a few contributions were made in the meeting towards the debt. We are glad to state that the year closed without debt. The benevolent contributions for 1870 amounted to £90. which is an increase of £15 over the previous year. An arrangement has also been made to enable the Treasurer to pay the Pastor's salary monthly without difficulty hereafter.

A baptized child named Samuel Valu, aged 16, died in Dec. 11. He died in Jaffna Hospetal suddenly when his friends did not expect it. He used to listen to the Gospel of John which his father read for him. He would not go to sleep

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in the night unless he prayed. We hope that the lad went to rest. The influence of the son's death upon the father is what interests us most. The father has been a Church member since 1855. He was a cold & lifeless Christian. In a conversation which I recently had with him, he mentioned that the death of his son was intended by his heavenly Father for his own spiritual life. There are evidences enough to shew that the statements of this brother is true. A tenderness of feelings is manifest in his conversation, prayers & dealings. Those who are acquainted with him testify that there is a change in him since the time the son died ~~Two young~~

Two young men joined the Church since the last report was made. At the Communion in Dec 11. 1870 both made a public profession & were baptized. Their names are as follows. Sittampalam William & Saravanamoottoo Jeremiah Both were medical students of Dr. Green. The former is a married man & his younger brother is a Church member. The friends of the latter are rigid heathens & they were much opposed to his interests in Christ. Notwithstanding the opposition the young man made a public profession & joined the Church. There are some candidates prepared to join the Church in future. A heathen girl is living in a Christian family. She is more attached to Christians & to Christian religion than to her heathen friends & their religion. She learned to read since she came to this family. She reads the Scripture

and

and prays. She takes delight to come to meetings & to Sabbath school; she takes pains to study the Sabbath school lesson & is proud of being able to recite. There are other cases which are nearly similar to this. There is a prospect of a seperate church being formed in Sangany.

March 23d was observed as the day of our Thanksgiving. We had abundant & special reasons for thanksgiving. An arrangement was made to have interesting exercises with the scholars of the different schools & to receive collections before the thanksgiving day; the collection from the different schools amounted to nearly £2 — — . The exercies of the thanksgiving day were a little different from ordinary. The collection in whole amounted to nearly £11. We have been called to perform the painful task of disciplining some members. The members of the Church Committee, having adopted various means to restore some members to penitance, after deliberate consideration, are of openion that two ought to be excommunicated. A male member of Pungerative is guilty of breaking the Sabbath, of absenting himself from the means of grace & of open heathen practices. A female member was for a long time a suspended member, she was lately known as friendly to heathenism and guilty of heathen ceremonies. The Committee have recommended both cases for excommunication. A young man guilty of immorality is recommended for suspension. We are fearful illustrations of human depravity & subjects of the unbounded grace of Christ.

Yours Affect
B. H Rice

Rec'd June 15.
Ack^d July 24

Batticotta
Oct 23 - 1871

To
The Rev. N. G. Clark D.D.

Dear Sir

I am very sorry to be called this time to report the most sorrowful event in the history of our Church. When Mr Sanders left Jaffna for America in September of 1869 he intended to be back in 10 or 12 months. Our Christians and Missionaries expected his return in June or July of 1870. The delay was a disappointment to many among us. His long-expected return from his native land to Jaffna took place on the fourth of July a day associated with National Independence to the Americans. We thought that the arrival of the earnest Missionary would bring us national freedom from heathenism, ignorance and the bondage of Satan. When the wheels of the carriage which contained Mr & Mrs Sanders rolled on the road surrounding the Mission premises, a great company consisting of preachers, catechists, teachers, pupils, Christians, and heathens, stood on both sides of the carriage and greeted them with countenances full of joy and sympathy. Every face spoke as it were, "Our friend has come and the great & glorious things which are expected of Jaffna will follow him." The Lord who is sovereign in his dealings had different

plans & thoughts. He allowed him to remain with us only eight weeks. He found his servant ripe for the glorious service in his upper kingdom and called him to it notwithstanding the wishes of men for the contrary. Mr Sanders was well till nine in the evening of Aug 28. After that he was suddenly attacked with apoplexy and died within ten hours. In the death of Rev. M. D. Sanders the Christians of the Batticotta Church have lost a spiritual Father, an earnest, real and best benefactor worthy to be remembered by thousands of generations to come.

His memory is indeed precious to Jaffna. The short stay of eight weeks was full of earnest labors and promised great usefulness. The graves of Mr & Mrs Sanders remain among us to testify that American Christians have given their best sons & best daughters for the conversion of Jaffna. We look up to the Leader of the Church to fill up the vacancy made by the death of Mr Sanders. Christ is the same yesterday, today and forever.

I will relate a few facts of interest among us. In the last letter I mentioned that the death of a son was the means of spiritual quickening to the father. The interest of that Christian brother is continuing and apparently growing. My uncle has suffered a bitter affliction in the loss of his sight. Though he feels the affliction keenly yet his thoughts go to the

Saviour more than formerly. The affliction has produced a tenderness of feeling. He loves to hear the Bible read, enjoys the visit of Christians and finds comfort in their prayers. The interest of a girl who lived in a Christian family was refered to in my former letter. She joined the Church at our Communion in June 25th and was baptized receiving the name of Ruth. She is married to a Christian and now lives among her heathen friends in Tillepaly and maintains her Christian character. May the Lord bless her as an instrument of the salvation of her heathen friends. A young man from the training school named Asseevatham also joined the Church in June 25th. His father was an earnest Christian to the end of his life. There is some interest among a few lads of the Training School and of the English School. Our Morning meeting is still continued and is regularly attended by some lads of the Training school & is occasionally attended by lads of the Eng school and a few Christians. We enjoy these meetings much. Our sabbath school is in an encouraging condition this year. There is considerable improvement in the contribution of the school. The school contributes towards the support of a student in Eastern Turkey. The weekly contribution varies from 1 to 2 shillings. The teachers meet every Tuesday evening for prayer & for preparation of lesson. They apparently enjoy these meetings.

A case which is before us shows the obstacles against the conversion of heathen youth. A young man who was a member of the Eng. school was convinced of the truth of Christianity 3 or 4 years ago. He was unable to carry out his convictions among his heathen friends. He went to the Southern part of the Island in search of employment. He had access to the means of grace in his new residence; his interest was awakened and he travelled 10 miles to hear preaching. He bought a Bible & read. He was baptized by a Wesleyan Missionary. As he was taken sick he came home to Batticotta last week. When the parents and brothers were aware of his religious interest while remaining in Batticaloe they stopped writing letters to him. They now rejoice at his coming home. Taking advantage of his coming they try their utmost to turn him from the faith. They have made vows to the heathen Gods, they rub ashes in his forehead; they say that he is possessed by a devil; they call devil drivers to repeat Mantrams & to produce a nervous excitement. The young man said to a Missionary that he was like a bird caught in a net. The citadel of heathenism is very strong indeed. If not for the weapons mighty through God to the pulling down of strong holds, we should despair of success. Since we reported last we have been called to consider three cases of discipline, one for adultery the other two for heathen marriages. Are we not subjects for your prayers & sympathy, now as ever.

I remain yours Affectionately
B. H. Rice

Batticotta, Ceylon
Received, Dec. 23, 1870.
Dec. 29 —

Report of Panditerip by Thos Snell

During the past six months, Sabbath School, Sabbath services weekly prayer meetings & Sabbath afternoon meetings in stated places have been kept up as usual. The exercise in week days has been interesting in times when the Paster takes up the Chapters which have been read during the week. Different points & objections explained and answered. The same course is now taken by the catechists in his absence. The church seems to follow the order of chapters daily in their family worship.

Mr Howland and family spent one or two months at the station labouring specially among Christian families. Mr. Howland tried his best to awaken the church from their apathy to a lively condition, by preaching, personal conversation & friendly counsel with individuals & families. Notwithstanding all such labor & efforts, the church is still in a lukewarm state.

By the efforts of the Paster & the catechists there has been an increase of contributions made by some of the members. A prominant woman of our church has promised a pound sterling towards the repair of the church. Two of our christian families set a good example in point of benevolence. They do not however come up to their truth, but they are little forward to donate any amount when they are blessed with means and profits. but these two families are not in good terms with each other & their example in this is very discouraging & a reproach to the church. For a time there was some sort of settlement between them as though they buried their hatchet, but it is now seen that the handle is out, the hostility between them is such that one can bring them to terms unless it be by the intervention of the Spirit.

Mr. Tappan who now stands as a suspended member, has of late months showed to the world what he is by his excessive drinking and incontinency.

Batticotta, Oct. 28, 1871.

There are two or three families who have not contributed anything for the past months of this year. On looking over the names on the list the mark of absence at meetings is only against such individuals mostly.

The attendance at worship on Sab. service both in the morning & in the afternoon in the different places has given general satisfaction. Our number consisting of Christian of both sexes, hopeful persons, strangers & children in the church amounting to 80 or 90 souls in all. In the Sittankany School Bungla the number of attendants has been varying from 10 to 20 adults & 25 to 40 children. In Sandelghay the households attend & sometimes a few strangers come in.

Young men's association meets together every other Sabbath afternoon at the church for reciting Scripture passages & histories of the Bible in connection with other exercises.

We can mention more than a dozen of hopeful persons of more or less interest. But I have not given so much pains in instructing them as I ought owing to my health. Many of them are regular attendants at church.

Village work has been pleasantly managed. Public meetings were held in the respective villages males seperately from females. Mrs Hoveland conducted the meeting of the females while Mr. Hoveland of the males. These meetings were attended well & the attention was well secured. As the result of this exploration, we have observed two things. 1st. The advantage that the staff of laborers had in mutual conversation & counsel on the manner and importance of this great work & the acquaintance with each others' views & thoughts. 2d. The stir which caused the people to inquire about this method of preaching them from house to house with the object of leaving behind them a witness of what these evangelists have done for them.

I can say in conclusion that Christianity has made its impression on the hearts of men of its power & truth as undeniable & unresisting.

Received Oct. 1870.

April 18. 1871.

Rev N. G. Clark D. D. A. B. C. F. M.

My Dear Sir,

I have the honor to inform you that since our last Semiannual Report of the Church at Panditeripo there has been no change of special importance. The number in the church stands the same as in the former Report. Three infants were baptized by Dr Spaulding in the absence of Mr Howland on the Hills. The administration of the Lord's Supper and the baptismal ceremony were conducted by Dr Spaulding very joyfully and with great solemnity.

Sabbath services have been regularly held without interruption and the weekly gathering of the church for prayer and study of the Bible has been the same as before.

Our Sab School under the charge of a new Superintendant appeared to have been flourishing well for a time and also the Sab School Teachers on the increase in number, but on account of the small pox now prevailing at Mathagal and in some other localities, many of the children stay away from our School and the number of classes, of course, is very much reduced. Our children are now studying their lessons from an old catechism for the time being while there is a new one which

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was prepared by Mr Haviland in print, the first part of which is already issued. It is our hope that as soon as the epidemic comes to an end, the attendance of the children will be full as before.

Two small villages have been explored by Mr Backus and myself and those who have been visited by us were for the most part Roman Catholics. We have given to them this our gospel message from the Latin version which was listened to with great attention. When the same message was read and explained to them on a comparison (which they judged as not differing in narration or sentiments except in words) their minds seemed to have a clear view of our errand and its claims on them. It is evident to our minds that nothing keep the Romanists back from the truth except their ignorance and bigotry. On a conversation with a Romanist last sabbath after service, he was convinced of the truth and made the remark that the (Padres) (the Missionaries) religion stands far superior to theirs, & that their own priests are unquestionably on the wrong side. He also said that he pays no credit to the "confession" of his own people before their own priests which is only a pretension.

We have five or six candidates among us for admission to the church, among these are a boy and a girl from two christian families. Their parents have asked me to examine them at our last preparatory meeting for communion.

as

As Mr Howland is away, the Church decided to defer their cases until his return. Both of them have now gone to other places. One is married to a young man and gone to Kandy and the other to study Theology under the Wesleyan Mission in Jaffna.

At the annual meeting of the Church in Dec the subject of their tenths was brought again for consideration and a unanimous decision. Those who were then present with a oneness of mind and spirit decided to give their tenths and pay monthly to give an example to those few who have not yet come up fully to their duty. There is an apparent increase over the last year in our income and a regular payment which was sought for very earnestly in view of their neglect in past times. The collector and Treasurer of the Church this year is the same man for both duties and one who is not employed by the Mission. He is very forward in his duties. He also stands foremost of all other members for the furtherance of the cause of benevolence. As an example of his conduct, I can say one thing. On a certain day before our thanks offering meeting he took me to his garden and pointed out to me a cocoanut tree which had plenty of fruits on all its sides. I was quite astonished to witness such a young tree bearing so many fruits. On asking from him his object he remarked "my friend" "this tree with its richest appearance is from this day devoted unto the Lord". I was much pleased with his words, and then he took me to a lime tree among the clusters of ~~the~~ its kind and said

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I have here two or three less than ten trees. I however devote one of these unto the Lord from this day." I rejoiced at the workings of his heart and thanked the Lord on my return from his house. It is through his efforts that I draw a salary (an addition of 2/ per mensem from the beginning of this year) of 12/ from the church which is 2/ more than a fourth of my salary.

Our thank offering meeting was at the close of March. The occasion was very interesting. Several speeches were delivered giving reason for thankfulness and prayers offered. At the close collections were received. Articles of different kinds such as jack fruits plantains, cocoanuts, lime fruits, paddy grains &c were sold at auction and the amount realized is £2-10- Some thing more is expected from those who were not there present.

Jaffnapatam, 1st September

Rec'd Jun 15.

Rs 25

Rs 37.

I have the honor to be

Sir

Your most obedt & humble

Servant

Thomas Snell

Report of the church at Panditerupo.
October 12, 1871.

During the past six months of the year Sabbath services and the weekly meetings have been regularly held. Sab. morning at service no. of attendants, Males 20 on an average, females 12, children 75. Friday afternoon at church prayer meeting attendants, Males 9, females 6, & children 10.

In the afternoon of the Sabbath the preaching of the gospel and prayer meetings have been held in four stated places, viz - Station, Chandilipay, Mathagal and Sittankany — attendants at the,

Station	—	Males none,	females 8,	children 3		
Mathagal	—	" 15	— " 2	— " 90		
Chandilipay	—	" 8	— " 2	— " 2		
Sittankany	—	" 4	— " 0	— " 25		

The Sab. School children keep up their interest in the study of the Bible histories which are embodied in a question book. They spend about an hour in study and recitation just before the commencement of the service.

At Mathagal Bungalow about a hundred children meet together and study Scripture lessons. The teacher takes great pains to have them acquainted with the

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Ans'd Feb 24.

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The Sab. School children keep up their interest in the study of the Bible histories which are embodied in a question book. They spend about an hour in study and recitation just before the commencement of the service.

At Mathagal Bungaloe about a hundred children meet together and study Scripture lessons. The teacher takes great pains to have them acquainted with the

truths which the Bible teaches. Though he is not yet a christian he seems to be very faithful even in this part of his duty. The way in which he keeps his children in order and teaches them, is very attractive and really beneficial. Some of his girls who have left the school as they become large make it their practice to read from their books to those of their households. Some of the parents appear delighted in the advancement of their girls.

About five villages have been almost entirely visited. Over 300 tracts and 35 portions have been distributed by way of sale and gratis

Twenty public meetings have been held in Bungalows and private houses with a good impression of the truth left behind in the minds of the hearers on those occasions. Several of the hearers of the truth made their avowals at the close of such meetings of the superiority of the christian religion to theirs in point of doctrine and precepts. Nevertheless we have not yet met with any cases of decided conversion as an evidence of what they feel and acknowledge, but yet we are sure there is some truth lying in their hearts like a germ which will in time be developed

We have quite a number of candidates who are

willing to embrace Christianity but who do not show sufficient evidence of a change of heart. One of this number whom we did not think of recieving into the church when he lived here has since gone to Batticaloe in search of employment and seems to have been changed there He wrote me lately that he is recieved with the Wesleyan church there.

No cases of admission to or suspension from the church has taken place during the past months Thank God that there has been no cases of death

It is to be regretted that the church is still in a lifeless state. There is not that union in the church which there ought to be. Difficulties still exist between some families in the church. We are earnestly requesting the pastors of other churches to pray for this church that there should be a oneness of spirit and union among its members.

(Signed) Thomas Snell.-

Pauditeripo, Oct. 12, 1891.

Rec'd Dec. 20.

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Chavagachery. April 25th 1860.

Rufus Anderson D.D.
Cor. Sec. &c.

Rev. and Dear Sir,

During the last half of the six months to be embraced in this report our work has been disturbed to some extent by the prevelence of fever. Though fever is common in Jaffna during the dewy season from January to March this year it has been more so on account of the abundance of rain last winter.

In October last a young man belonging to our church was married to a girl then studying in the Boarding School at Oodooville. The mas of the caste called Chitty (Traders) who in Jaffna are above every other caste people except only brahmins. Besides, like the Brahmins, the family of the youth's father neither eat flesh nor eat in the presence of others except Brahmins and Chitties. On account of these things the subject of his marriage was for a long time a very perplexing question. After long deliberation Timothy Carnnappan (for that is the young man's name) came to the conclusion that he would marry a christian girl, cost what it might. Then his mind was made known to his relations, his mother began to entreat him by her tears, his father threatened to leave the whole family and go to the continent where he was born, his brother refused to pay him a certain sum of money which he owed him, and his brother-in-law deserted his wife, the young man's sister and went to Trincomallie where his father is living. All these things he was able to bear easily except the continual dropping of his mother's tears which weighed most upon his kind heart. Now one time he would try to persuade himself that under his peculiar circumstances he may marry a heathen girl at another time he would foresee with trembling that by such an alliance he would make his fall almost sure. At this time the Church became apprehensive of his danger and many an earnest prayer in his behalf. Through the special assistance of the Holy Spirit. T. C. regained strength and espoused a xn girl the daughter of christian parents. Now his trial turned to be from another source and that three times heavier than before. For soon after the first publication of the marriage banns the girl's parents changed their minds and sent word to us that the

Panditeriko, Oct. 12, 1861.

banns should not be published any more and we knew by private sources that they were resolved to break up the marriage. Such a proceedure was very trying to the young man especially as it gave occasion for his relatives to laugh at him and say "that he considered all of us as vile and sought the friendship of christians and now see what they have done". After a good deal of anxiety and endeavor in our part to the correcting of wrong information from the minds of the girls party the matter was made straight and day was fixed for the celebration of the marriage. But a week or two before the appointed time the young man became sick and we sent word to the bride's party to defer preparations. Here the trial assumed its climax. For while he was lying sick a rumor was started by some apparent friends and foes that the young man's disease was such as affected his purity. The rumor at once put the bride's parents into another convulsion more fearful than ever. Deaf to the decided testimony of the best practitioners of European medicine who were themselves christians and heedless to the word of other trustworthy christian men who had the means of knowing the truth they blazed the matter more widely and declared openly that the marriage is done with. Now the young man's condition may be easily imagined. He had left his father and mother and other blood relations in order to enter into relationship with a christian family. They have finally betrayed him miserably and helped to the very destruction of his character. For when that marriage does not take place it is in the eye of the country, a decided testimony in favor of the rumor. At this time the young man had no sympathy on earth but from a few christian brethren and they with him had no comfort but in prayer. A gracious God has heard our prayer. By and by the cloud passed away. The girl's friends opened their eyes and saw their fault and came again with the proposal of consummating the marriage. Accordingly it was solemnized at Bodooville on the 27th of October. Not a single individual among the relations of T. C. came to the nuptials. Six months have passed away since the marriage neither T's mother nor father, brother nor sisters brother-in-law nor sister-in-law have seen the girl's face. She lives at her father's house at Atchuwally. Neither will they go to see her nor do they wish her to come to see them. Now when T. goes to his mother's house he is obliged to take his meals outside the family's dining room. Notwithstanding the young man is now happy and rejoicing in the Lord.

At the Annual meeting of the Church on the 15th December two new Deacons were appointed. When the church was organized under the care of a native pastor for want of suitable men only one Deacon was appointed and he too not a native of this parish. Now the way having been clear for some better and paramount arrangement the former Deacon cheerfully resigned his office and two other pious men of intelligence were chosen and set apart to the office by prayer. One is of Chavagachery the other of Mogamally.

In December 14th we held our first meeting in the new Bungalow at Mogamally since that time there has been a morning service in it each Sabbath attended by six Church members, one inquirer and 3. baptized children with two or more heathens all of Mogamally. Before the service there was Sabbath School in which among others 3. female and one male church members study their letters and catechisms. This month a day school has been commenced in the Bungalow.

At the Lord's communion on the day of annual meeting a woman of Mogamally of about 38. years of age made a public profession of her faith and received baptism at which she brought her 3. children into covenant with her Lord and Saviour and they also were baptized.

On the 22d. of January 1860. a female member of the church the daughter of one of our ~~ex~~ catechists died at Madras. She had been in Jaffna for a few months and then went to Madras to join her husband. She died a week after her arrival there.

There is nothing special to report about other things. Most of them remain as they were at the time of my last letter. The church-members live in harmony among themselves and in respect among the heathen. The inquirers though a few ~~x~~ fall away the rest hold on very well. The heathen around care only for the things of this life What want we more at this time than an abundant outpouring of the Holy Spirit to revive every dry bone.

I am with a great debt
of gratitude to the American
Board in this year of its
Jubilee
Yours sincerely
(Signed) Thomas P. Hunt

Chavagachery October 14th 1860.

Rufus Anderson D.D.
Cor. Sec. &c.

Rev. and Dear Sir,

Since my last semiannual the fact of the current year's being the grand Jubilee year of our ardently loved Board has been set before the minds of our people. It has brought afresh to our recollection one of the most stupendous moral engines that is to overturn the kingdoms of this world whose moving power is God himself. It has brought home to our hearts the largeness of the head the warmness of the heart the freeness of the hand the harmonious and loving combination of thousands and thousands together with the fervency and frequency of their prayers to heaven. When the good done by you and received by us has been remembered I am glad to report, there has been in many a due flow of sincere gratitude. In consequence of it, when the financial condition of the Board was considered several made a free offering of their miles to be paid into your treasury.

Since my last letter one young man has been received to the communion of the church on profession and three infants of three different families have been baptized; two members of the church have been grievously sick, who are now gradually recovering. Once or twice there arose some discord among a few of the church members; of such things also I am glad to say, that they do not continue long among our people; divisions being removed either by the parties themselves or by some little intervention of others. The Lord has been prospering the temporal concerns of our church

members;

members; in reference to that also I can say that their benevolence has been proportionate. There has been a want of spiritual warmth in the church. The progress of the work in the church and out of it has been slow but steady and onward. First a general outpouring of the Holy Spirit and then more resolution of character on the part of the members are our chief wants at present. There are persons in different localities who manifest some interest; the movement of some of whom is rather novel. At Moganaly, in addition to the former inquirers there are two or more newly coming up. All around, there is more reading of the Scriptures, tracts and other religious books and papers, casting one thing against another. I am led to say in conclusion that we have faith that what God has promised will be fulfilled and when it is, it will be in the manner foretold. "The kingdom of God cometh not with observation"

I am yours dutifully

J. F. Hunt

Chowgachery Oct. 14th 1860

Rec'd Jan. 1, 1861

R. C. Mabarch 1.

Chanagachery April 2. 1861

Rufus Anderson D.D.
Cor. Sec. &c.

Rev. and Dear Sir,

We have been carried safely through another six months of our duration on earth. While several of our acquaintances and neighbors have been removed by death, our little church has lost no one of its members. One infant died before it was brought for baptism. Among those also who have been listeners to the truth an old man of Oman died suddenly. Before his death he requested of his friends that his body should be buried and not burned like those of the Sivites and that no ceremonies should be performed over him. What to make of this circumstance added to some of his very serious questions when the Gospel was sometimes read to him we are not well decided. In respect to another individual who has died we have almost certain belief that she died in the Lord. She was of Mukamaly, of the age of 35 or 36, sister to two of the church members and daughter to a third. She prayed to God; believed in Jesus Christ; attended divine service; tried to keep the Sabbath day holy; learned her letters rapidly with a desire to read the word of God; sent her two daughters to our school; and also induced her husband to do as she did. While she was thus progressing suddenly on the

Chanagachery April 2, 1861
Rufus Anderson

third of January 1861 she was attacked with fever and died the very next day. During the few hours of her sickness she was wholly senseless and therefore was unable to let us know her state of mind at death. But those of her christian relations who knew her most have strong belief that she died a believer. The number of our village schools and catechists are few. Our congregations are small. Village meetings have been less than usual owing to the inclemency of the season. The Gospel has been preached from Sabbath to Sabbath at 5 different places from two to two miles apart. The Sacrament of the Lord's supper has been celebrated twice and the ordinance of baptism administered to one infant. One member has been admitted to our church on certificate. The church members in general have behaved orderly manifesting also a little more spirituality since about the week of prayer in Jan. 1861. The number of inquirers at present are more than usual. The Lord willing before the next communion some of them will be examined for admission to the church. The foremost among them are two men of about 25 and 30 living in a new locality on the sea shore, 5 miles each of the station and 3 miles south of Menkamaly. One Sabbath morning which was on the 23d of Dec. 1860 one of these men went to Mano to inquire whether there is a meeting held there, understanding that there was no morning meeting in that place (for the meeting there is only in the afternoon) he returned

home. The following Saturday the same man came here to ascertain whether there is a meeting held here Sabbaths A. M. Learning that there is one, after some conversation on the subject of Salvation he went home; and on the following day both of those men came to meeting. From that day they have attended service either here or at Ankamaly and they are reading and praying and observing the Sabbath scrupulously. This coming to meeting, observing the Sabbath-day holy to the noticeable neglect of secular work on that day and their openly confessing the name of Christ have excited the opposition of their neighbors and friends. The chief among the opposers is a bitter witty old man who is father-in-law to one of the inquirers and next of kin to the only motherless daughter of the other. He has gone so far as to say to his son-in-law that in case he does not leave off his new religion, he had better leave his daughter and go to his own house at Ulsan. The other he is threatening to dispossess of all the property which he received by his deceased wife, which is almost all by which he lives. These inquirers have been so earnest and sincere from the commencement that on the 4th Sabbath of their attendance at church they applied for baptism. Before these men sought us out and came to meeting, they had not been known to most of us and to none at all as having any interest in Christ. For years together they neither attended a meeting nor saw a preacher of the Gospel. One of

these men traces his interest to the word he heard preached at Osan four years ago. The other dates his first impression to the truth which he learned in one of the Mission Schools at Ordowille about 15 or 20 years ago. The word which they heard at such distant times and places has been working in their hearts kept up only by reading some tracts. At last they became acquainted with each other's feelings which tended to strengthen and comfort them. and finally they sought us out for a thorough knowledge of salvation by Jesus Christ. They are now rejoicing in hope and persuading others also to repentance.

Of these things and men I may depend to write like another opportunity. With my best regards to you and highest sense of obligation to the American Christians

I remain your most humble servant

Thomas P. Neals

Chuangchow, April 22, 1861.

Rev. Dr. Anderson

Sec. A. B. M. U.

Received June 12.

Ans. Sept. 22, 1862.

Chwagachung Nov. 9. 1861.

Rufus Anderson D. D.
Cor. Sec. &c

Rev. & Dear Sir

Since my last report a marriage between two nominal christians has been solemnized in our church. One infant daughter of a young family received baptism. Two suspended members have been restored. Both of them had been under discipline for contracting marriages where they ought not. Although there had been in their cases such circumstances as mitigated greatly their faults it was judged best to suspend them and see how they would show themselves in the new relations. During the seven months of this suspension their behavior was satisfactory to the church. Besides, one of the two suspended members has persuaded his heathen partner to go to church to learn her letters and to believe on the Lord Jesus Christ. If we are not mistaken, she is now rejoicing with her husband in the hope of salvation. At our communion on the 22nd of September, three adults

made a profession of their faith on the Lord Jesus and received baptism. One of these is a former pupil of the Codrington Boarding School, now the wife of our school teacher. The other two are the inquirers concerning whom I wrote in my last letter as coming out from a new village in a way not common in our midst. Their trials also have been more than usual, some of which continue to the present day. At their examination before the church they said that although they were under religious impression and lived in adjacent compounds they were not known to each other as such for a long time. As soon as they revealed their minds to each other their convictions were so much deepened that they resolved to attend our meetings and converse with us on the subject. They did as they purposed and are now the followers of a crucified Savior. On the occasion of our last communion we were to admit two more candidates, from the village of Mankamoly but rains prevented their attending the meeting.

All our people look with concern on the civil war in America. Our christians wish and pray that the best of Governments may not be deprived of its strength and glory and that the noblest of Missionary societies may not be disabled in its angelic works. Some of the

hathen around us are concerned in an opposite direction. They sometimes inquire of us in a sneering way whether the Missionaries will not now be recalled from Jaffna. May the Lord be with you and direct you in these troublous times is the prayer of

Your unworthy but humble Servant

Thomas P. Hunt.

Charagarhurg. Nov. 9. 1861.

Recd. Jan. 24. 1862.

Ans'd Mar. 22.

Chungkiang May 6, 1862

Rufus Anderson D.D.

Cor. Sec. &c.

Rev. and Dear Sir,

In writing this letter I must first offer to our rejoicing at the coming of Rev. J. A. Bates to dwell with us. For some years past we have all felt the spiritual wants arising from the absence of a missionary. Now we are glad to have the guidance, instruction and promptings of a loved missionary. Even the indifferent heathen desire the residence of a missionary in this midst. Though native laborers have the advantage over the missionary in adapting themselves to and approaching the people, the missionary has his own natives in gathering many to hear the Gospel and by his varied experience and advanced spiritual growth, in stirring men to persevere in this journey heavenward. May the Lord bless our beloved missionary and wife with health that this residence with us may be long and happy.

On the 5th of January last we had

the pleasure of welcoming four ~~new~~ individuals, two males and two females, to the communion of the Lord's Supper. The males are two lads studying in the Training and Theological Institution at Batticotta, and the females are the wives of two of our christians and all four are of the village of Mankamaly. One of the two females was the heathen woman for marrying whom a church member was suspended last year, and who as I wrote in my last letter was led by her husband to follow Christ. After consecrating herself to the service of the Lord, she presented her two children for baptism in the name of the triune God.

On the 19th of January a baptized child of a good deal of promise, whose mother died some years ago, was called to depart this life. There is not much besides to report except only that there is cholera in some parts of Jaffna. Who knows what changes the Lord may bring about in our province before the end of another six months.

I remain your grateful Servant
Thomas P. Hunt.

Chavagacherry May 6. 1862

Rec'd July 2.

Changachery Sept. 29, 1862

Rufus Anderson D.D.
Cor. Sec. &c &c

Rev. and Dear Sir,

Since last April I had the pleasure of accompanying Rev. M. D. Sanders in a tour through the northern regions of Ceylon called by the common name of Vanny. The tour occupied three weeks; during which time we travelled 350 miles back and forth and visited 46 villages scattered from two to eight miles apart in the midst of a very thick forest. We sold 366 books large and small; made a free distribution of a large quantity of Tracts and talked with about 2000 men and women on the subject of this salvation. In many respects the tour has been one of very special interest to me. The consciousness of being near neighbors of bears and tigers and elephants in the thick jungle was fearful; the contemplation of several ruins of vast temples and tanks, and houses and palaces of the ancient monarchs of the island was gloomy; the continual sight of deep forest of mighty trees was magnificent; and the scenery from the first mountain I ever saw was most inspiring. I never felt a like joy as when on the top of an everlasting hill at Mehintalay. The majority of the villages we went

to, were heathen, a few were catholic and a fewer still were Mohammedan or Boodhist. To the Boodhists who speak Singalese ~~xxxx~~ we were not able to do any thing. The people as a whole are very ignorant, but very wise in their own estimation. Some of them took us almost for fools and addressed us as such. A Mohammedan was very serious in wishing to teach us that the books we took and Missionaries we have in Jaffna are all from Calcutta in Southern India. A catholic sincerely wished to instruct us that the religion of the protestants was the forgery of Calvin and Luther, which he supposed we were hearing for the first time. Once when we offered our books a catholic woman decided them as the books not containing the mother of God. One catholic who bought of me some portions of scriptures, returned them to me when he he had known that they were protestant books and got the money back. He was however finally persuaded to take them. Though there were several such instances yet there were others which interested us. On one occasion a man who received a tract from us was found standing and reading in the way for about half an hour. At another a catholic who had his former collection of books burned by the priest bought from us a fresh supply. We were once amused

to see a Mohammedan trader buying some books from us for the purpose of retail. At another time a cattoli barber met us in a village adjoining his and at seeing our books, he desired to possess some of them. We having no money on hand, first pleaded for a free distribution of them; then went here and there trying hard to borrow some money but without success. We finally proposed to share some of the company for the hire of which he may buy a copy of one of the gospels. The proposal being accepted he had the pleasure of having a gospel. At Amarajapura we saw a man who was once a convert to Romanism, at Jaffna. He was then a heathen again. The reason he gave for his being so was that his proselyter to Romanism was himself proselyted to protestantism. He did not feel safe where he was, so he went back. Of all the men I met the most interesting was a heathen who lives a hundred miles from Jaffna. He had known of Christianity before. When he met us he was glad to receive some tracts and to make some serious inquiries. Though we could not have accomplished much by conversation and preaching in such a tour as ours, we trust we have left so many pages of scripture and tracts that will do good to the souls of men. We are glad to think of these messengers of peace which are scattered over a vast region.

After my last report three infants have been baptized. One church member aged about 65 left this world. He was a convert of the late Rev. Dr. Scudder the founder of this church. After his time he backslided so far and so long that he was excommunicated. In the time of Rev. M. D. Sanders he repented and was received to the church again. Before his second union with the church he became half deaf. Notwithstanding he was very regular at our Sabbath services and other ordinances. His last request to us were that he may remembered by the church in prayer in his time of sickness and that his body may be buried in the christian graveyard at this station. But at his death his heathen relatives allowed us not to have his body but took it to the place of the dead and burned it there. Though the body has been reduced to ashes, the disembodied Spirit, we trust, is with its maker in heaven. May our maker and blessed Redeemer help us now to live for him and when we die take us to his heavenly Jerusalem. Until then

I remain one of your unworthy sons

L. P. Hunt.

Chavagnory Dec. 4.

Rec'd Dec. 1863

Read in Conf.

Chavagachery 7th April 1863.

Rufus Anderson DD,
Cor Secy &c,
Revd & Dear Sir,

The year 1862 has left Thirty nine members upon the roll of the Church of whom five were received during the year. Of the whole number 19 are males & 20 females — Twenty are connected with the Mission by employment and 19 are independent. On the 26 of November 1862. a school was started in the village of Mesaly which is about two miles N.E. of the Station —

Since that time a service has been regularly held there every Sabbath afternoon — The average attendance of the students in the school & that of the hearers in the meeting has been good and I am happy to add that the Mission has recently been able to put a catechist in that locality, to effect which they have long been desirous — The Catechist appointed is one for whom I have great regard as a Christian and as a labourer. — The whole matter was set on foot at the special request and with the help of a Church Member living in that village

Chavagachery

concerning whose conversion and marriage I had the pleasure to report some two years ago. —

At the suggestion of the Rev L W Bates a few adult Christians at Mugumaly have been put under the teaching of some small children who visit them every day in their houses and help them in learning to read, for which they receive a compensation of 4½d per month — Besides these there are two middle aged women who have already made some progress in learning to read — All this is looked upon with approbation by the heathen around. though there may be now and then one who may scorn the woman of sixty trying to learn like a child and that under the tuition of a child — In another village situated two miles West of the station are two or three men who manifest an interest in the Christian Religion — For several months past, they have been regularly attending our Sabbath services at the station and I trust that one of them is already a Christian — He is trying to influence others to the same faith both by his counsel and example

The unhealthy damp season has just passed and we are happy that almost all of us are enjoying good health. I am able to report that there

is a good deal of peace and harmony among the members of the church and an increased solicitude for the salvation of the heathen around them — There is evidently a waking up of the intelligent part of the people in many places & when the claims of the Christian Religion are presented they cordially assent to them and express a desire to see into it more fully: but often the night tide of worldly engagement drowns the good desire of their hearts. What need we more than an outpouring of the Holy Spirit both on our souls and on those around us

We regret to find that the unhappy war in your midst is not yet closed. yet we rejoice with you that this war will put an end to the system of slavery which has been the cause of it — I have thought many a time of four great wonders in this age of our world — Two of them are physical and two moral — As every year passes on the physical have been losing while the moral have been gaining in their wonderfulness. The Steam Engine. the Telegraph. the Opium trade of Christian England. + the Slave system of Protestant America

When one curse is passing away we are reminded to pray more earnestly against the other.

With my dutiful regards to you and an earnest desire for your prayers

I remain Sir

Your humble Servant

J. P. Hunt.

A copy of the letter of the native pastor at Chang

A. Bates —

Transcribed, Rec'd June 4.

Ans. Feb 30

Chargachery Oct. 7. 1863

Rufus Anderson D.D.

Rev. & Dear Sir

During the last six months there have been some slight changes in the church. In July a female member residing at Mukandy was suddenly taken with apoplexy and died in a few hours leaving behind a christian husband.

On the 2nd of August we had the pleasure of welcoming two new members to the privileges of the church and of admitting four infants to the ordinance of baptism. The day was one of special interest to many present. One of the two new members is a school teacher and the other is the engineer living west of the station concerning whom I wrote in my last report. The history of his conversion as stated by himself at his examination for membership is as follows. When he was 18 or 20 he was laborious in the pursuit of the pretended arts of incantations and witchcraft. The many things attempted by them are of ill repute among the people themselves. After a few years of unpleasant struggle he began to see the folly of them and turned his mind to better things and subsequently to the salvation of his soul. To obtain the last he found no other way than a long and tedious pilgrimage. But before undertaking it he found it necessary to leave

Transgressors

his only and motherless daughter with her property in good and safe hands. With that object he looked around and found no one but the Protestant Missionaries. So he concluded to send his daughter to the female boarding school at Malow under the care of the Church Mission. After she was taken to the school where she continues to study to the present time, he paid her a few visits at one of which a copy of the New Testament was given to him by the master of the school. Reading it, he began to approve its teachings and love its precepts and so continued for some time. In this state of mind we happened to find him and by regular weekly visits tried to increase his convictions and urged upon him the practice of its duties. By the help of the Holy Spirit he made good progress and is now not ashamed to own the crucified Jesus as his Lord and savior in the ~~village~~ midst of a reviling village.

I may here relate a little incident concerning another Christian who joined us in 1861. In May last, after our harvest we held as usual a meeting for the thank offering of fruits. The several members of the church put into the plate as much money as they were severally able and the collection amounted to £1-1-3. A day or two after, the Christian above referred to came to me and said that I should set him in my paper as a debtor for three shillings. I told him that it was unnecessary and when he has money, he may bring it and pay it at

once. "No" said he, "I now propose to pay three shillings as a thank offering of fruits; but my necessities being so much I am afraid that my mind may change hereafter; I wish to secure myself against such a temptation. Therefore please into three shillings against my name." and I did accordingly.

During the past half year we have had an unusual number of village meetings. One class of them was Bible meetings attended by a deputation from our Bible Society, consisting of Rev. Messrs Hastings and Filmer. The addresses were very interesting; the attention paid to them was very good; and the audience very respectable, amounting in some to 180 individuals. Another class of them was day meetings on Wednesdays, when as many of the catechists and others as can come together, go to a village and spend the first part of the day in visiting the houses, teaching in them and distributing Gospels and tracts and after eating our dinner which we take with us, hold a meeting and return home at sunset. The third class of meetings are moonlight meetings held far and near, with attendance large and small. At one of them we addressed only two men and one boy; tho' there was a woman also, she slept most part of the time. Some meetings have had an attendance of 60 or 70 persons, paying uninterrupted attention and that too, not-with-standing some rare occurrence in superstitious Jaffna. In the course of our last moonlight meeting we went to a new place. The spot chosen for holding the

meeting was a corner of a street. A mat was spread for us; the people sat on the clean sand to the number of 65 men, women and children. We hung our lantern on a branch of a living hedge stick; sang a piece from the Madura Lyrics; read the parable of the rich man and Lazarus and began our addresses. Our appeals to their consciences went close to them and the people listened remarkably. But among them there sat a man whose spirit the goddess Kali (Barlee) often influences. As we proceeded on with our thoughts and feeling, the man began to writhe his body and raise his devil (devil) cries ~~with~~ to the top of his voice and finally sprang and ran along the lane, growling. The people did not seem to be disturbed at all and we went on and closed as usual with prayer. Just after the close of the meeting, the devil dancer returned to the place of the meeting, ran to his own compound adjoining it, had some buckets of water poured on his head, and put on his ring like bells on his arms and playing as devil dancers do pretended to reveal things in the name of Barlee. We spoke to the people concerning a cattle disease which is, like cholera and which visited a few weeks previous, one of the folds in the village. To us too, he had a command & that was not to hold meeting any more in the village. His reason was that as soon as we went there a host of cholera devils entered the village and he, rather, he was just then engaged in driving them away. We tried to convince the people that it is all an imposture and at most it cannot be any thing more than that the man was subject to fits of hysterics. Such pretentions are not well believed now;

and it is only here and there that such dancers are found.

To our great regret Rev. J. A. Bates has been obliged to leave us on account of ill-health which he has had more or less ever since his coming to the east. Whether he will be able to return to us is very doubtful, they say. Our earnest wish and prayer is that he may be able to come to us again. He has endeared himself much to us both by his kindness and assistance in the work. We are sorry to be deprived of the presence of a missionary again. We hear it again said "My thoughts are not your thoughts, nor your ways my ways."

With grateful remembrance of you

I remain Rev. & Dear Sir

Your truly

S. P. Hunt.

Dear Dr. Anderson.

The above is Hunt's Semi-Annual. You will have heard before this reaches you that Bro. Bates is ordered home by Overland route & for the present the Care of Chavagachery Station devolves upon me. The arrangement for the stat[illegible] another year will be made at the January meeting. I cannot send my own Semi-Annual (or rather Annual this time) by the present mail but hope to forward it soon.

Very truly yours.

Oct. 21. 1863. M. D. Sanders.

Chattahoochee, Ga.

9. Rec'd Dec. 19.
Ack'd Apr. 13, 1864
Rev. T. P. Hunt
Native Preacher

The most promising of
the native evangelists
in 1855.

— Semi-Annual of Rev. T. P. Hunt. —
Native Pastor at Chavagacherry, Jaffna. —
— A Copy. —

Chavagacherry March 28. 1864

Rufus Anderson. D. D.

Rev. & Dear Sir. —

The year 1863 was the 30th year of
n Church & the 1st of its present pastor. — At its
the Church numbered 46 members, though
of them were non-residents. The contributions
the year were £. 8. 19. 3. — a part of which with
itions from our Missionaries & other good people
t for the building of a stone-well on our
nises at Muganalie. The Entire cost of the
was £. 11. 4. 0. — The Existence of the well not only
ans the place for the residence of a school teacher
techist — the first of whom is soon to be located
— but is also a substantial benefit to the whole
ge who have been accustomed to drink from
l tanks. —

In a previous letter I reported the
th of a young woman living at Muganalie.
I have to notice the death of another young
man which occurred on the 9th of this month.

She was the wife of Daniel - the first convert from that place. Among the adults who commenced learning to read she made the most progress. She died in full hope of Eternal life. I saw her several times during her sickness. Though her sufferings were great, she murmured not. - Only once or twice she expressed a little impatient desire to die sooner. When reminded that God knows better than we do, she heartily acquiesced. To the question whether she was happy in prospect of death, her answer was clear & decided. Though she knew that at her death her two little children would be wholly orphans in the circuit she did not express any anxious care about them. It appeared that she trusted that God, to whom she dedicated them two years previously, for whose service she endeavored to train them during the short time she was with them. - Children - one a bright little boy & the other an infant girl - are now with Daniel their father. -

Two of our Catechists & two independent members - active in the service of the Lord - have been sick for sometime. The rest have been

& have been laboring for the advancement of the Kingdom of Christ. There have been among our members uninterrupted harmony & evident advancement in spiritual growth. By the blessing of our gracious Lord who has called us they seem to be more & more ready & willing to depart & be with their Savior. They often anticipate with joy & trembling the time when they shall be free from every pain & every evil.—

If I am to express here the view I sometimes take of the progress of Evangelization in our land, I would say that the slight additions to our churches from time to time should not be taken as the proper index. Nor does the increase of interested men—of whom we have now over a dozen—show the exact measure of progress. The whole country is fast leavening.— Mission schools are working on one side—an incessant preaching of the Gospel on another, the thousands of tracts & Scriptures on a third—all combined there is such a conviction of the truth of Christianity & the falsehood of idolatry that I often think the work is now easy & the time is now near when the people

will be converted by tens & hundreds & our
our Churches will be filled with devout worship
May the gracious Spirit hasten the time.
I remain - Yours truly. —
(Signed) T. P. Hunt.

Batticotta. April 8. 1864.

My Dear Dr Anderson.

In forwarding pastor Hunt's communication
say of Chavagachery that I have visited the Station twice since
since the departure of Mr. Bates. It has been the season
dews, & among the Church members & assistants there
been & is still much sickness. Mrs. Sanders & myself
them one week ago yesterday at their annual Thanksgiv
Only two of the female members were present, almost all
others were sick. Both of the deacons & one of the Cat
were unable to attend the meeting because of sickness
The best season for labor in that field has now come &
to be with the assistants & Christians there during the
light evenings of each month &, if I do not undert
a Bible Tour, we expect, as a family, to spend our
vacation at C. & labor with members of the Train
School in the more destitute parts of that great Station
Very sincerely yours - M. D. Sanders

Chavagachery
Rec'd June 9 1864
Ans June 13

Report of Pastor Hunt

Chavagachery Oct. 10. 1862

Rufus Anderson D.D.,

Rev. & Dear Sir.—

From the 16th of June last to the 6th of July I was on a Bible Tour which was led by the Revs. Messrs. Hastings & Sanders through Batticalova & Trincomalie. The Tour was one of great interest to all concerned though not exempt from some trials. Our company consisted of two Missionaries & four natives. Some of the villages to which we went had never before been visited by Evangelists. In some places the people manifested much indifference or hatred such as is often excited by the preaching of the Cross of Christ. In other places they were more noble & heard us through & bought from us the Holy Scriptures as willing to search & see whether these things were so. In our labors among the people we were subject to two sorts of special feeling. One was that of great solemnity arising from the consciousness that we were most likely addressing those

immortal souls for the first & last time on earth & that our next meeting of them would be in the world to come. The other feeling was the emotion arising out of a struggle between hope & despair of leading men to salvation by one conversation of a few minutes or by one portion of Scripture, & that in a place where the name of Jesus has never before been heard nor likely to be sounded long after us. When our hearts failed us with such considerations we were to turn our minds to Him who commanded to "preach" & to the thought that he would never have commanded it, if useless. It was a satisfactory thought at all times.

The second item to which I must refer in this report, is the death of our valuable brother & deacon - Timothy Cannappar. His death is such a loss to us & his life so full of good incidents that it must be almost an effort not to give a short history of him here.

Timothy Cannappar was born in the village of Mesalie at Chavagacherry of heathen parents of high caste standing.

His father & mother who are still alive are strict Sivites who like the Brahmins abstain from eating any flesh & who like them eat unseen by others. When Timothy was young, he was in our mission schools & there he received his first impressions of Christianity. Growing up to manhood, he engaged in trade which was his caste work. While he was thus engaged, one day in 1852 I met him in his house & conversed with him on the subject of personal salvation. He manifested great interest in the matter & expressed a wish to attend Church on Sundays. Some time after that one Sunday morning he came very unexpectedly to our meeting. From that date he came regularly to Church Sabbath morning & we used to visit him in his house Sabbath afternoon, & read & explained a chapter in order from the Gospel of Luke. In a short time he clearly saw all the cardinal ~~doctrines~~ truths of the Christian religion. When he was convinced of his duties one by one, he went into the practice of them. As soon as he saw that he must be born again of the Holy Ghost, he began to pray earnestly for it. When the

duty of hallowing the Sabbath was made known to him, he consecrated it entirely for religious purposes. Hitherto it was on Sundays that he used to visit town for obtaining a supply of necessary goods & now he changed that for Monday. While he was thus turning his feet to the ways of Salvation, his heathen friends tried many expedients to hinder his progress. His neighbors reviled & ridiculed him. His parents reproved & threatened him for bringing disgrace upon their family. Some special friends put into his hands a few books of malicious writing against Christianity. None of these efforts through the grace of God were able to turn him from his dear Savior Jesus Christ. After a due time of probation, he received baptism & united with the church on the 12 of Novr. 1854. Since then as before he has been busily engaged in trading but, whenever he found spare time, he used to talk with those whom he met on the subject of their salvation. Though engaged in what we call a worldly occupation, his mind often dwelt on heavenly things so much that he would dream of them occasionally. About a year before his death,

he saw, he said, in a dream a most beautiful chariot coming from heaven, & in it he saw Jesus Christ accompanied by Daniel Poor. He thought they had come for him & his rejoicing was unbounded when, to his great disappointment, it was announced that he must wait sometime longer on Earth. — I well remember his once saying that whilst walking to & fro in the prosecution of his work his mind at times was engaged in spiritual meditation so much, that he sometimes failed to notice & return the salutation of ~~an friend~~ acquaintance he would meet in the way & that he feared it might be understood as slighting them. — Once he & I were walking through a street in Jaffna town when I pointed to a spacious stone building rising up at great expense & said that it belonged to such an one who was with me in the Seminary. His mind at once turned to the spiritual condition of the owner he replied that "after all it is founded on the sand". — Once again he gave to drink a young cocoanut from his compound to the Rev. J. A. Bates at the time of one of his visits. — After

tasting the good drink Mr. Bates expressed his thanks first to which Cannappar replied that the Covenant was not his but God's & that the thanks were due to Him.

In 1839 he married a Christian girl against the opposition of all his heathen friends. So great was their displeasure that the husband of his sister ran away to his home at Trincomalee leaving his wife behind & that not one of his relatives came to his wedding. In a few months the opposition was over & he took his wife & lived in his mother's house. All who were acquainted with him noticed his apparent progress in things pertaining to piety. Though he had at first the habit of Eating unseen by others, which is practiced by many of the higher classes of Hindoos, he soon overcame the moral custom for the sake of avoiding an offense to his Christian brethren. Concerning the control of his naturally angry disposition, I heard his own heathen mother remark, that it was the good result of Christianity. — The pleasure he manifested at the worship of God & the hearing of his

preached word was very commendable. More than once he told us on Saturday P.M. that he did not feel well enough to attend Church the next morning, but entering the Church on Sunday we would find him in his place as usual. In the inquiry how it was he would say that when the time came for going to church he felt it more irksome to stay away than to walk his two miles to the Meeting. Once we really found him at Church with the shiverings of fever. As our custom is, we hold our Monthly Concert before Service on the first Sundays of each month. Whenever the Sermon following was likely to be shortened on account of the protraction of that meeting, he would request us not to do so. He was anxious that Jesus Christ should be made known more fully in his own village, for this purpose he requested the Mission to establish a School there. Moreover he built at his own Expense a house for the School teacher & the Catechist who was soon to go & dwell there. Amidst such of his labors, he

contracted a peculiar & hitherto incurable fever which is prevailing in that village & its vicinity, & he sank under it from day to day. While he was under the very kind treatment of Dr. Green, he expressed himself in the words of St. Paul that for him to live was Christ & to die was gain. Shortly before he became unconscious, he expressed to an inquiring friend his assurance of going to heaven. He died in the Lord on the 27. July 1864 at the age of 34. & his remains were interred in our graveyard. His young family & our little Church are great losers by this departure. He left behind a wife & two little girls - the eldest of whom has now followed her father & by the same disease. We commend the surviving child & mother to the keeping of the gracious God of our departed brother. -

Another member of our Church who is the wife of one of our catechists is dangerously sick now. Since my last report three Communicants belonging to one family have been transferred to the Episcopal Church at Cape Palmas. Some of our inquirers are doing well & give us considerable encouragement. As I have already gone beyond my limits, I must beg leave to remain - very dutifully in Jesus - (signed) T. P. Hunt.

Report of Pastor Hunt
Received Dec. 10, 1864
Rec'd Dec. 10, 1864
Bandi

Chavagachery May 1st 1865

Rev. Rufus Anderson D.D.
Rev. & Dear Sir,

Since October last five of our church members have been removed from our field, of whom four have gone to reside at places within the limits of other Stations and one out of the nothern province. Since my last report several cases of an afflictive nature have been occurring around us. The wife of one of our catechists whom I reported as being sick in my last letter died on the 30th December last. Though sick a long time she died at a time when it was not expected. It may be said of her that her end was peace. Her husband was once so sick that his life was despared of, but since her death he has recoverred. A female member has very recently been so sick that there was some fear of her life. But her husband a heathen suddenly took the same malady of which she complained, namely inflamation of the lungs and died in thirty hours. The wife is recovering Another christian whose home is near the Station has been called to mourn the death of his heathen father & one other the death of a near relative. Still another has now been sick from the commencement of the year One more who was a hopeful inquirer has within a month and a half become violently insane. So in respect to the dead or living we are daily called to feel the inestimable, blessing of our holy religion in supporting under trials.

There has been a harmonious and friendly feeling among all the members of the Church. Though our church is scattered over a distance of about 12 miles there is some interest kindling at four or five of the places where our christians live. In one place there

are five interested persons, three males and two females. We hope one or two of them will ere long make a public profession of faith. At another there are two men who have some idea of coming before the church as candidates for admission. Our labor with the heathen is pleasant in this that they seem to understand the truth preached to them. They are at times persuaded to wish to attend church on the Sabbath and give due attention to the subject of their salvation; Yet lacking in resolution to carry out their solemn purposes; they do not generally put themselves under this and other means of grace. For many a year we were not able to send a heathen girl from our parish to the Oodooril Boarding School. This year one has been sent there with great difficulty. There was one more girl who was very desirous of going, but her brother was so opposed that he threatened to break her legs in case she attempted to do so. In this case her friends should send her in his absence, he was positive in assuring that he shall go into some foreign land. The stubborn youth has finally yeilded and the girl is sent to the School. Truth is making progress. Though some will not seek to save themselves, others we trust, will be saved by their faith on Jesus.

I beg to remain
Rev. & Dear Sir,
Yours Truly

Rec'd July 26 1875

Chavagachery Oct. 12. 1865

Rev. Rufus Anderson D.D.

Rev and Dear Sir,

Since April last, there have been one adult and four infant baptisms in connection with our church. The adult baptized is a young man of an adjoining village who has been an inquirer for more than two years. Though he was once addicted to some evil habits, he is now a new creature in Christ Jesus. There are four others in the same village who are seeking the truth. They are making good progress and may, one by one, join the church before long. I am glad to report that our Sabbath audiences are larger and our services more interesting than in times past. I am convinced more every day that this land or any other will not become the Lord's before the Native church finds that laboring for others is an important means of grace to itself and "the best means of keeping the gospel is to give it away". We wish and try as much as we can to induce each christian to labor for the conversion of his neighbor. I am glad to report that some of our members regard the matter as they ought and labor not only now and then but systematically. I may here mention case of a brother who earns his daily bread partly by gardening and partly by trading. He by a strict calculation of time, has contrived to spend a certain evening in the week in an adjacent village about a mile distant. He meets there two inquirers whom by prayer and exortation he tries to lead along. These inquirers are already attending divine service regularly on the Sabbath. Besides, this brother together with another is trying to spend every Sabbath afternoon in another village in which also he is laboring for the conversion of individuals. Some of our

Rec'd July 26.

moon-light evening meetings are held at the request of christians and inquirers who themselves try and bring the people together in some convenient place. Our church members in general are regular in contributing their pennies to various objects of charity. Not long ago a christian brought to me his offering to the Lord. It was more than I ever expected to receive from one in his circumstances. and the amount was £2.

Among our regular hearers at Church three or four especially are deserving a passing remark at this time. One of them is a goldsmith. The besetting sin of this class of workmen here may be said to be dishonesty. This man seems to be vigorously endeavoring to overcome that. Another is a trader living in the Bazaar near the church. He has his two wives with him. So far he seems to be endeavoring to do according to his conience. But how he may turn when he comes to know that it is a sin to have more wives than one, the Lord only knows. May the good Lord enable him to do what is right in that also. A third person is a young man living two or three miles from the Station. Though he once extracted toddy with which the natives intoxicate themselves from the Palmirah and Cocoanut trees he has left it off sometime since from other motives than religion. He and his mother appear to be devout inquirers after truth. I sometimes indulge the hope that they are among the elect of God.

Hoping to report more still more cheering news in times to come

I remain

Yours dutifully

T. P. Hunt.

Chingleput
Mr Reid. Dec. 1871.

Chavagachery April 4th 1866.

Rufus Anderson D.D.:
Rev. & Dear Sir,

The rains of the old year and the dews of the new are both past and we are again in April. Thanks to our heavenly Father that we had not the prevalence of cholera in our province during the rainy and dewy months, either this year or any previous since 1854 & 1855.

During the week of prayer in January we had our annual meeting and the first communion of the year. The benevolence of the church contributed in 1865. amounted to £11-12-7½, being an increase of three pounds over that of the previous year.

The admissions last year were four, three by letter & one on profession; the dismissions also were four, which was transfer to other churches. We had therefore the same number of members at the end of the year as at the beginning, namely 40, 21 males and 19 females. Since the commencement of the current year we have received two new members to the church, one is the son of Christian parents and the other formerly a heathen. There are some candidates here and there who try to live as Christians, but they are not as yet judged to be fully prepared to enter the church. There were some, still more, who as in the days of our Lord's ministry once inquired what they should do to inherit eternal life but when they knew it they turned back sorrowing. Of this class I have come across several during the past few years. At first they evince much sincerity and make some effort but when they come to a certain point, they unexpectedly turn back and recede from the truth in disregard of every entreaty and warning. Even during the past year two young men came to meeting of their own accord and that for many weeks successively. They evinced much sincerity and we felt encouraged. We tried to teach

them faithfully both in the church and in the houses. But when they came to know the full truth, they unexpectedly turned back and are now going farther and farther. It is apparent when such persons first hear of the blessed life to come they imagine that the way to it is pleasant and at once and immediately commence to seek it. But when they come to know the terms of salvation, it is harder than they expected, it exposes to more opposition, requires more self-denial and renunciation of the world and a thorough change of heart. This all they did not expect and so they turn away sorrowing. O! that they could fully understand the blessedness to which they turn their backs and see the Almighty Spirit who can work in them all the change necessary for the life to come.

On the 19th of March last we had our Thanksgiving after harvest and our second communion. Rev. T. S. Darnell of Madura preached on the occasion an appropriate sermon from Prov. 3:9. Rev. J. C. Smith now in charge of the Station and myself added a few remarks after which we took our customary collection and what was contributed by the Natives amounted to £1-11-5 5/8. The communion service which followed was very pleasant. This is the Jubilee of our Mission and what we need more than the Spirit moving the dry bones of Jaffna & bringing them to life. I ask Honored Sir the special prayer of you all for this one thing during the current year. Hoping to see you and all our other patrons in the blessed life to come in the presence of our adorable Redeemer,

I beg to remain

Yours Truly

T. P. Hunt

Rec'd. Jan. 15.

Chargachery October 1. 1866

N. G. Clark D. D.

Rev. and Dear Sir,

I am glad to acknowledge the receipt of your kind letter of July last. It is indeed a source of much comfort in our various trials to think that there are many affectionate brotherly hearts in the far off Christian land who remember us daily at the throne of grace. Some of our peculiar trials are often so severe that were it not for the sure anticipation of a glorious futurity through our Lord and Savior Jesus Christ, we could hardly bear them.

Since my last report we have tried to canvass our field more thoroughly by house visitation. A Bible tour of several days has been made, through Tavoy Butchai and Charagachery by a company of 8 or 9 persons by which we went to the several villages around us, visiting each house, addressing each individual & offering books for sale at a small price containing the terms of eternal salvation. The same thing, we the laborers at the Station attempt to do from week to week by setting apart a day in each week to house visitation in remote villages. This kind of labor is peculiarly trying and joyous also; trying to be esteemed foolish engaged in a foolish work of speaking things unseen and so to humble ourselves as to enter into the meanest hut and to sit and talk with the lowest in society and with all to be accused of sinister motive

in the prevention of our good work; and joyous in the consideration of the good we attempt to do and in meeting enquiring souls here and there whose conversation revives our drooping spirits and leads us to hope that they may be among the elect of God.

There are several men in our field whom we consider as inquirers and whom we try to nourish with food spiritual. One among them is worth special mention. He is a boy of 15 or 16 whose father owns the compound in which our school bungalow at Mesaly stands. While cultivating a garden for his father in the school premises, he was talked to by our catechist and he read also some of our important tracts. Being convinced of the truths of the gospel as taught by the holy Scriptures, he began to be regularly present at our meetings. His father took alarm at such a proceeding, tried to prevent his attendance at our meetings. Finding his prohibition unavailing, one sabbath when the boy returned from service, he tied him to a post and flogged him severely. While yet tied to the post, the boy was asked whether he would still continue to attend meetings of Christians. At his saying yes, he received an additional blow on his cheek. The next Sabbath by the help of God he was at our meeting. On his return he dared not to enter into his father's house but stayed in the garden and his mother sent him food. So passed Sunday and Monday. On Tuesday morning his father went into the garden saw the boy, took from him his golden ear-stud, silver waist string and the

cloth which he wore and commanded him to leave the place within an hour. The poor boy put on another cloth which he had in the garden and of which the father was not aware and came to the station where he was received kindly. At noon one of the boy's relations came to the station and urged on taking him back to his father and reconciling him to his boy. Though we did not have much hope of success, we went there in the evening to hold a meeting and the boy also went with us. The father saw us but did not speak a word with any. We commenced our meeting in a neighboring house, our catechist and myself finished speaking and another was making his address, when suddenly a whisper came to us that the boy's father was hiding himself near by with a cord in hand to tie the boy and drag him home. Whispering to the brethren speaking to lengthen his speech, the other catechist and myself consulted a minute and I directed the catechist and the boy to go out of meeting one by one and then join each other and flee to the station, which they did immediately. As soon as the boy went out, the sympathizing friends of the father rieed after the boy and went to a little distance. Finding none they came upon us and the speaker and called us cunning men and other hard names. Since the first part of July when these things took place the boy has been with us. He was at the station 3 or 4 weeks and then went to Batticotta. His parents utterly refuse to take him back upon any terms short of relinquishing his new faith and practice. The estrangement of the parents heart may be known from the fact that the father has been heard to say that he considers his son as dead and buried. We think the Lord has wrought a permanent change in the boy's heart.

The members of the church on the whole do well, living in peace and harmony. The signs of the times temporally are not good. The price of things has risen to a height to which it never rose in my life time. Cholera is breaking out here and there and is quelled for the time being. If it should increase with the coming winter and scarcity of food we know not what fearful things we may be called to witness during the ensuing six months. What a blessed religion we prize Christianity to be! We have in it all we need and can wish. Here we forgiveness of our sins, sanctification of our hearts and one anticipation of a future reward, what can we need more? Come what may we shall be more than conquerors through him who loved us and washed us in his own blood. to whom we shall give all praise world without end.

With my high esteem and gratitude to you and Dr. Anderson, I remain

Your truly

J. P. Hunt.

Received Dec. 22. Nov. 30. 1857.
Rev. J. P. Hunt

Chuagachiny April 1. 1867.

N. G. Clark D.D.

Rev. and Dear Sir,

I am glad to send in my voice again to the Missionary Rooms saying that all of us at this station are yet alive. For according to the fear we were led to entertain at the time of my last letter our province has experienced a very fearful time from the pestilence during the past six months. The cholera which then broke out here and there and abated for the time, soon began to spread fearfully in every direction and carried away about ten thousand of our people and among them many of our dear Christians. With deep gratitude to God I mention that our church is the only protestant church with a pastor, some of whose members have not been removed by cholera. Our entire field is the one in the province most sparingly inflicted with the epidemic. One of our church members, however, was removed by death in December last, but it was not by cholera. The deceased brother was a valuable member of the church during his connection with it. He was admitted to church in 1858 and in 1859 he was appointed a deacon which office he bore till the time of his death.

The boy at Meesaky concerning whose religious interest and persecution I wrote in my last letter, is yet with us. His father is still bitter against him and will not take him back to his house. Several reports came to us that his father out of revenge upon his son was giving away his entire property worth two or three hundred pounds, to his other children and the rumour is still current

that the compound in which our School Bungalow stands and from which we have been excluded, has been given to a neighbor simply out of displeasure with his son. When the reports which were creditable at the time, reached the boy, he simply replied that there is property enough for him with the Lord. At our church meeting held last week this boy and two other candidates were accepted for admission to the church at our next communion which is to be on the tenth instant. Of the other two candidates one is the wife of our School master at Montreville aged 24 or 25; and the other is the mother-in-law of a convert in an adjoining village aged about 50. At the addition of these three our membership would number 46. I may here notice with gratitude that our church, though always feeble and despised has been steadily, though slowly increasing both as to numbers and vitality. Of late years its membership has been changing from temporary residents to those who are inhabitants of this field, so that now almost three fourths of our number are of the latter class.

Concerning the people around us to whom the Lord has made us watchmen to sound the alarm I may here repeat a remark which I ~~re~~ lately made to an opposing brother and it is as follows. He himself, one so bitter against christianity has become in part a christian. He once believed and worshipped many gods, but now he cannot do so without scruple. He once believed what his religious books mentioned that certain one

went to heaven by the accidental fall of sacred beads upon their body after death. Now when he has known christianity, he does not believe that and many other similar things. Now, I said, while he himself even against his own wish, is thus embracing christian truth, it was foolish in him to oppose that system: and this very fact of his own transition towards christianity which is but a sample of a vast multitude in Jaffna, is a sure proof that the people will be christians one day. They believe it already more or less; but are detained from embracing it wholly partly through insufficiency of knowledge and partly through fear of man and love of sin. Who can say that our people will always be so ignorant and feeble. The man was obliged to admit my remark.

That is just the view I often entertain of Jaffna. It is not in the nature of minds to believe against knowledge nor when believed is it easy to live against it, for then the conscience works. Yet I am far from thinking that our people will turn to the Lord and to his Christ without much patient labor and earnest prayer. For our work is to give them knowledge against their wish and thus continue to work at their consciences and even then our trust is only on the Holy Spirit who must accompany the truth and convert the souls. Laboring and praying with you until we see this people born into the kingdom of God,

I remain your truly

S. P. Hunt

Rec'd. June 14

a. July 16 / 69

Transition state.

Dr. Clark.

Charagathiry Jaffna April 25, 1868

N. G. Clark D. D.

Rev. and Dear Sir,

It was in April of last year that I wrote my last report. Since that time two of our number have gone to their reward above. Four more have gone to other churches with certificates. In the mean time ten have joined us on certificates and eight more on profession. The whole number in our church roll at present is fifty-five. Of the eight who were admitted on profession one is the persecuted boy of Mesaly who is not yet taken back by his parents. A second is another a very promising pupil of our Theological and Training Institution. His home is in our fields and his religious interest began before going to the institution. Two more are heads of families formerly of the Romish communion. The remaining four are females each one relative to some male or female church member varying in age from 20 to 50. As once so now the kingdom of heaven is not coming with a noise but it is surely coming.

At the time I should have sent my second report in 1867, one Mr. John, a teacher in our Theological and Training Insti-

tution and myself were at Madura visiting the churches there. Though we were not able to go to all the stations, yet being in the city at the time of this annual meeting we were able to see most of the Mission agents and hear a general outline of the work in that promising field. Going with the men of Periaculam from the meeting, we went up to the hills and stayed two or three days. It was on the top of the hills that we realized something of actual cold of which men of this Zones tell us so much. In the city of Madura and vicinity we saw temples which are amazing works of architecture, requiring for their prosecution immense wealth, innumerable hands and great skill. The almost endless number of sculptures on granite, of every size and shape indicate the extent to which statuary was carried by the ancient Hindoos. But when we remember that several of these are gods to be worshipped, we turn back with the thought that man by all his wisdome knew not God. And when to this we add the increasing folly and wickedness connected with idolatry we begin to value more highly the gospel of the Son of God. Our visit to the continent gave us an idea of the various ways by which some of the Indian Missions are worked, and how the truth is taking hold here and there in that extensive and populous country. After an absence of about fourty-five days we returned home rejoicing at what we saw, especially

as to the spread of Christ's kingdom.

Since our return several things have occupied our attention, an important one of which is an attempt to start a Christian college. A desire for education once given cannot now be stopped. Though our endeared Batticotta Seminary is so more, the thirst is important for occidental learning is going on without abatement accelerated by the honor and preferment accruing thereby and helped on by the neighboring literary institutions of Madras and Calcutta. We could well have left it to its own course had it not been for two very important reasons. One is the fact that several talented youths of Jaffna for the sake of a good education go away from young from the restraining influences of home, which is an evil in itself and in addition to it are exposed to all the evils of infidel colleges of India for such they truly are where the Bible is not recognized. The next consideration of equal importance, nay more, is while education is so progressing among the people, whoever is to preach the gospel among them must be himself well educated. Within late years not less than four or five books and pamphlets have been printed and published by men of Jaffna attacking the truths of the Bible. The last work of the kind has been written by a Jaffnese who took his B.A. degree in the Madras university. As christianity advances

in the land, the opposition to it from unregenerate hearts would increase likewise. To withstand such things and to do good, education as well as piety would be a necessary qualification for the ministry here as every where else. Jaffna would not be an exception in the world. The above considerations besides others have led several christian natives to desire and labor to establish a christian college here. The plan as you might have heard is to raise £5000 as an endowment fund for native professors and to extend our supplication to your honorable Board to supply a principal. The management of the institution is to be left to the Missionaries here as a sure guarantee of a christian institution and of success. In the begining we calculated upon the cooperation of all denominations of evangelical christians in Jaffna. Since giving out our plan we find the Wesleyan Missionaries disaffected. Their discountenance on this ground though our graduates from contributing to the object. The Church Missionaries have not taken any stand yet. The chief burden therefore lies upon the christians connected with the American Mission together with the non christian graduates of the late Seminary. The latter have money indeed to give but not much mind. The former have mind but not the money. Though we,

you Christians here are poor almost to a proverb in Jaffna yet are determined in the Lord to give to our utmost farthing some of us pledging to the amount of five or six months income to the cause. When we have contributed ourselves all we could and received all the aid possible from our educated and uneducated neighbors, Native or Christian white or black we hope to lay the matter before our American patrons.

My work among the Native is special as well as broad cast. As frequent as possible I go among them proclaiming the good news of salvation to all I meet and distribute tracts and portions of Scriptures either by sale or gratis. At night time we hold meetings in their houses and invite all to the marriage feast of the Lamb. Besides this wide casting of the gospel seed we visit interested individuals from week to week and hold stated meetings also for them. Two such meetings are held every week near the station, attended one by six or seven men and the other by as many women with two or three men occasionally. The attendants at these meetings are not only regular but an interested in the truth more or less. I feel great pleasure in attending and addressing these meetings. Although

the meetings have not continued longer than six or seven weeks, one from each of these meetings is already begining to attend our Sabbath services also. Praying for the Lord's blessing upon these and other of our works.

I beg to remain, Rev. & Dear Sir,

Yours Truly

L. P. Hunt

Chowagachery, Cachar 1st Nov

Recd Aug. 12.

Season 67

Chicago, April 19, 1869

N. G. Clark D.D.

Rev. and Dear Sir,

Your kind letter of Jan. 1st has been duly received. I find it very good to be reminded as you do of some of the most important truths bearing upon our work. It is a hard work to which we have put our hands not only on account of the hardness of the soil but more on account of any wayward soul which will neither come close nor stay long at the foot of the cross.

Early this year one of the members of the church was called to his home above. His departure was so sudden that we did not hear of his serious illness before the news of his death. He was very furious in early life engaging himself often to play for the buffoon in the native dances. After his conversion he became sober and was to be seen regularly in his place in the sanctuary. Though alone he stood firm for Christ in his village and died leaving a good name behind.

The present number in our church is 56, including two absent members and three under the care of other pastors. With a few exceptions the members have behaved properly. They wait regularly on the ordinances and are, I think, growing in grace. The besetting sin of our people after conversion

seems to be what the apostle calls covetousness which is idolatry. His struggle with heathen friends and their own evil heart which attend them severely at their conversion, is apparently soon over. But the temptations to covetousness never leave them; and as many as do fail to make vigilant use of the means of grace or place themselves in circumstances where these are few generally fall under them soon. Though many have fallen this way in Jaffna, I am thankful to say that such instances in our church are few, and that too almost wholly among absent members.

In common with other churches of our Mission we are making efforts to bring our members to the principle of devoting a tenth of their income to the Lord. I am glad to report that several adopt the principle with pleasure and others are not far from it. Our aim shall be to make it universal and fixed. Simultaneously with the success will be the self support of the church. The benevolent contributions of our church during the past year amount to £21-16-2¼. Of this sum one half went to the ordinary objects and the other half to the proposed Jaffna College. An institution of the kind, though needed by the present state of the church and community in Jaffna, our churches are too small and feeble to raise the amount

necessary. Hence we are planning to visit the chief towns of our island and the adjoining continent to solicit aid from men in good circumstances who are directly or indirectly connected with Jaffna. We hope at the same time help will from America knowing this only that those who, when unsolicited sent us the light of the Gospel and the sciences, will certainly assist us when we are trying to help ourselves. We have published a resolution that if the organised amount of £5,000 be not raised before the 31st Dec. 1869, donors shall be entitled to draw back their subscriptions. Hence we are anxiously looking for help from every corner. At the return of our proposed visit which will be in the course of two months or so, I hope to report the amount realised. The probable amount in our favor at present is £1500 by one legacy & several small donations. The legacy first went to the District Court of Jaffna and decided in favor and it is now before the Supreme Court of Ceylon, the decision of which court also will be known in about a month.

Our work among the heathen continues as usual. We preach to them repentance and faith in Jesus Christ. A few persons here & there show signs of interest; a vast majority give only an intellectual assent, while a few more be-

come are at the truth and cannot bear it. We have the command Preach, and the promise My word shall not return unto me void. We deplore that the greatest discouragement is often in our own hearts relaxing efforts before we are aware of it.

I remain yours truly

J. P. Hunt

May 8.

Dear Dr Clark

I send the Semi Ann of Pastors Hunt & Asbury. I hoped able to enclose that of Mr. Rice also, but will not be ready before the mail leaves I will forward it by the next opportunity

Yours very truly

M. D. Sand

Charles Rec'd May 13

Appeal from Ceylon

Finding the necessity for a thoroughly Christian college in Ceylon, we the native christians of Jaffna after due consultation with our able Missionaries called a public meeting on the 9th of Nov. 1867 and passed the following resolutions. Namely that an attempt shall be made to establish a christian college under the management of a Board of Trustees to be composed of the American Ceylon Mission and an equal number of native gentlemen; that a fund of £5,000 be raised in Ceylon and elsewhere as a capital for the support of native professors and that our American benefactors be requested to supply a principal to the institution and support him.

A committee composed of six christian natives namely Messrs R. Breckenridge J.P. Cook, Asa Lyman, Rev. T.P. Hunt and A.G. Gardiner Esq. and A Solomon Johnpulle Esq. ~~have~~ has been appointed to carry the scheme into execution and they have been trying ever since to do the work. At present one of them is laboring in India ~~laboring~~ to collect funds; another in Kandy and Colombo and a third in Jaffna itself. The amount hitherto secured is £1700. One heathen gentleman in Colombo

has given £100 and offers to give £1400 more which we cannot accept at present on account of some conditions which he imposes. Leaving this amount aside we are sure of raising before the close of the year £2500 or 3000 if not more. In the beginning of our efforts we published a resolution that if the sum of £5000 be not raised before the 31st Dec. 1869 donors shall be entitled to draw back their amounts. Now we are afraid that we may perhaps fall short of the amount by £2,000. If so we shall be obliged to return the amounts collected and all our efforts put forth during these two years shall be in vain

Under these circumstances we are constrained to appeal to our American benefactors to come to the aid of those whom they have just turned from sin, ignorance and superstition. We beg that an amount of £2000 be given before the close of the year and that a permanent provision be made this year or early part of the next for supplying a principal to the institution and of supporting him. Any further information respecting the matter can be had from the Secretary of the Am. Board in Boston or from Rev. E. P. Hastings or Rev. J. A. Bates our endeared Missionaries now in United States. All contributions towards the object can be sent to the Treasurer A. B. C. F. M. in Boston.

We remain your ever grateful benficiary

Colombo
Sept. 10, 1869 3

J. P. Hunt on behalf of the
Committee of the
Jaffna College

Colombo Sept. 9, 1869.

N. G. Clark D.D.

Rev. and Dear Sir,

I am here on leave laboring to collect funds for the Jaffna College. While I am here there is also a native gentleman (another graduate of your late Seminary, first a teacher in it and until recently Head master of the Hindoo institution in Jaffna) laboring in India for the same purpose. Mr. R. Brohmanizee of the Batticotta High School is doing the same in Jaffna. The amount secured in cash and promissory notes up to this time amounts to £1,700. There is at Colombo a native gentleman who has given £100. He promises further to give £1400 if we can call the College by his name. I have communicated with the Missionaries and they do not seem to favor it much. One reason is that he may likely ask some religious institution, and then the amount he offers is too small to entitle him for the name. Leaving this amount out of account we are now raising £2500 or £3000 which not more than one half is enough to start with. But as there is a fund we will be able to go forward

a secure assistance in America, that in case of our not having five thousand here that may be counted with ours. For one of the resolutions we published is that if we do not raise the sum of £5000 before the 31st December 1869, donors shall be entitled to draw back their amounts. If we fail to have the said amount, all our labor & time spent these two years will be in vain. Depending upon our American benefactors that they will not be without coming to our assistance when they see us struggle so hard for an institution the necessity for which has been created by their own labor here, we undertook the matter about two years ago and have persevered up to this time and hope to do the same to the end of the year.

We are hoping from the £5000 from America as a fund for the support of a principal when we expect your Board will give us concerning that amount I am not anxious, because most likely it will come and further it may come in 1870 or even afterwards.

I send you inclosed an appeal which if you or Rev. Labor Starling or Bates think best can make use of in some of the American papers as the N. Y. Observer or Evangelist

or the American Messenger.

With my dutiful regards to you and the other members of the Prudential Committee

I remain your truly

S. P. Hunt

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Chavagachery Jaffna May 11, 1870

N. G. Clark D. D.

Rev. and Dear Sir,

Some time after my April report of last year I went south even as I wrote to you from Colombo for the purpose of collecting funds for the proposed Jaffna College. At Colombo I was obliged to stay a number of weeks. Among the several contributors there one Tamil and two Singhalese gentlemen are worthy of notice. The Tamil man is a Christian but native of Jaffna and the most wealthy among his class at Colombo. His subscription is one hundred pounds sterling and he further promises to give £1400 if we can call the College by his name. The two Singhalese gentlemen are Christians of the same family name of Soysa who have each subscribed £100. One of them named Charles De Soysa is coming out very prominently as the millionaire of the east. He has distinguished himself in these days by giving a grand dinner to Prince Alfred the Duke of Edinburgh in his second visit to Ceylon. The news papers reckon the cost of the dinner at six or seven thousand pounds. He has further donated the noble sum of £10,000 to establish a Farming School in memory of the Princes visit to be called Alfred's Model Farm. The other Soysa who subscribed a hundred pounds is an uncle to the first.

He too is rich and equally generous, supporting some twenty Christian schools and having built five or six churches. To these two Soyzas we have made an application for the grant of one thousand pounds and expect to get another two hundred pounds if not a thousand.

Leaving Colombo I went to Galle and there met Rev. Mr. D. Sanders in his way home and laid before him all the recent facts of the case and urged him to represent them in America and plead for assistance. After collecting some amount at Galle I went back to Colombo and thence to Ritnapura, Gambole, Kandy, Matale and a few other towns and villages in the interior of the island. Wherever I went, I went first to the educated men of Jaffna who are every where and then to the native born Singhalese and Dutch decendants. The entire sum secured by my touring comes up to £850. Wherever I had an opportunity I distributed tracts and portions of scriptures which I took with me and preached on Sundays wherever I could find Tamil congregations. Before leaving the last town of Matale for home, a season for continued rain came on in the midst of which I was to find my way in the great jungle and across several unbridged rivers. Being detained some by the overflow of such rivers in three or four places, finally on the 21st of Nov. I came home. The time of my absence was four months. I thank the Lord that during this whole time he preserved me from all peril and sickness.

In the latter part of December came the meeting of our Ecclesiastical Association in which it was voted to ordain Mr. A. Ankitell as pastor of the Tillipally church. This followed the week of prayer in the midst of which we held as usual our first communion for the year. Since my last report five infants and one adult received the rite of baptism. The adult is an old man of about sixty who came to the knowledge of the truth in his old age. For some time past there has been some unpleasant feeling between some of the members of the church. The reason was a few persons with an unchristian spirit excused themselves from attending a wedding and the other party in return with more of the same spirit absented themselves from meetings in which the offending party had any thing to do. There was a mitigating fact however that though they did not come to meetings in one place they went to those in another in our own parish. Both parties now see their mistake more or less.

The work among the heathen especially since the new year has not been as much as could be desired owing first to the discontinuance of two of the five preaching agents on account of the shortness of the appropriations and next to the sickness of two of the remaining three, namely myself and one other. The sick ones though laid by in February and March are now well and prosecute their ordinary work. The

place of the discontinued ones especially of one will not be filled up for a long time.

Among the inquirers who wait upon our meetings is found an old school teacher of the time of Rev. B. C. Meigs. When heathen school masters were discontinued from Mission service he went to teach for himself in the villages. His son is a christian and employed by the Church Mission at Copay. Chiefly through the influence of the son the old man is convicted to see the danger of his condition. He comes to meetings on the Sabbath and brings his pupils also. He invites us to hold meetings both in his house and school. We hope well of him and expect to see him a thorough christian.

With love and respects to you and the members of the Prudential Committee.

I remain your truly

J. P. Abbott.

Jaffna, Ceylon, Feb. 14.

Chavagachery, Jaffna Oct. 7. 1870

Rev. G. Clark D. D.

Rev. and Dear Sir,

Since my last report a few changes have taken place in our midst. First Mr. J. B. Lawrence our oldest church member and long a catechist has been removed by death. From the early days of Rev. G. A. Apthorp he was at Tavany and prosecuted the work of a catechist till within six months of his death. He has left behind him a wife, eight children and fifteen grandchildren, of whom all that have come to years of discretion are members of the church. He lived a consistent peaceful life and when he died, we trust, he entered into the rest of the people of God.

In the month of April last we found it necessary to suspend two of the members of our church; one of whom has since shown signs of repentance and will be taken back in a few days. The other whose offence is that of idolatry will, I fear, be entong excommunicated. Including those under the suspension the present number of members is fifty five. The hard feelings between some of the members of which I wrote in my last report has now disappeared and there is peace and harmony.

Various endeavors have been made to bring the church to bear its own burdens. To make any thing sure and certain in this line we find it necessary in Jaffna as else where to instil the principle of systematic giving. On the one hand we lay before the church the urgency of the objects requiring their contributions and on the

other the easiest way of doing this duty by the adoption of the one-tenth principle. By a judicious and wise continued attention to the subject we hope to reach the point before long. In this connection I may mention a little incident that recently took place. Within a few months we found it necessary to have a new hand bell made for our preaching place at Ottuvoly at a cost of ten shillings. The metal of the old bell having paid three shillings of it, there was a balance of seven shillings more to be provided. Not having the necessary funds, I thought of it in the way while carrying the new bell one Sunday to the said bungalow and concluded to lay the subject before the little congregation to which I was going. So after a previous consultation with one leading church member I presented the bell in the meeting and spoke a little to the children & others present on the desirableness of their owning the bell and said that if each man present paid a shilling, each woman three pence and child one, the bill will be paid for. I further laid upon the leading church member there, the burden of collecting from the men and women & on the teacher from the children. This met the approbation of all concerned and immediately the leading man paid five shillings & six pence for the men and women & stating that he would recover from them and after meeting the teachers in the same way paid for the children. I returned home happy with the bell money ready to be settled with the brass-man on Monday.

Besides the stated Sunday meetings we hold moonlight meetings in the villages especially for the benefit of the heathen. They are generally interesting and impressive. In a series of meetings

held lately we presented some of the striking errors of Hindooism. Before relating any stories of their Shastras we get their assent to some common principle bearing on the subject. For instance we ask and get their assent to the truth that a man not seeking heaven while living cannot get into it after death. Then we refer to instances where it is said that a man got to heaven by the sacred ashes dropped on his dead body from the foot of a dog devouring it; and of another soul entering heaven by the virtue of a sacred bead which a crow dropped on the dead body of the man. When we have got the people say that such stories are false and consequently the books containing them, we state another principle and get their assent; Say one man cannot get to heaven by the good deeds of another man. Then we refer to instances in their books which say a father in hell entered heaven by the idol worship of a remembering son. Then we advert also to their own practice of sons undergoing certain ceremonies for the benefit of the dead parents. When such stories are admitted to be false we proceed to another and so on. When Christianity and Hindooism are represented to the heathen in proper comparison they fully see their error and confess it and this confession is made by a great majority of those who studied in our Schools, attended our preachings or read our books. This must certainly be a great number.

Out of such a multitude only one here and another there are coming out decidedly for the truth and with

there we labor prayerfully and systematically. There are some seven or eight such in our field in various stages of progress. It would be unwise to enter into their details before more trial.

In the month of June last we had for two weeks the privilege of the presence of Rev. Mr. & Mrs. Howland in our midst. During that time Mr. Howland's theological class of 6 or 7 students were here and worked with the four laborers in our own field. They went in company of two and two in house visitation and in bible and tract distribution. The sales thereby amounted to 210 religious tracts and books and 26 portions of scriptures. Besides some night meetings which Mr. H. attended, Mrs. Howland held a few day meetings for the native women. Mr. & Mrs. H. by seeing & conversing with our christian men and women have done much to some them up in christian life. —— Lately our colporteur Simon spent several days at Varany and returned with good deal of encouragement. He visited every house in some of the villages and sold many tracts & portions of Scriptures. He is gone there again.

The subject of the Jaffna College has been for a long time a pleasing idea in the mind of the educated members of our churches. The news of our American benefactors coming to our help and contributing so much not-with-standing so many other pressing demands on their liberality is very cheering to us all. We feel constrained to thank God for it anew and take courage. God helping us, we trust, that about this time next year we may see our great project coming to a happy success.

I beg to remain, Rev. & Dear Sir,

Your truly

S. P. Hunt.

Rec'd Oct. 1st

Changachery April 12, 1871

N. G. Clark D.D.

Rev. and Dear Sir,

We are again in April healthy in mind & body and our church also is in the enjoyment of the same. We are glad to report some progress since my last Semi annual. With the begining of this year our church has undertaken to pay one third of the pastors salary. At the close of the last year we assessed the property of each of the members of the church and estimated one tenth of their probable income and urged upon each to give two-thirds of it for public charity leaving one third for private benevolence. When the church resolved to pay a third of the pastors salary we went to each individual with a paper and got him signify whether he would give monthly one twelfth of the said his third. Most of them mentioned amounts pretty near it if not exactly. They vary from one penny to three or four shillings a month. The secretary of the church committee collects it monthly and pays directly to the pastor. It has been successful so far and I hope the matter will go on well and with increase also.

We are to have our thanksgiving after harvest and the communion of the Lords Supper on the 14th Instant. This year in preparation to that we have been holding a series of juvenile meetings in each of our eight School Bungalows. We have been admonishing our children on veracity and also on idolatry by presenting a large picture of the idol Juggernaut. Then we

call each child to bring his or her offering and lay it separately in a mat spread. Cash, eggs, dried salmirah plants, cocoanuts and paddy (unhusked rice) are brought in. We next measure the paddy and set a price to each of the articles also in the presence of the juvenile audience who manifest much satisfaction in the whole proceedings. Two children brought nearly a peck of paddy each worth 7 or 8 pence. The total collection from the children amounts to 16 shillings. For this adding some thing more, we propose to buy a clock for our church to regulate its services

We are glad to report also some increase of interest in the villages. At Usan a Roman Catholic youth is coming to the side of truth. The heads of two Christian families who are already there have come in the same way. The youth, notwithstanding some opposition from a bigoted mother and father who is an officer in the Romish church is attending our services regularly. —— At Mesaly there is another young man seeking after the truth. His business was that of extracting toddy from the cocoanut and palmirah trees. Finding it an unlawful business he has just quitted it and is planning to own a cart and bullocks whereby to get a living. For a poor man as he is it is no easy work to do it. —— At Nimasit there are two women who are using the means of grace. Both of them are related to our church members in that locality. —— At the station there are two cases of interested men the most conspicuous of whom is a blacksmith. He

was a drunkard formerly but is now sober. Though pressed much by his customers, he does not work on the Sabbath. He has bought a bible and is reading ~~in~~ it. Any one going to his shop can see the large volume on the left of his low wall. He speaks of religion with those who go to his shop. He is much against idolatry, and often says that the artisan especially should never worship idols for he is the maker of them. His former priest lately met him and in a certain connection remarked that it is improper for him, the priest, to enter the blacksmith's house. His reply was, "Is it improper for you to enter my house but proper to worship my idols?" The man is earnest after salvation and is applying for baptism. He is sometimes wondering in himself how it was that before this he did not see the truth of Christianity and the false-hood of Lattimism which are so very plain. In view of all things both of the man and others we feel greatly encouraged //

We rejoice a great deal at the success attending our College cause. While collections are being made in America we are also trying to collect the amounts promised already and in securing new subscriptions.

Remain Rev. & Dear Sir,

Your truly

T. P. Hunt.

Rec'd June 15

Ack'd July 24

Chavagachery Jaffna
October 13th. 1871

Rev. N. G. Clark D. D.

Revd. & Dear Sir,

You must have been informed before this of the very sudden and unexpected death of our dear & highly esteemed friend and father Rev. M. D. Sanders. I was long connected with him in the Mission work, and know him thoroughly. What a great loss we sustain in his death! What an irreparable loss to Jaffna! He was a very rare man indeed. His qualities a choice combination. His views ~~were~~ broad, His judgement always correct. Ever busy & often over-whelmned in work, but never out of temper. He loved every body and every body loved him. He knew both to work himself and to work through others. He had one great object of living, namely, the spread of Christ's kingdom, and for it he took hold of all available means. Looking on all sides of him, I do not find that he was wanting in any one thing. Mentally, physically, intellectually & spiritually he was framed to be a complete Missionary

of the cross"// So was his late esteemed wife Georgeanna Sanders. In my ideas of things he was a Model Missionary. Once, while in the thick forests of Ceylon referring to the best way of working for the conversion of souls, he remarked, "At first we know very little. By long series of success and ill success we know how to work for Christ. When we are just prepared to live & work for Christ on earth, the Lord often removes the Christian by death. This was exactly the case with him. Can we really spare him now! "Even so Father for so it seemed good in thy sight".

The work which Mr. Sanders has done in helping to lay the foundations for Jaffna College is very great. It must have caused him much self-denial, long unpleasant suspenses and often crossings of spirit. Being engaged in the same kind of work, I can estimate this his labor more fully than any other native. I know by experience what neglect and cold receptions one must often endure in the prosecution of this kind of labor. Our gratitude is ever due to him. His name will ever be associated with Jaffna College.

I am on a second tour to Colombo in the

work of collecting funds for College. I mean to be gone only four or five weeks

On the 24th of Sept last we had our third communion for the year. Rev. Thomas S. Smith preached an interesting sermon on the text "Follow me, I will make you fishers of men". Before coming to the Lord's table, we admitted on profession four persons to the fellowship of the church One is the blacksmith mentioned in my last report. He stands firm, confessing Christ before all. He has strictly forbidden Sabbath work in his premises even by his even by his grown up son. Seeing lately a man at meeting, he remarked that with him he spent many an hour formerly in drinking. Now he was glad to welcome him to the Gospel feast. His conversion has made many a man open his eyes on this subject. Even our decided enemies speak well of his conversion.

The second man is the toddy-drawer of whom also I reported in my last letter. His sincerity is evident in getting his accustomed way of getting a livelihood namely extracting toddy from the Palm trees. He scarcely ever comes to divine worship without bringing two or more

persons. One of them is a cousin of his, he thinks, is already converted. The remaining two are a young school teacher and a girl of 18 a decendant of one of the old Dutch families. I am happy to say that there are several others inquiring after the truth. Jaffna is insensibly brought to a turning point, I trust, Head quarters of heathenism are yielding. Now classes of people are coming under the influence of the Gospel. May the kingdom of the earth be soon brought under the sway of our Lord and his Christ.

Yours ever gratefully
(Signed) T. P. Hunt.
Nat. Pastor

Treasuresbury Oct. 13. 1851
Received, Dec. 20.

P. S.

Mr. Hunt sent me his letter from Jaffna town after he had started for Colombo. I supposed he went by land and had set out when I wrote my letter.

J C Smith

Valancy. October. 15th 1860.

To the
Rev. R. Anderson D.D. – Sec.y of A.B.C.F.M.

Rev & Dear Sir,

This church has in the course of the year lost two of its members, one by excommunication & the other by death. The one who was excommunicated was G. A. Lyon, who was suspended from the privileges of the Church in July 15th 1859, for marrying a Roman Catholic girl & for conforming himself to the rites & ceremonies of that church. From the time he was suspended, some of the church members saw him frequently talked with him & prayed with & for him; but could find in him no fruits of repentance & no prospect of reformation. In process of time the church concluded to act upon his case, and with a heavy heart, the members assembled on the 7th of July of this year & after much talk unanimously voted that he be excommunicated from the church. An unpleasant vote! The church young as it is could not bear such a loss. While the church was anxious to find itself strengthened by the increase of its number, it is sad indeed to find itself decreased.

Congregational Oct. 13 1860

While the church was thus bewailing of its misfortunes, it pleased our Heavenly Father to decease its member and missionary by death. This was Peter of Narantary. He was a Roman Catholic by birth. The first years of his Christian life was not in any thing remarkable. He was a Christian, but neither cold nor warm. He attended the stated ordinances, but without any growth of piety. It was just three years ago, he appeared unhealthy & had symptoms which appeared as a tendency to consumption. He grew worse & worse in his body, but we were surprised to find him stronger & stronger in his mind. The more he became weaker in body, the more he became stronger in mind. Various efforts were made by several Physicians to cure him, but without success. His Roman Catholic freinds, some of them men of influence in the place, tried by every means in their power to persuade him back to Romanism but he stood firm & his faith waxed stronger & stronger.

Time passed, - and he perceived himself approaching the valley of the shadow of death. There was no darkness in that vale, & he expressed no fears

as he passed through it. On the afternoon of the 23d of August, he sent his younger brother to me, saying that "his time is at hand" & requesting me to call on him the next morning. I accordingly went to his house, & found him calm, quiet & in profound silence. As soon as I went there, he beckoned me to sit by him & said "I am near the end. You know how the Catholics troubled me, & when I am dead let my body be interred either at Battiotta or at the Mission Compound at Narantang". "Have you any fears of death?" I asked. "No, not any" was his reply, and as answers to some of my queries he said "Christ is very precious to me. I was not a good Christian before, but this affliction which God sent me was the means of doing me much good." After some time he said "Tell the Rev. Mr. Sanders, that I shall feel very happy, if I could see him before I die" — "When I die, I wish the brethren from Valang & Caradiro attend my funeral." Now his wife came near us, & he said in English (perhaps not wishing that his wife should understand it) "you should make everything, the coffin &c ready. Do not allow the Catholics to bury me". I spoke to him of the precious promises of God to his people, prayed with him & went home. The next morning I went there again, & saw him feeble & his voice failing, but

happier than yesterday in view of death. As soon as he saw me, he smiled a little & said "I was very glad to see the Rev. Mr. Sanders, who came here last evening." He also requested that we should see ~~that~~ his children will not be left under the influence of the Roman Catholics. As his voice failed he could not talk more. I spoke something that he may hear & went home. The next afternoon I went there again & saw his wife weeping by his bed-side, saying that "Christ was so unkind as to send her this affliction." At this Peter made a short, but interesting & impressive (I would call) sermon, the substance of which is this, viz. "You should not say Christ unkind to you. Believe on Christ & love him as I hope I did & unless you do this you will not be saved. This is true, remember it. If you do not do as I said, you will feel it on the last day. Remember it." He wanted to say something more, but could not; his voice failed & his breathing was difficult. He beckoned me to come near & whispered "the time for me is very near." We were also with that expectation, but in about an hour after, he appeared little better & wished me as it was late to go home. This was the last time I saw him. For two or three days, I was

much engaged & could not go there. But Mr Raymond the Catechist at Narantany & who lives very near to Peter's house was with him almost all the time. On the 29th. Mr Raymond came to Valany & told me that Peter will still live one or two days, and I thought I better go there on that P.M. as I was engaged in the A.M. in examining the schools; and no sooner we have done examining than came a person from Narantany saying that Peter was dead, the people are very hungry & are waiting for us. (The custom of this people as you might probably know is that when one is dead, his relations, neighbors & others will not eat any thing until the funeral ceremonies are over.) It was mid-day & only three of us went there immediatly, and after a short address to the people & prayer, the body was taken to the grave-yard at Kaits (which is about two miles from Narantany & about five miles from Valany) & was buried there.

I since understood from his younger brother who was an inquirer, & who was with him when he expired, that a short time before his death he prayed & died in peace without any struggle.

His death is a great loss to us; but we hope it
a great gain to him. He had the privilege of
dying in his sick-bed for a period of three
ears, how to die a happy death. The Roman Ca-
olics or heathens who frequented his death-bed
ere surprised to find him calm & happy at the approach
f death. "Blessed are they that die in the Lord".

The present number of Church members is 15.
he Candidates who was mentioned in my last
eport was already received with the Church
n the 25th of last December.

May the Lord gather many to his fold
ow & elsewhere is the earnest prayer of your
Humble & Obedient Servant
D. Stickney

Valancy Oct. 15. 1860
Rec'd. Jan. 1. 1861
Adv. Mar. 1861

Valany, Jaffna. April 2d 1861.

Rev & Dear Sir,

In my last letter I spoke of the sickness and the happy death of Peter who was a member of this Church. His death was a great loss to us, and it affected us so much, that we thought, wished & even prayed, if it be the will of God, that some years at least ~~must~~ might pass before another death should occur among us. For about three or four months from the time of his death, all the Christians & others connected with them enjoyed good health, & the prospects were such at the close of the last year, ~~that the~~ present year ~~will be~~ was hailed by this Church as "auspicious." But Providence ordered it otherwise. By about December last fever began to prevail to a great extent in the villages surrounding us & we heard of cases of death almost every day. Many of the school children

fell sick & six of them died. Some of the Christians & some children of the Christians also got fever. Among these was my wife & oldest son &, when these two got a little better, my father, mother & youngest brother were taken sick. These are indeed days of affliction, care & anxiety. It is only six months & twenty days since this infant church was called to mourn over one of its members whom death separated from ~~them~~ it. It was then a great shock to it, & it could scarcely bear it, and will it have strength enough to bear another so soon? Yes, it should have. It was the pleasure of the Almighty God to deprive us of another member. It was my father - Mr. E. Porter. He was the oldest & the most experienced of all the members & was a great help to me in my several duties. His influence was felt not only by the Christians, but by the heathens also. About the commencement of this year, he appeared as enjoying the presence

of the spirit more than ever, & was earnest to a great extent for the salvation of the neighboring heathens. One day while some were talking that "this fever is caused by the goddess Ammari", he told them that this is a punishment from God & earnestly urged them to repent at once. Two or three days after this (on the 16th of February) he had chills & fever. My mother & brother had already fallen sick five or six days before. While he was sick he told me that "this fever will kill" him. He was aware of his end & was ready to meet it. Though he could not talk much during his sickness on account of a certain kind of canker & swelling in his mouth, still he showed much pleasure in hear the Bible read and prayer offered. It appeared that the name of Jesus was sweet to him in his last hours. After an illness of 31 days, his spirit departed at about 9 o' clock on Monday Evening - the 18th of March, without any struggle or pain -

Among the people fever has done its doing much damage. In almost every house there are one or more of the inmates who have suffered or are suffering from fever. Many of the people feel that this is a punishment from God for their sins; others, much of them ignorant believe that this is caused by Ammaul & they spend a good deal of money to appease her anger. The Ammaul, say they is displeased with the people for neglecting the Ammaval festival, (in the Amman temple of this place) which has been celebrated for a long time but was left for the past 4 or 5 years. Some of those influential men who were attached to her before, now begin to see their folly of spending money for festivals &c &c. The brahmins shudder when they see this & are at a loss what to do, when their temples are neglected.

I remain, yours & humble & obt. Servant

D. Stickney

P. S. I enclose this letter as it was received from Mr. Stickney, with four or five verbal corrections. M. D. Sanders.

Valley Spring
Rec'd. from Mr. Stickney
March. 22 1862

Valany, Jaffna, Nov. 10th 1862

Rev & Dear Sir,

It was the will of our Heavenly Father to deprive us this year also of another member connected with this Church. Abraham who was one of the first converts in this Island & who suffered not a little by the surrounding heathen for embracing our Holy religion has gone & I have every hope that he has gone to a state of eternal bliss. He was a washerman & when he became a Christian, the high caste people who employed him, hated him & threatned him with the loss of his property, but he stood firm. His wife who opposed him at first joined him again on his journey to the Heavenly Canaan. For some time before his death, he was unwell, had symptoms which indicated that he had a tendency to consumption. He felt that the time for his departure was at hand & appeared as if preparing for his departure. With Sarah his wife he went to Poonaryn to spend some time with

his relatives & while there he departed this life. I am not yet able to give any particulars of his death, but believe he died in peace. Thus this little church has lost three of its oldest & valuable members since the time it was formed into a separate church which is only four years.

Though these deaths gave us much discouragement, still we have cause for encouragement also. I have in the list before me the names of two individuals who feeling themselves sinners are at the feet of Christ imploring mercy. These two live at a distance of about four miles from this place, & on the Lord's day & on some other week days they walk to such a distance to learn about the way of salvation. They seem to exert a good influence on some of those who are connected with them.

I have also in the list the names of three others, (all Roman Catholics) who seeing many errors in their religion have determined not to go to their Priest, but to walk simply in accordance with the word of God. I have

made my arrangements to meet them on the afternoon of each sabbath & spend an hour or two reading & explaining to them the Holy Scriptures. In connection with these individuals I might mention two females who are earnestly inquiring after truth. I have the names of certain others in my list, but of these I have but little hope at present.

Since my last report one of the female members was suspended from the Church. She being under the influence of a heathen husband was obliged not only to neglect the several ordinances of the Gospel, but also to perform certain heathen ceremonies. In regard to the other members I would say that they are very regular in attending to their public & private duties, cherish a brotherly love towards each other & some of them seem very earnest for the salvation of the heathen round.

In July of last year, we diverted our attention towards a class of people who are degraded, poor & ignorant. They are regarded by

the heathen as the lowest caste. Perceiving their deplorable state both in body & in mind, and noticing between 30 & 40 children of both sexes who are without any education but spend their time in play &c, we opened a school among them which was for some time taught by myself & some other Christians who were able to go there. I still continue my labors among the people, but have been obliged for certain reasons to suspend the school for the present. They are an interesting class of people to labor for, and I find much interest in my labors among them. Some of the gentlemen of the American Mission in their tour through these Islands visited these people & encouraged me to labor among them.

My labors in the villages continue much the same as before & in the course of my labors I find certain things which encourage me to labor more. I generally find people acknowledge Christianity to be the true religion & regard it to be the noblest religion. They trust to the words of a poor Christian more than of a rich heathen, even their own priests.

I know of certain instances where large sums of money were entrusted into the hands of Christians to keep them safely until called for by them. In their several dealings with the Christians they find every thing easy, and one of them not many days ago remarked "Oh! if all are Christians there will be no difficulty in our several dealings." Such regards paid to our religion by the heathen gives us pleasure & encouragement.

Amid these discouragements we are sometimes disheartened when we find certain persons who wish the utter ruin of our religion, boast that the time for the fulfilment of this wish is at hand. The war with which your country is involved, though nobly & we believe very properly conducted that Christianity may be perfected in your land is regarded by such persons as a sign for its utter ruin in the world. They do not understand the motive which has caused the war, but reason somewhat in this way; "How is it that men of the same nation, of the same religion, should war with each other? How is it that a brother is shedding brother's blood? This is nothing

but a sign for the utter extinction of Christi-
-anity in this world."

May this war soon come to an end and may it be the means of giving "glory to God in the highest" and of bringing "on earth peace & goodwill towards men, is the earnest prayer of

Your Most Humble
& obedient Servant

D. Stickney

Recd. March 5 1863
Ans. 30

Valany, Jaffna, June 8th 1863

Rev & Dear Sir,

In my last letter dated Nov. 10th 1862 I made mention of several individuals who were interes-ted & were inquiring about the way of salvation. These still continue interested, but some of them do not yet show the fruits of trueu repentance. These live at a distance of from 3 to 5 miles from my place, and I had to meet them only once or twice a week, but in February last the "Evangelical Society" has sent Mr. T. Lee to labor among them & so they have an opportunity to be visited by him very often & learn the way of salvation. I entrusted into his hands these individuals & the work I begun there & I understand that he finds much interest in his labors. Naranthany where he resides & which is a part of the "Society's" feild is about 3 miles from this place, & there they have a seperate service

on every Lord's day. On such days when the Lord's communion is celebrated, the Christians from that place join with us. The attendance varies from 25 to 40.

In Valany our sabbath congregations is on the increase. It is larger than it was last year. On Sabbath morning we have an audience composed not only of Christians, inquirers & children of the school, but also of some of the neighboring heathens. The attendance varies from 30 to 60. On Sabbath P. M. from 2 to 4 o'clock, I attend to the teaching of a Bible class composed of 8 members, after which I go in the villages & have meetings there.

On the 3d of this month the first Christian wedding took place in Valany. The parties who were united are both members of the "congregation" & are fair candidates to be received to the church. It was an occasion of much interest & great joy to the Christians & of much astonishment to the heathen. No such Christian weddings ever took place here & the day of the marriage was anti-cipated with great pleasure by all parties. When the rite was being performed, all were very

quiet & listned with great attention to what was said on the occasion. A very good impression has evidently been made by this orderly Christian wedding. The heathen perfectly saw & understood the simplicity of this rite; there was no waiting for the lucky hour — no breaking of cocoanuts to Pullear, the deity whose assistance is implored on every such occasion — no brahmins to deceive & no superstitions of any sort were seen on the occasion.

On the 10th of May the infant son of Joseph & Elizabeth was dedicated to God by baptism & the occasion was an interesting one. Both the parents are natives of this place & the father one of the first converts. The rite of baptism was performed by Revd. W. W. Howland, who only a few years ago had the privilege of baptising the father when he was received with the Church.

The number connected with this Church at present is 6 males & 7 females. There are four (3 males & 1 female) who are regarded as fair candidates for the Church & I believe at least two of them will be received at our next communion season.

My labors among the people continue the same as before & I find much interest in them. I find some who formerly made much opposition to the truth are now willing to listen to it, if not very ready to receive it, but hope & pray that the time will soon come when they will receive it, & instead of worshipping dumb idols will worship Jehovah in spirit & in truth.

I hope the good people of America amid their present trials & troubles will not cease to remember us at the throne of Grace. We do indeed sympathize with you in your present trials & pray for you;— for you who are in the hands of God the means to enlighten us & to show us the way to Eternal life.

May the war soon come to an end & may our anxieties for you in consequence of the war be soon removed.

I remain, Rev & Dear Sir,
Your most Humble &
Obedient servant
D. Stickney

Rec'd Sept 15
Ans Sept 18
130

Valany, Jaffna, October 7th 1863

Rev. & Dear Sir,

From the date of my last letter which was in June 8th 1863, I have prosecuted my labors as usual in the schools, among the Christians & among the people in the several villages. In addition to the two male schools which are supported by the "Jaffna Native Evangelical Society" we have opened a girls school in Valany which at present contains 13 girls. No regular teacher has yet been appointed & Mrs Hickey has at present taken upon herself the responsibility of teaching it (without any expection of being paid) until a suitable teacher can be found; and even when we get a teacher we don't know as yet

where we can find money to support him, but depend upon the promises of certain friends in the Interior (one of whom has already sent £1 towards that object) and the American Mission I hope will be kind enough to help us out of a certain fund invested for the education of females in Jaffna by the late Rev. Dr Poor. I have for a long time felt the necessity of having a good girls school here & I doubt not you would feel the same when I say that of the 1697 females in Valany (parish) only 3 can read & these 3 are Christians & received their education in the American Mission schools at Tillipally and Oodooville. I wished to have kept this fact secret, for it is a great shame & disgrace for us Tamuls to have so many illiterate females in a single parish; but can't help it. Please inform the mothers & sisters in America of this mournful fact & tell them that they have yet much to do besides what they have already done to the heathen

world. We have many educated females on the other parishes of Jaffna on the other side of the river & for their education we are indebted to the kind liberality of the American Churches & also to the Churches of England to some extent.

I have nothing special to say of this Church. The members are very regular in their public & private duties & some of them seem very concern about the salvation of their heathen friends. Of the candidates for the church, some give pleasing evidence of a change of heart; of these at least two will be received at the next opportunity. The couple that was married in June last, though insulted by their heathen friends for embracing Christian principles, stand firm & walk as Christians.

Our meetings are conducted as usual. The sabbath school which we have on every sabbath morning before service is now composed of the Christians, candidates, inquirers & the children of the schools all seated together. They study the Bible

with much interest. The Bible class on every Sabbath afternoon is well attended.

// In my labors ~~among the people~~ in the several villages I find some things to encourage me. The people are now beginning to understand the nature of Christianity, the motive which induced the missionaries to come here, & the American churches to send them. About two weeks ago some of the influential men of this place, noticing the Rev. Mr. Sanders & Wright pass through Valang on a preaching tour to the Islands, remarked among other things, that "the religion of the Missionaries, who are always ready & take much trouble to do good, is the best & seems to be the true religion," and after contrasting the Missionaries with their priests, they said "Your Missionaries find pleasure in doing good to others, whereas our priests find it in receiving good from others. //

In one of my letters dated Nov. 10th 1862, I wrote you that the war in America gave

occasion to some of the heathen here to boast that the time for the utter extination of Christianity was at hand & now I am rejoiced to find that those wonthes are stopped & instead of waiting for the utter extination of Christianity, they wait anxiously for the termination of the war. None here imagined at the commencement of the war that there will be a decrease in cotton cultivation & that cloth will sell at about double the price of what it was then, but so it happened & the scarcity of the cloth here in the present day is ascribed to the war going on in your country, and I would say that not only the Christians in all parts of the world, but also the heathen in this remote Isle of Ceylon & probably of other parts of the world, though from different motives do anxiously wait for the day when peace will be restored in the United States.

I remain, Rev & Dear Sir
your most humble & Obt. servant
D. Steinbury

Rec'd. Jan. 1. 1864.

Ack'd Apr. 13, 1864

Valany, Jaffna, Ceylon. April 28. 1864

Rev & Dear Sir,

Since the date of my last letter 2 were received on profession to our church, and the number belonging to it at present is 15. Of these 4 reside in other parts of Jaffna, so far as I have ascertained they walk as Christians. One of the female members of whom I wrote in one of my last letters as being suspended for neglecting Christian duties & for performing certain heathen ceremonies, has from the commencement of the year shown herself to be on the side of Christ. She appears to have been really convinced of her late backslidings & resolved to be Christ's & to persuade her husband also to follow him. She always attends our meetings unless reasonably detained by sickness. Her husband also attends, but not regularly.

In my last letter I mentioned that we have opened a girls school in Valany. The school was carried on with as good degree of success

and we were encouraged to carry it on by my brethren in the interior of the island, who promised to defray a part of the expense that would be incurred in supporting the school, while the other part was kindly given by the American Mission from the late "Dr. Tracy's fund". The school contained 18 girls & was carried on during 6 months only, but the "Native Evangelical Society" which has charge of this field adopted certain other plans about the school so that we were obliged to suspend it to the great grief of not only the scholars but of the parents & others who are interested in it. We have tried however to have these girls go in with the boys school & continue their studies, but the parents of the larger girls were not willing to allow it, & only 6 or 7 of the smaller girls are continuing their studies in the boys school.

In my labors among the people, I have nothing of special importance to inform you; but I find much to encourage me. I find that there is an onward progress in Jaffna

though not so rapid & as perceptible as in some other places. The progress is indeed slow but sure. The people here & there see that the day is not far distant when Christianity will spread all over the land, & certain circumstances have occurred of late, which by the heathen are regarded as bad omens which presage the down-fall of heathenism. Only two months ago, a Siva priest, a brahmin woman & one or two such exalted personages died of Cholera on their visit to the sacred bath at Ramaisseram. The general belief of the people was that such persons never will be attacked with that dreadful malady; but contrary to their belief the goddess Ammal was not able to preserve them from falling victims to it. When the news of their death reached here, a dreadful terror pervaded all over the land & especially in Valany where that priest comes once a year to officiate at festival seasons in the Ammal temple, & where he was much respected by the people, & we heard the people say "heathenism is going to fall soon" &c. I don't mean to say that there is any truth in such a

believe; but I do say & believe that the signs of the times are such that an end is fixed to heathenism at no distant period & that Christ will reign all over the land. God works in the world by human means and means are wanted to accomplish the object "The harvest truly is great, but the labourers are few" & we "pray therefore the Lord of the harvest that he would send forth labourers into his harvest."

I remain, Rev & Dear Sir
Your Most Humble & obedient servant
S. Stickney

Vacancy, Apr. 28, 1844
Rec'd July 8
Ans'd June 21, 1844

Dodoopitty, Jaffna, Nov. 19th 1864

Rev & Dear Sir,

Since the date of my last letter which was in April 28th 1864, I have labored only four months in Valany. During this time my labors were continued the same as before in the schools, in the villages & among the Christians. As I mentioned in my last, the girls school was suspended & only the two males schools were continued. The two teachers who are Christians paid more attention towards the advancement of the children than ever before. One of them who was a Roman Catholic before he became a Protestant was persuaded by some of the influential men of that religion to teach a Roman Catholic school in Navantany, but he shewed himself to be on the Lord's side by not complying to their request.

Among the people in the villages I saw nothing of any special interest, but I find as before a willingness to hear the word of God, if not a readiness to receive it. When we preach to them, they pay (generally) good

attention & listen with much apparent interest, & what they thus do often gives us much encouragement & make us believe that they are not far from the Kingdom of God, but we are soon disappointed when we hear them say "yes, what you say is all true, but we can't attend to it," or "we shall see about it bye & bye" &c. Though we are thus disappointed we are sure that the word sown will not be lost, but will spring up in due time & will bear much fruit.

In September I left the service of the "Jaffna Native Evangelical Society" & returned to the service of the Mission & Dodoopitty was assigned as the place of my labor. Not only the Christians, but the heathen also manifested a deep regret at my leaving them & advised me to remain among them, but I found that Providence had opened for me another field. On the second sabbath in September the Christians met together & joined with brotherly love in commemorating the love of our blessed Savior. It was a happy & a most solemn occasion. The infant son of George T. & Sophia H. Lee was dedicated to God in baptism. May this tender vine planted by the hand of our gracious Father grow abundantly

and bear much fruit to His Glory.

I am now in Vadoopitty engaged as before in the service of the Lord. When I came here I was much encouraged with what has been & is still done in this feild. The plan of labor at the station is such that it gives to all the Christians an opportunity to manifest their interest & to do something for the salvation of the heathen around. I find here much to encourage me. The state of the Christians is very gratifying. There prevails a union of feeling & oneness of spirit in all their movements both spiritual & temporal They are very earnest for the salvation of the heathen around. Among the people I find many things which encourage me to labor with interest & with hope.

Before closing my letter, I could not but send my hearty thanks in behalf of the churches of Jaffna for the many favors bestowed upon us by the Christians of America. In your present trials in connection with the war, we sympathize with you, and could do nothing but send our earnest supplications to our Heavenly Father to restore peace among you. We have received so much from you that we sometimes wish that we were with you, & enlist ourselves

in your armies & engage with you against your enemies; but that is impossible & so we shall be contented & are anxiously waiting for the happy time when peace will be restored to the Union.

I remain Rev & Dear Sir
Your most humble
& obedient Servant

D. Shackney

Rec'd. Feb. 1. 1865.
Ans'd June 9.

Codoopitty. April 17th 1865

Rev & Dear Sir,

From the time of my last letter which was in Nov. 19th 1864, to this time, I was engaged as before in the most interesting work of proclaiming the Gospel to the people in Codoopitty & the surrounding villages. The nature of my labors was about the same as before, only it differed a little in a special attention we paid to those who were little awakened, of these I shall speak hereafter.

Of my labors among the people in the several villages, I would say that though I have spent much time in the places allotted to me as my faild of labor, I had opportunity in company with the other helpers to visit remote villages & spend several days in different times visiting people from house to house & talking to them of the way of salvation. It was a very desirable work & those who were engaged in it found much pleasure in it. Wherever we go to such distant villages we start together & when we are near the village

we are to labor, we seek a convenient place, the shade of a tree is found most, when we ask God's blessings on our labors & then after determining the place where we can meet at a certain hour we go in different directions.

In my daily labors in the nearest villages I find certain things to encourage me. Though a great many of the hardened heathens had supposed that the time is come (either this year or next year) when Christianity & other religions will be utterly extinct & heathenism (Hindu-ism) will prevail all over the world; — when the European powers will be destroyed & the Tamil Kings will have the supreme power still there are not a few who anticipate with pleasure the spread of the Gospel in this land. The Hindu Cycle of 60 years ends with another year & it is the general belief of the people that at the close of the cycle some great changes will transpire in this world & this change they think is no other than the establishment of Hinduism & the overthrow of all the other religions. To make this belief of the people stronger certain impostors have

appeared and curious stories of other impostors in distant places have been fabricated. The supposition that a large comet will appear this year had also increased the belief in the change above mentioned. A report was spread for some time past that two of the gods are incarnate in a place near Trincomala & many wonderful stories were related of them. They were reported to have performed many miracles. One of them the goddess Doorga Ammal whom the people here honored much, landed at Point Pedroe & after spending some days there came to Valverty turry on the 1st of April. It was a great day with the people with the village. As that was one of the places allotted to my labor, I was in the village at the time of her arrival & saw the people flocking from every direction to see her. "Ammal has come, has come" was heard here & there. In some families I noticed women were very busy in sweeping their compounds & cleaning their houses to receive the incarnate goddess. Having a curiosity to see her myself, I went to the spot & found there none but a poor old woman performing certain gestures to make the people believe that Ammal

abides in her. Two or three of the people are accom-
-plices to her. They praise her in every possible
way, some believe it & bring her presents of money
& other offerings. Although the people were anxi-
ously expecting to see her miracles, none were
performed here. A blind boy was brought
before her, but she ascribed the blindness to the
sin in a former birth & therefore could not be
cured. Certain other cases have been tried in
all of which she made such excuses & thus lost
the confidence of the people to some extent. Many
now believe that she was a deceiver, still the belief
of the change above mentioned is strong in
their minds.

I spoke of some who are somewhat
awakened. These are scattered here & there in
the several villages belonging to this station.
Though many of them do not yet show the evider-
ces of true repentance, they have taken the
first step of forsaking almost all the supers-
titious ceremonies & every kind of heathenisms.
These attend the sabbath services & some other
meetings & some of them read the Bible &
pray regularly. They appear to have faith in

Christ as their only savior. Many of them are unable to read & being of the laboring class have not much opportunity to receive instruction & therefore their knowledge of the Gospel truths is limited & their progress in it is but slow. What little knowledge they have, they get on sabbath days. The temptations from within & without are so strong in them, that they require our constant watch & prayer. There are now 13 males & 4 females belonging to this class of whom two or three give us much satisfaction. Though these profess to have come out from the filthy & miry pit of heathenism, still they are very imperfect & are liable to be overcome by former evil practices.

Those who are unacquainted with the state of this people cannot easily see & feel the anxiety we have concerning those who are thus awakened. In Christian countries the seed of the Gospel is sown in hearts already cultivated & when it springs up in a soul, there may be a thousand favorable things which help its growing & encourage the soul to go forward. But here before the seed is

sown, the soil must be cultivated with care & when a seed is seen springing up in a soul, there are ten thousand things that come in the way as obstacles & discourage the soul from going onward, and if it is not for the grace of our Heavenly Father our labors will be vain & our prayers useless. His command to preach & his promises to bless the faithful preaching are always before our minds & obeying His commands & confiding on His promises we labor & will labor unto the end.

I remain
Rev & Dear Sir
Your Humble
& obedient servant
D. Stickney

Rec'd Aug 11th 1865.

Rec'd from Rev. 13.

Dodoopitty, Jaffna, Ceylon
October 13th 1865

Rev & Dear Sir,

During the past six months I have labored in the several villages connected with the station among the people in their houses, gardens &c making known the gospel to them. In the course of my labors I have met with persons of different views & feelings in regard to religious matters. There are some who believe Christianity to be the true religion and are convinced of the folly of idolatry, but through fear of reproach or of losing the esteem of the people prefer to continue as heathens. They perform certain heathen ceremonies for the sake of pleasing their friends. Most of these were educated in the mission schools. Another class are indifferent about their religion. Their sole object is to seek after those things meet for their body. They are of that class whose God (as St Paul represents) is their belly & who mind earthly things. A third class is found who think themselves to be in the true & the safe way. They believe Christianity is a good religion, but heathenism better for them

These pretend to believe that the time is near when heathenism will triumph over all other religions. Almost all the illiterate belong to this class. Beside these we find some others (of whom we have some encouragement) who being convinced of the deplorable state they are in & believing Christianity to be the true religion, express a desire to walk according to its precepts. Some of these have left off performing many heathen ceremonies, generally attend our sabbath meetings, inquire after truth & express a desire to be on the side of Christianity. Though they give us encouragement thus far, still they do not give any evidence of a change of heart or any marks of vital piety except in a few cases. One of this class of whom mention was made in former letters having given us much satisfaction was received with the church about a month ago.

Besides my labors among the people generally I spend sometime each day in visiting one or more of this class of persons & talk & pray with them. It gives us much encouragement when we find one or two advancing in spiritual knowledge & forming a resolution to serve the Lord. They appear

to have some interest about the salvation of those who are intimately connected with them. One of them teaches the Scriptures catechism to his wife who does not know how to read & ~~[illegible]~~ is trying to show her the way of life. Whenever I go to the house she recites to me her lessons. She spoke of accompanying her husband to our meetings on sabbaths, but has not yet begun to do so.

The wife & sister of the one who was received with the church lately, have forsaken their heathen practices, but have not yet made up their minds to serve Christ. The man is very earnest about their salvation, though the husband of the sister is opposed to it. They were in the habit of attending ~~of~~ our sabbath services but have for a time left it & we hope they may be induced to come again. We have some encouragement about those persons of this class, but they require our constant watch & prayer — prayer of all who are interested in the cause of Christ.

Our evening & other meetings were kept as usual. Some of them were very interesting meetings. The people instead of being disposed to dispute as in former times, were very quiet & listened to what is said.

with apparent interest. In some places we found many women among the hearers.

To us who labor in the cause of Christ Bible, printed in small portions & religious tracts are valuable auxiliaries. What we speak with our mouths these silent messengers confirm. In past years we were in the habit of distributing gratuitously the tracts & portions also, but at the commencement of the year we have made it our rule for certain reasons to sell the portions & tracts at low prices instead of giving as formerly. This we have done not with a view to gain money for the respective societies, but with a view to make the people more interested in them & use them carefully & usefully.

May every effort made for the good of this people prove successful & the means of turning many to Christ, is the earnest prayer of your

Humble & obt servant

D. Sleeper

Rev R. Anderson D.D.
Secy A.B.C.F.M.
Boston Mass
USA

Recd. Oct. 14
Ans Dec

Dodoopitiya April 2. 1866

Rev & Dear Sir,

Since the date of my last letter, I have prosecuted my labors as usual, not only in the villages mentioned in my last report but also in other villages remote from the station. In those villages where I spent my time most, I find somethings to encourage me. In Valvety the two individuals of whom I made mention in my last as having renounced heathenism still continue so & one of them gives us much encouragement & exerts a Christian influence among his neighbors. Both of them attend our Sabbath services both A. M. & P. M. and are talked of as Christians by the people there.

In my labors among the people, I find them generally willing to listen to the word of God, & some seem much interested in the doctrines contained in it. There are others who admit the existence of one true God with the attributes mentioned in the Bible, but do not like to receive

Christ as the savior. One afternoon as I was talking with five persons of our state as sinners & our need of a savior, they all admitted it, but when talking of Christ as the only savior, they said "Do not talk of Christ, he was but a man & he cannot be our savior." I explained to them of Christ, his character as a savior & even quoted St Paul's words that "if any man love not the Lord Jesus Christ, let him be anathema maran-atha", but still their hearts were so hard as not to receive him as their savior.

There are two or three in this village who have renounced their heathenism & believe in one Holy God who is so gracious that He will forgive their sins when they go to Him directly, instead of going to Him through a mediator. I have had much talk with them & pray for them.

In some places I was gratified to notice that the Brahmins are not held in high estimation by the people as in past years. They are generally talked of as a class of persons whose sole object is to gain money by deception or otherwise. One sabbath P. M. I was holding a meeting with some 15 men in Valverty, when a learned brahmin also came in. When I finished my talk, Mr Wyman's father who

was in the meeting, began to talk of brahminism as a curse to the land & he talked of the brahmins so ridiculously that the people now & there burst into a loud laughter, which gave much uneasiness to the brahmin. The people said that what Mr Wyman's father told was all true. The brahmin, however tried to talk, but as the people were unanimous in talking against brahminism, he excused himself & went on his ways. So we see that the time has come when brahminism is losing its influence & the brahmins their confidence to some extent & when these are lost we have no doubt that an influence higher & purer than these will be exerted upon them.

In company with two other laborers I went to some villages which are at a distance of from 3 to 5 miles east of the station. Arrangements were made that we should go there once a week & spend a whole day there, visiting the people & talking to them of Christ &c. In these villages we find people ignorant especially in spiritual things & are in want of spiritual teachers who can live among them & instruct them daily. "The harvest is truly great, but the laborers are few." As in the other villages we find here people generally ready & willing to hear, but are slow to

receive what they have heard. The people were much surprised to see us go to their houses even in the heat of the day & tell them of these things, without any motive of receiving any things from them in return, as is generally done by brahmins, pandarams &c. Some of the villagers wanted to have Christian schools established among them.

The portions of the Bible & tracts which we have distributed are kept with care & in many cases read attentively. As the people paid for them they keep it carefully. Now the people generally know certain books & tracts & ask for them & if those books or tracts which they ask were given, they are ready to pay for them.

May the Lord bless the means used for the conversion of this people, is the Earnest prayer of Yours Humble & obedient servant

David Stickney

Rec'd Nov 1 1870

Oodoopitty. Oct. 2d 1866

Rev & Dear Sir,

I am happy to acknowledge the receipt of your kind letter dated July 11th 1866 and beneath return my hearty thanks. I understand that Dr Anderson whose name is very familiar to us & whom we much revere has resigned and that you have taken his place as the secretary of the Board. Though that Reverend father is not now officially connected with it, still I hope he will have the same interest in us as he had before & will always remember us at the Throne of Grace. We were very glad when we had the privilege of seeing him personally & talking with him. His appearance, his pleasant talks, his counsels & prayers are still remembered by us, and now without troubling him by writing separately, I beg you would please kindly remember us to him; & please assure him that we shall ever remember him with grateful feelings.

Rev. D. Scott

As to my work here during the past six months, I would say that the nature of the work was about the same as mentioned in my last,— visiting the people, & preaching & distributing the word of God & tracts. In connection with our ordinary labors, we have made two Bible tours, one in the villages connected with the parishes of Varany & Chavagachery, & the other in the villages belonging to the Mission feild at Oodoopitty.

In our first tour which was in June last there were 8 laborers from three of the Mission stations besides Mr & Mrs. Smith who left their home for the purpose of laboring with us. The tour was a very pleasant & interesting one & many things which we saw & heard were very encouraging to us. Almost all who heard from us the glad tidings, listened with much apparent interest. Those things which are contained in the several portions of the Bible & tracts were found so interesting to many that they gladly bought them. Nothing interested us so much as the readiness which some of the women (who know not how to read)

showed in buying portions of the Scriptures & other tracts for the use of their absent husbands or for children who were able to read. In those villages where the mission agents are stationed, we found the work carried on with a degree of success; & the Christian families living here & there appeared not only as lights in the midst of the darkness, but as the leaven that should leaven the whole lump of heathenism in those parishes.

Our next tour was commenced on the 17th of September. Two men from Chavagachery two from Batticotta & four from Dodoopitty were engaged in the work. The first two days were spent at Atchuvaly, a parish south of Dodoopitty. The laborers were devided into four companies & went in four directions. I went with Mr Tendernwood, the Catechist at Dodoopitty, among the Roman Catholics & visited almost all the families, spoke of Christ & explained to them the way of salvation. Among many things which interested us, one especially deserves notice. As we were talking with several persons in a house, a middle aged man came & requested us to give him a copy of the whole Bible; "for" said he

"our priests object to our reading the Old Testament & I want to read & see what its contains." He was earnest in his request & entreated us to bring one next day, promising to pay for it immediately. The next day we took a copy of the Bible with us & went thi house. When he saw us, he appeared full of joy & said "I am here waiting for you" & immediately took the book, opened it & began to read from the first page. His wife who is a bigotted R. Catholic appeared as joyful as her husband in having obtained the word of God. The man was so much attracted by the book that he forgot to pay us; the his wife reminded him of a Pound note which was in the house & wished her husband to have it changed & pay us. The man consented & wish Mr. Underwood to look after the changing of it & requested me to stop there during that time & explain to him what he read. He read the account of the deluge, his wife listned, & I explained to them what they did not understand. They were so much pleased with the Book that they expressed their intention to read it daily. As we were coming back from the villages about noon, we were much pleased to find this

man reading the Bible to six or seven persons sitting under the shade of cocoanut trees.

On the 19th we went to another village southeast of the Dodoopitty station, where the headman of that place bought a copy of the whole Bible. He is not now a follower of Christ, still he is interested in Christian religion & is building a nice bungalow which when completed, he wishes to be used as a place for having religious meetings.

In this village & in the other villages which we visited, we found some who see the deplorable state they are in & express a desire to be freed from it. May the Lord grant His Holy Spirit to them.

A general drought is now prevailing all over the land, no rain has fallen during the year and the price of all articles of food has risen very much, in some cases it is double of what it was 4 or 5 years ago. The people generally feel the effects of it. When the price of cloth rose so high 4 or 5 years ago, they ascribed it to the late American war & anxiously waited to see it come to an end, but now when they feel the effects of the drought, they truly ascribe it to their sins,

but instead of being freed from their sins & seek-
-ing the favor of God themselves, they earnestly
request the Christians to pray to God that He may
send rain & remove the famine, which they be-
lieve the God of the Christians will do in an-
-swer to the prayers of the Christians.

May the Spirit of God teach these hea-
-then what they should do, is the prayer of your
humble & obt. servant
David Stickney

Rec'd Nov. 28.

~~David~~
A.R.C.A. Feb. 20. 1867.

Dodoopitty - April 2: 1867

Rev & Dear Sir,

I beg to inform you that when I wrote you last October 2: 1866, I mentioned a general drought as then prevailing in Jaffna. Now I am sorry to inform you that it was but the begining of the severe calamities sent by God to this people. Though this visitation was not so dreadful as in some parts of India, still it was regarded as by the people here. Many seemed to believe that "the hand of God was heavy" upon them During the last 3 or 4 months both famine & sickness (cholera) prevailed all over Jaffna. The people were much dismayed & "every man cried unto his God".

The heathen in order to gain the favor of their deities spent large sums of money in performing various ceremonies, but without success. The more ceremonies they performed, the more they found themselves

Recd Mar. 28.

disappointed; for in many cases, the cholera raged more violently in the very places where great efforts had been made to appease the anger of Ammaal or Kali. In Valvettyturry (a village belonging to this station) where the people have spent some £60 or 70 for ceremonies in order to gain the favor of their favorite deity Ammaal, cholera raged & about 200 fell victims to it. The people were much ashamed & now see that they were foolish in spending their money.

When cholera prevailed in most of the villages of Jaffna, the people of Dodoopitty village boasted in the hope that their favorite god Veerapatteran will not allow the cholera spirits (for the people believe the sickness to be caused by evil spirits) to enter their village. The officiating brahmin of the temple was declared to the people that the god appeared to him in a dream & promised that he will guard them from being attacked with this decease; but how they were disappointed. Some of the best men of the village have been cut off to the shame & despair of the people & brahmin.

My labors since my last letter were

for the most part among the people under disappointment & despair. I have noticed that many believe that their gods are not able to save them from such afflictions. Some even acknowledge that the gods whom they serve are not true gods. When christians are attacked with this disease & die, the heathen say that the Christians' god is also not able to save his people from being attacked with this dreadful malady; but when they know how quietly & peacefully they die, they seem to have right views of the Christians & their God.

In the pottis village where this epidemic made its ravages, I was glad to find some who have lost their confidence upon their gods & when I explained to them concerning the one true God whom they should trust, they manifested a desire to serve Him. In this village I found some who were attacked with the disease & recovered, & asked them "suppose you had died as other did where would you be now?" This question led them to some consideration & their countenances indicated some inward perplexity & terror. Some of these have manifested

manifested a resolution to seek the salvation of their souls. May the spirit of God help them to carry forward their resolution & may these severe calamities teach this people to serve the one true God & go to Christ seeking His grace.

One of the inquirers & his wife were attacked with Cholera & by the grace of God recovered. The feelings of the man at his sickbed as he expressed afterwards were very satisfactory. In Valverty a boy of about twelve or thirteen years of age, has left off all heathenisms & resolved to follow Christ. His father objected to it & threatened to punish him, but he says, he has made up his mind to serve christ & cannot change it.

The meetings on Sabbath P.M. which are held regularly in Valverty is attended not only by the christians & inquirers of that place, but by heathen also. Among the latter is the father of Mr Advocate Wyman who has neither faith in heathenism nor christianity. He believes in one God & says if he only love & worship him that is enough to fit him for heaven.

Rec'd Dec 1st 1871

I remain, Rev & Dear Sir
Your Humble & obt Servant
R. Stickney

Oodeypoorth. Oct. 3d 1867.

Rev & Dear Sir,

Since my last letter was written I have had opportunity to renew my visits to the distant villages connected with the station. You will perhaps remember that cholera was then prevailing to a great extent in those villages, whereby our visits were interrupted for several months. And now when we renewed it we are much interested to find the people welcome us as we go from house to house, showing us the books & tracts they received from us on our previous visits & in some houses repeating the truths they heard. In some of the families we noticed the members weeping when they met us; for then they think of their departed friends who in our previous visits listened to what we said & were much interested to receive our books. In one house I was talking to some eight or nine persons when I noticed a woman in the inside of the house sobbing. I inquired into the matter, when she said she was now thinking of her son (a young man lately died of cholera) who in my last visit manifested an interest in inquiring after the truth & bought a portion of the Gospel & two or three tracts. "He", she said in tears "was in the habit of reading your books every day & would read them to others".

In these our tours we find much interest & hope that by the blessing of God much good would result from them.

My other labours among the people & in the schools were about the same as usual. Among the people I find that they generally manifest a desire to receive & read our books. Even among the Siva priests who would not even touch our books in former years I find some who are anxious to get them. Two weeks ago as I was one afternoon going to Valvettytorr I met a company of men with two Siva priests in a bullock cart before them just returning from the sea-shore where they had been to perform a funeral ceremony for one lately deceased. I had some books in my hand & one of the priests noticing it got down from the cart & after inquiring something of the books requested me to call at his house at an early day with such books as would teach of Christianity. I was much interested with the interview & went to his house at my first opportunity. He was not at home but his son himself a priest & of about 20 years of age & who was in the cart with his father when I met him in the road, recognized me welcomed me very joyfully & politely requested me to sit down with him. After some talk, he said, "I have a ~~desire~~ great desire to know something of your religion. I want some books

books that would tell about it. I have read one or two of your books & I want to read some more". We conversed on religious subjects for about an hour & a half in which he was much interested & not in the least disposed to dispute as other priests & brahmins are. He requested me to meet him at least once a week & explain to him concerning the "Devine Priests". For he said "the people call us priests, but we are only men & there must be a "Devine Priest". I promised to go at least once a week to his house which is about three miles distant from the Station. He expressed a desire to come to our Sabbath services, but one of his legs being in a deformed state he could not walk so far. Among the portions & tracts I took with me he chose a copy of the Gospel of Matth. a copy of Proverbs & a tract. But having no money in hand to pay for all of them & not wishing to receive any without paying for it, he prefered the Proverbs & the tract & earnestly requested me to take the Matthew when I go there next time. I found in him an earnest desire to find out the truth.

Another thing which I ~~noticed~~ have noticed among the people is the want of good common education. Much has been done during the past fifty years towards it & I feel that there is still much more to be done. Those who

were educated in the christian schools can easily and readily understand when we talk to them on religious subject. But there are many especially among the women who are not able to comprehend what we say & to whom we must use the most common & the plain language possible & even then sometimes they would say "we are not so educated as to understand you." Once I was talking to a company of women in very plain language - there hume & bazar language. They listened & appeared as if comprehending every word of what I spoke & in a certain connection I asked them "Is it not so?" They were silent. "Do you not understand me" I asked. "We are women & how can we understand you" was their reply.

I found such defects not only among women but among men also. In our Sabbath school I have a class consisting of adults & an old man who is more than seventy years of age. This man was never educated, but has much interest in the Sab. school lessons. He cannot readily understand what is taught but when once explained in the plainest language he would take hold of it & (as he has a good memory) would retain it always. Once when our lesson was about Joseph & his brethren in Egypt I told him

that "Benjamin's mess was five fold as much". He was not able to comprehend the word "five fold", so I had to explain to him "if Joseph gave one plantain to each of the brethren he gave Benjamin five plantains & if one mango to each of them he gave five to Benjamin". He now comprehended its meaning & seemed much pleased with the mode of Joseph's expressing his love toward Benjamin.

While talking with a man once who is regarded by the people as somewhat educated he listened to me with much interest and at the close of the talk said "if you go to Kandy you can earn money more than such and such an one". "But I should look after my soul & the souls of others" I said. "Yes, but" he asked, "how is it that your soul has been much reduced since you came here? This is not a good climate for your soul". Like many others this man has no idea of the soul. The word used for soul is understood to mean body, now sometimes belly by many ignorant people. Such is the general state of those people who had not any opportunity to receive education in the Mission schools. I am however glad to find the people now value education more than they did in former years & those who once objected to female education now seek means to have their ~~education~~ daughters educated. I feel very happy when I see arrangements are now being made to open a female boarding school at Oodupitty

The two inquirers in Valvetty of whom I mentioned in my former letter still continue interested. One of them is so unwell that he cannot walk so far as to attend our Sab. services at the station. But he attends the meetings we have in Valvetty & as far as I know tries to exert a christian influence among his neighbors. Though he does not earn much by reason of sickness he finds it a great pleasure to give something to the Lord out of his scanty means & so he sometimes sends in his contributions when we take our collection at our monthly concerts —

I remain
Rev & Dear Sir
Your most humble & obt. Serv.
D. Stickney

Rec'd. Mar 31 1888
Ans.

Coduputty. April. 4th 1868.

Rev & Dear Sir,

My labors during the past six months were about the same as usual, only they differed a little in the attention we paid to the people who live in those distant villages connected with the Station – This we did in accordance with an arrangement made at the commencement of the year that we should spend two days each week in those villages – These tours gave me & others who are engaged in them much interest as well as encouragement – In these we meet several classes of persons, some who have heard about Christ & others who have not heard about him – some who believe Christianity to be the true religion & others who believe theirs to be the true – some who are willing to ~~believe~~ receive & read our books & others who are indifferent about them ~~&~~ some who would listen to us gladly & others who are disposed to cavil with us – some educated & others uneducated & not able to understand us &c – &c. We may sometimes see all these classes of persons in a single family. The father belonging to one the mother to another the child to a third &c. It may be difficult but indeed pleasant to meet these several classes & teach them of Christ and the way of Salvation.

In these tours we not only preach the Gospel but also dis-

tribute books & tracts to those who are able to read by sale & not gratuitously as in former years. We find that the practice of distributing books & tracts by sale works much better than we thought it would at first. The people were for sometime unwilling to pay for them, but when we stood firm to our rule & when they understood the object of our selling them, almost all seem willing to buy & try to make good use of them. We rejoice to find the people interested in our books but we rejoice the more to find them kept with care & read, sometimes with profit. To shew how some people use them I shall herewith give an extract from my journal.

"Feb 13. Went to Educador with Messrs Moses & Hammer & spent the day there. Among the families visited we were much interested with one, which we visited about noon. There were five persons in the house & one of them as soon as he saw me, welcomed me with much pleasure & said "I have read your book", this surprised me for I could not recollect of having ever seen the man or of ever giving any book to him. But on inquiring I understood that in one of our former tours two years ago this man bought a copy of the Gospel of Luke. He now gave an account of what he had read & repeated the parable of the Prodigal son. He was much interested with the parable & appeared to have understood the meaning of it. He also said "From the time I began

to read your book, I was convinced that our religion & the religion of those who live on the south side" (referring to the Roman Catholics who live South of him) "are false, but yours which is the Christian religion or the Luke religion is true. I do not perform any heathen ceremonies since that" &c &c. (By reading the Luke's Gospel I think he thought it proper to call it Luke's religion).

To show how much people are interested in our books & how much good it sometimes does, I shall quote two other extracts from the journal. "Feb 4th This morning I went to Valvetty town & near the bazaar a woman met me & said 'I hear that you have a book which speaks of the evils of intemperance & of using bad ~~words~~ language & contains other valuable articles. The price of it I hear is four Dutch Shillies, give me one & I will pay you now'. 'How do you know that I have such a book?' I asked. 'My son heard it read somewhere & told me what it contains & I thought the use of that book would do good to my children & others who are addicted to those evils'. I then sold her a copy of Calender of 1868 which contained these articles.

"Jan. 31. On my way to Navindle I noticed three men drinking toddy. One of them who was acquainted with me tried to hide himself but before he could do so I went near them & requested them to listen to me while I am reading something from one of the tracts I had in my hand. They were very glad to have me do so & I read from the Calendar the article on drunkenness. As it

was reading one of them said "What was read about the family of the drunkard is all true. It is just the picture of my own family" So saying he not only bought a copy of the Calender but also promised to leave off the habit of drinking. I can give some other encouraging instances, but I think these are sufficient.

In my last report I mentioned a Swiss Priest who manifested an interest in our religion & read our books &c. I had some interviews with him & entertained some hopes concerning him. But I am sorry to say that he died of fever two months ago.

The Sabbath P. M. meetings in Valvetty are conducted as usual & I find some attend regularly.

I remain, Your Most Obt. Servt.

D. Stickney

Rec'd. Aug. 8.

Udupitty. Septr 30th 1868.

Rev & Dear Sir,

I have spent most of my time during the past six months in the three villages Udupitty, Valvetty & Valvettytorn while I had made occasional visits to others connected with the Station. In Valvettytorn the people are of the fisher caste, but only a few of them are engaged in the work of fishing while others are rich merchants & some of them owning large vessels. They are very strict in the performance of all their religious rites & give much towards the daily & annual expense of the ceremonies in their temples. In the village of Valvetty the goddess Ammarl in the form of an old woman dwelt for sometime in 1866. When she first came she was received with gladness & revered as a goddess, but during her stay her deception was found & she was beaten & driven out of the place. In this field hard as it is (though nothing hard in the sight of God as I fully believe) I find some changes & am encouraged to labor more. There are some who believe in & give prominance to Christianity & wish their children to know its doctrines & walk according to them, if not outwardly embrace them at present for they believe & confess that if they walk according to

christianity they will become better men in this world & "if it makes them better here, why not in the next?" they ask - I remember one of the richest merchants who advised his children very earnestly to buy portions of the Bible, read them & walk accordingly. Some of those who did not like to receive & read our books formerly are now willing to buy portions of the Bible & tracts & read them & bid their children read them.

There are also some Roman Catholics here. One or two families are in the habit of reading the Bible. Only two months ago a girl about 10 or 12 years of age belonging to one of these families who was able to read, bought a copy of the New Testament with the object of reading it.

These are not any marked signs for a mere spectator, but they are so for one who knows the nature of the field & notices every slight movements in it. These, I regard, are signs for the better.

The other village Valvetty is on the south side of Valvetty town. The people are not so strict in the adherance to their religion as those of the other village, nor are their hearts so hardened. Some of them are indifferent about their souls & dont care whether they walk as heathens or christians or go to heaven or hell. Those who were formerly educated in the Mission schools, however, seem to —

understand the nature of their souls & often express a desire to be acquainted with the way of salvation. Some of these come regularly to the meeting I hold there every Sabbath P.M. Here are four church members & two inquirers who exert a good christian influence in the village. Here are also some who read the Bible with a view to examine whether it is the word of God or not.

The next village is Udupitty in which I find some encouraging changes as in the other villages. The female boarding school which was opened here in May last is quite an encouragement here, for we expect by the blessing of God great & good things by means of it. I often hear with joy when people talk with wonder of the changes that have transpired within the last 20 or 25 years in regard to the Mission compound. There was then a heathen temple in it & Vairavan an evil demon resided there. People would not come near the compound in mid days & at twilights for fear of him & if any one came unawares they would run fast that they might escape from being detected by him. But now what a change! No heathen temple, no heathen worship & no dread of Vairavan. In the same compound where dumb idols once received worship, the true God is now worshiped in a nice church dedicated to Him

& in the same compound where hideous sounds were once made to please the devils, sweet voices are now daily raised in praise of the blessed Trinity. The people as they pass near the place sometimes hear the girls of the boarding school sing the native tunes & as they listen are so much interested in it that they shake their heads & say "Oh! this a wonderful change!

I find some of the people in this village lose their confidence in their own religion & are inquiring after the truth.

The particulars concerning other villages which I had occasionally visited I will write in my next.

I remain

Yours Most Obdt Servt

D. Stickney.

Wolcottville, Sept. 30. 1868.

Recd Dec. 5. 1868.

Ans

80

Udupitty. March. 4th

Rev & dear Sir,

We have begun this week to visit those persons in Valvetty town who were regarded as somewhat interested. We have not yet seen all of them but those whom we saw, seem to have the same interest as before. Yesterday I went to the house of the woman whom Mrs H. noticed as somewhat interested. The male members were absent & there were only two other females with her. She spoke very pleasently & seem to remember what Mrs H. said in the meeting. I spent about half an hour very convenently explaining to them the way of Salvation. She listened very attentively & wished me ~~to~~ to call on her as often as I can. She seems much interested to hear about Christ.

Day before yesterday as I was going by the

road in Valvetty town a man who was one of
the two men who were present at Mrs K's se
meeting met me & said thus: "I wish to bec
a Christian but I fear for my relatives.
Eight or ten days ago I had to go to Jaf
on some court business & while startin
from home I prayed in my mind to th
true God Christ to make me success
in the Court & to my great surprise & con
to my expectation I was successful &
ascribed this success to the grace of th
true God Christ - Immediately I reso
to worship him, but coming home I me
these circumstances to my wife & others
pressed my desire to join that religion.
they objected to it saying that in case I d
we shall be cast out by our friends. I
& expressed my wish to my elder brother
he also objects to it." This is his story.
I know a bitter opposer of Christianity.
know whether he was sincere in what he sa
I spent about an hour with him talking o

following Christ. In the course of my talk he referred to what you did in ~~your~~ a storm on your way to America. He wanted me to give him certain books that teach of Jesus. When I see him the next time I hope I shall be able to find out the real state of his mind. We intend (D.V) to go to Polycamy next week & visit those who were interested.

One of the women in Campamoch who expressed her desire to come to our Sab. meetings to learn more of Christ was hindered, I hear, from doing so by some of her friends.

Please pray for us.

I remain Your Obedt Servt

D. Stickney.

P.S. I saw the man mentioned about in the road this P.M. but as he was busy with other persons I did not talk with him. One thing I noticed in him is that he did not rub ashes, without which, he seldom appeared before. D.S.

Rev. W. W. Howland.

Tillepally

Northern Circuit, 1861.

Rec'd. 18 Sept 6.

Ans. Nov 10

Ellapitty April 13th 1869

Rev & Dear Sir,

Your kind letter of January 1st containing valuable suggestions in regard to our work &c. was received just as we were about to engage in our work in Polycandy a village about three miles east of the Station. It came in season to give us new strength in our work, to see more fully the responsibility resting upon us, & to help us to put on our weapons of war & to enter the field with fresh zeal & vigour.

You might have been informed ere this that arrangements have been made at the commencement of the year to carry on the work in somewhat different plan from what it has been done hitherto. This is going to every village visiting every house & preaching the way of salvation to every soul. This is an interesting work & we find it works well. Now every member of the church finds an opportunity to work. Every one finds ample reason to make fervant & earnest prayers. The church as a body seems to be in motion. The heathen noticing this movement are much agitated. When they see the Mission agents 8 or 10 in one company with the Missionary at their head go from house to house without any expectation of any recompense from them, they are much stirred up & by inquiry seem to understand the motive which induces them to labor so. The devil we see is not less agitated on account of our movements.

ments. He induces this one & that one to be awake & to seek means to guard & strengthen his kingdom. He chose as one of his instruments a wealthy merchant in Valvettytorry (where we commenced the work in February) whom in my last letter I mentioned as having a desire to have his children acquainted with the truths of the Bible & walk accordingly. The devil put into the heart of this man a thought to have the Amman temple in the village changed into a Sivah temple, so that the Siva religion may have a firm footing in the village. Sivan you know is one of the Hindu trinity & Amman is an inferior goddess. The merchant disclosed his plan to others, some favored it & others opposed. Priests, Brahmins & learned men from other parts of Jaffna met & discussed the subject; but have not yet come to a final decision. But one thing I have noticed in this affair,—that the devil has overreached himself in thus inducing the man; for now many of the people especially the females see that their gods are at the disposal of men who can suspend, expel, excommunicate or change them at their pleasure.

As I mentioned before, we commenced our work at Valvettytorry. Eight men from the different Mission Stations were engaged in it. Besides going from house to house we held meetings in the afternoons—one for females & two & sometimes three for males. The former was attended by Mrs Howland & the latter by Mr Howland and the assistants. Messrs Spaulding & Smith attended each one meeting. In this village we found certain things to encourage

us, especially in the case of those females who never before heard of Christ; for merely whenever we go to the houses they were so shut up that they will not come near us & we had to talk only with male members; but when these meetings were held Mrs Howland wanted me to go with her and I tried these opportunities to gain their confidence and to have them remove the ill-feelings which they generally have towards strangers, and when I now go to their houses they dont shut themselves as before, but come and talk with and listen to me very freely and with as much interest as I could wish. Some of the females were so much interested with the truths they heard in these meetings that they tell about them to their neighbors. These meetings are still continued and are conducted by Miss Townshend.

This kind of work was also performed in Valvetty, Campamoolay & Polycandy villages belonging to the Station. Every morning Mr Howland would come to us & give us his counsel in regard to our work, and in the afternoon meetings were held one for males & another for females. In these villages also we find certain things to encourage us.

Last week a similar work was carried on in Mathagal a village belonging to the Pandatere po Station. We, a company of seven engaged in it & found the devil there before us, but we felt that our Lord & Saviour was there with us. The devil made a Sannyasy his instrument. He was called

by the people a "great man". He was said to perform many miracles, to foretell future events, to reveal secret things & to bless the childless with children with a single word — When we went there we heard people talk very highly of this last ~~work~~ act and even mentioned the names of those individuals who were miraculously blessed with or at least with the prospect of, having children. The people said that he used no medicines in such cases; but did it only with a single look or a single word, and as I wanted to know how much truth there was in such statement went with another of our company to some of the houses where those women (the objects of the miracles) were living & made inquiries either directly or indirectly as to the mode of their treatment, and found what the people said were all false. I understood that he gave them all a powerful medicine. "There is no miracle in these cases" said one (a daughter of late Sandersagary a bitter opposer of Christianity) who was then under his medical advice. "He gives us all a certain medicinal powder mixed in caster oil & we took it ~~them~~. Though this "great man" has much respect among the people, still I doubt not he will lose their confidence before long & the devil who used him as his instrument will be soon defeated. Praised be the name of the Lord.

My other labors in & about the Station were about the same as usual. The Sabbath afternoon meetings

in Valvetty is still conducted with some interest. There are four or five who attend the meeting regularly. Of the two candidates of whom I mentioned in my last, one was received to the church. He is of late made some opposition for sometime, but he stood firm. The other candidate still continues interested and is very regular in attending the meetings in Valvetty. He sometimes thinks of attending the station meetings, but he regrets to find himself unable to walk so far on account of his sickness.

May the blessing of our Heavenly Father rest upon the Board & its operations is the earnest prayer of Your humble & obt Servt

D. Steel Riley.

Udupitty, Apr. 13. 1869.

Rec'd June 16

ans. July 6

1.140

Udupitty, Oct. 2nd 1869.

Rev. & Dear Sir,

In my last letter I mentioned of our work in the villages connected with this Station & also in some villages connected with the Panditeripo Station. This work was carried on in several villages connected with the other Mission Stations also and I had the privilege of going to some of those villages & join with others in this most important & interesting work. At every place we worked under the direction & advice of the Rev. Mr. Howland who went with us to the several villages.

When the work is finished in a village a list of those persons who were either interested or show an inclination to embrace the truth is taken & given in the hands of those agents, who live in the village or at the Station to which the village belongs. When the work in the villages belonging to this station was finished, the list was put into my hands & so I had to go to them very frequently, talk to them, & pray with them. Some of them have since lost their interest, while others retain it, and are anxious to know more about the way of salvation. I hope hereafter to try to make some arrangement for pursuing a regular course of instruction with them.

Besides my labours with these, I have spent a considerable time during the past six months among those who are unconcerned about their souls & I find some encouragement in the case of some of these also. I may here mention the case of a Siva Priest of the inferior order. (By the inferior order, I mean those Priests, who besides officiating in temples, are engaged in other pursuits, as farming, trading, &c and are not peculiar about their dress, habits, as those of the superior class but are very careful to purify themselves by daily washing, & to take their food without being seen by other people.)

Udupitty, Oct. 2. 1869

He officiates daily in 3. Pilliar temples. He is our neighbor. When the Mission compound in which I am now residing was to be given in rent, this priest asked us to ~~give~~ rent it to him, & we accordingly did so, on condition that there should be no work done on the Sabb., nor any manner of heathen ceremonies performed in the compound. He accepted it on these conditions. In process of time he prepared a bed of some dry grain in the garden, and when the plants were tender the proper time for watering them came on a Sabbath-day. "They ought to be watered to-morrow" he said, on Saturday afternoon "if not, I fear that, as the weather is very hot, the plants will all wither". But he thought of the condition on which he accepted the compound & did not water them, though his friends derided him for being too careful in conforming to those conditions. Very early Monday morning he hastened to the bed, with the expectation of finding his plants all dead, but to his great surprise he found the plants all in good state, & the bed still wet, & that there was no necessity for watering them on that morning also. He at once ran to me & said, "I now see what you say in regard to your Sabb. & your religion is all true. You Chrs. are right in obeying God by not working on the Sabb. Do please come & see the bed of plants. The ground is still wet. What wonder is this?" &c. Since that time the man has manifested a desire to know the nature of our religion, and very often, at the time of our family prayers, he comes and listens very attentively to what is said & read, and after the prayers he

stays for a long time & asks questions about our religion. Formerly on several occasions he was requested to attend ~~at~~ some of our meetings and he was not willing to do so, nor to go in the presence of the Missionaries. But lately at one of our Bible meetings which was attended by the Rev. Messrs. Howland & Smith, this man was present & listened very attentively. When one of his friends upbraided him the next morning for going to the meeting, he said "what harm is there in going to such places"? He is very much interested when I tell him the stories contained in the Bible. Though he thus manifests such an interest in our religion, ~~still~~ he does not lose his interest in his own. He does not yet see it to be false. He does not yet begin to see himself a sinner, & he has not the least thought that I am intent upon the salvation of his soul, & if he should I fear he would be alarmed & think that I am going to make him a Chr. & he would probably lose the interest he now manifests. So I am now very careful to teach him the excellencies of our religion rather than show him the absurdities of his own. I hope and pray that the Spirit of God will open his eyes to see his state. I have however noticed in him this one thing. Formerly he disbelieved Christ. but now he believes it to be one of the true religions, and I hope that time will come when he will believe and acknowledge Christ to be the only true religion. This man's wife & daughter very often come to our houses, when my wife talks to them on religious subjects & tries to instill into their minds the Bible truths & they are much pleased to hear them.

Besides spending my time among the heathens, I find opportunity to labor with those who stand as candidates for admission to the Chh. This is a pleasant part of my labors & I find much interest in it. Among the candidates in my list (you might have been informed by others) Three from the Fem. B. School were received into the Chh. last Sabb. They were the first fruits from the school, and the day they were admitted was a solemn day to us all. It was an interesting sight in this heathen land, where females of the same age as these would not dare to stand up alone in the presence of such a company of men and women, to behold these young females standing alone, in the midst of about 120 souls, both Christians & heathens, to make a public profession of their faith in Christ. I wept for joy as each one of them knelt down to receive baptism from the hands of Rev. Mr. Smith. I thought of those days when two of these girls fell down before the image of Pilliar and other devils, and the other before the image of Virgin Mary and other men. O! what a wonder hath God wrought! May this heaven leaven the whole lump.

I wrote you in my last, of the female meetings, commenced by Mrs. Howland and conducted by Miss. Townshend. These meetings were continued with much interest until the middle of July, when the health of Miss. Townshend failing they were discontinued. However, I go to the houses of those females who attended those meetings, and remind them of what

they heard there. I was greatly rejoiced to find how some ~~females~~ women manifested their interest in these meetings, & wished to have them at their houses. As I was one day coming along by the road, a middle aged woman met me and said, "Next week you and Emma (refering to Miss. Townshend) must come to my house to hold a meeting. I shall make the necessary preparations & will invite the people".

At another time, when I was making arrangements for having a meeting at a house, a woman came and said "have the meeting to day in my house"

Such a state of things as I have mentioned above would cheer your hearts, & you would probably be led to believe that Jaffna had already become a Chr. land & that Christ. had taken deep root in it. But it is not yet the case. I have thus far presented you the bright side & there is a dark side too, darker than you would probably imagine. There has been indeed, during the past 50 years, a wonderful change wrought, an onward progress has been made, but still there is much to be done. There are indeed here and there "lights shining brighter & brighter unto the perfect day", but it is still dark. Though here and there are several on our side, still there are many against us. There is still much opposition we are to meet with; many difficulties to contend with; we hear of addresses delivered & books prepared against Christ. & we know of some who "kick against the pricks". Thus though we find encouragements on the one side we find also discouragements on the other. We are as those who beat & are beaten. While we are in this state,

we are grieved to find the number of our dear fathers and mothers whom you have sent for our help — who were the means to draw us from the pit of destruction — has become very small, and we find them over burdened. We are very anxious about them, lest they by being thus overburdened would loose their health & strength, & leave us (who are still in need of help, counsel, & to be under discipline) alone in the field of Battle".

In this crisis, don't deprive us of your money, men, your prayers, and cares. They are still needed. As I mentioned above, there is still much work to be done: Only a few of the small temples & some groves are deserted and are going to decay, but not one of the larger temples are yet demolished, — not one of the idols are yet destroyed, except one idol of Pulliar which was lately shot ~~through~~ in the head, and that not by any of its votaries, but by a foreigner, a commander of a ship which anchored on the shores of Tondimannar. This deed of the Commander (though done with a wrong motive) had some good effect on the hearts of the people in regard to their gods who were not able to do any mischief to the man who shot Pulliar

May the blessing of God rest upon the Board, its officiers, agents, &c. is the earnest prayer of

Your Humble & Obdt. Servt.

(Signed) D. Stickney.

Recd. Dec. 20. 1841

Udupitty April 4th 1870.

Rev. & Dear Sir,

With the commencement of the year we ~~have~~ resumed our village work & carried it on in six villages connected with this Station. It was a very interesting work & all who were engaged in it enjoyed it very much.

We have in the course of this work labored among those who knew our object in going to them They need not now as in previous years ask the object of our calling at their houses. As soon as they saw us, they recognized us as those who "tell good things" and were ready except in some cases to listen to what we say. We found some opposed us, still we were much disheart-ened to find some unwilling to hear our message through fear that if they know it and do not walk according to it they will be found guilty in the sight of God. There were a great many who listen-ed to us with apparent interest and among those were some who have expressed a desire to know more about the way of salvation. These I often visit & try to instil into their minds the pure doctrines of

the Gospel and to make them acquainted more & more with the way of salvation.

In connection with going from house to house and preaching Christ we had meetings in the several villages both for males and females the former attended by the Rev. Mr. Howland and the latter by Mrs. Howland both of whom were near us during the time of our work and helped us by their counsels prayers &c. 15 such meetings were held, of these 9 were for males and the rest for females. It is very encouraging to find some of the females who were present last year at Mrs Howland's meetings & during the year at Miss Townshend's meetings remember what they have heard in these meetings and manifest a desire to know more of Christ and of the way of salvation. "I often think of Christ of whom Amma said the other day and pray to him always" once said an old woman. Another young woman, inquired "When will Amma come here next time to hold meetings. I always think of Jesus Christ of whom she mentioned at a certain meeting and pray to Him and love Him". By means of these meetings many of the females in Valvetty Tury who were not reached by us when we

went to their houses and never before heard of Christ now have occasion to hear about Him. As I believe a full report of this work and of these meetings will be sent you from other sources I shall not say much about it here but would humbly request that you would pray that the seed thus sown may spring up and bear much fruit

The meetings which Mrs. Howland commenced last year were continued by Miss Townshend who with her other duties in connection with the Fem. Board. School found time to attend to these meetings. She often takes with her 2 of her pupils who commence the meeting by singing a or 2 Lyrics which being sung in native tunes interest the females very much. These meetings are very interesting though the interest is sometimes lost by little children who come with their mothers running to and fro during the meeting.

In my last letter I mentioned the case of a Siva priest officiating in 3 Pillear temples as somewhat interested to hear of Bible truths & stories. He continues still interested to hear about them and has now gone so far in certain things as to attract the attention of the neighboring heathens, among whom was one a somewhat ~~learn~~ ed

learned man but a bitter opposer of Christianity who not only scolds and threatens him often that if he goes to the Mission premises and makes the Christians his friends he will lose his office as a priest but he has also influenced others to threaten him But the man does not care any thing about it but as usual shows an interest to hear about Bib. stories &c. Though he believes Christianity a true religion & heathenism false still he is not willing to give up heathenism. He feels himself a sinner and believes Christ the true Savior but does not as yet feel the necessity of going to Him

There are a few here and there in the several villages who are inquirers after truth. These have manifested a desire to embrace the truth and to become Christians. Some of these are under a regular course of instruction & daily grow in grace and in knowledge. These have left off all heathenish practices and try to use their influence as Xns.

Of those in my list of inquirers last year 2 girls from the Board. School were received to the Church at our last communion. One of these girls is a native of Udupitty and in whose case I found much interest and encouragement. Her father was formerly connected with the Am. Mis.

church, I believe, and still retains a christian character and her mother who was formerly connected with the Episcopalian church or congregation, I am not certain which, has since become an apostate & unfortunately at the time of her daughter's conversion became an opposer. She told her frequently that she should not join with the church especially now when the father is absent at Kandy. But the girl did not care for any of her remonstrances & threatenings. "Though they kill me", said she to me one Sabb. evening, "I will not fear" & "I shall not forsake Christ". She belongs to high and influential family & I hope she will exert her christian influence there.

Our Sabb. services and other meetings have been conducted as usual. The Sabb. P.M. meeting at Valvetty is one of much interest. Instead of a meeting it may be called a Bible class, consisting of some adults and children who are regular in attending it. The Gospel of Luke is read & explained. Among the adults two old men one about 70 the other about 60 yrs of age are much interested to know the history of our Lord Jesus Christ They are very anxious to know and decide for themselves whether Christ is the true Savior of mankind

In the course of my labors among the people I found that while some of the uneducated class think that our labors are vain and that Christianity

will not be established in this land, others belonging to the educated class are of opinion that it will prevail in this land as it did in some other parts of the world. Once during the time of our village work in Valverty Turry a man said to me "Why do you thus labor in vain? The people of this village will never become Christians". Another man, an educated heathen hearing it replied to him "Do not say so. God can accomplish every thing. Some years ago (he further said) the people of Batticotta boasted that Christianity will never prevail there. They even despised the few Christians who were there & would not allow them draw water from their wells; but now how changed. A large Church is found there which supports its own pastor and some of the members of the Church are from those very families which despised the Christians in former times. May not such a time come here also?" Such a remark from a heathen is encouraging and may our gracious Father hasten the time is the earnest prayer

of Your humble & Obdt Servt.

(signed) D. Stickney

Uduppitty, Apr. 14, 1850.
Recd. June 15.
Ans. June 21.

Report of the Village work at Udupitty

Twenty days of village work was performed in six villages connected with the Udupitty Station. The work was just the same as performed last year, going from house to house preaching Christ and the way of Salvation, distributing portions of the scripture and Tracts &c. It was an interesting work and all who were engaged in it enjoyed it much.

In the course of our labors in the several villages we noticed the people recognized us as those who "tell நல்லவார்த்தை (Good instruction)" and when we go to a house the inmates do not ask us as in former times, the object of our call to them, but understanding our object generally welcomed us and showed much apparent interest in listening to us. We remember only a few families in which we were welcomed but not permitted to talk on religious subjects. This was the case in Valvettitury. Two of us went to a certain house and after some talk on other subjects began to tell of Christ &c. The man of the house said "we wish that you would not talk to us on those subjects, for if we know them we must walk according to them, If we dont walk we shall incur God's displeasure. So let us be ignorant of those things". Another man said "you need not tell us of your religion for ours is as good & true as yours, and we can as well go to heaven by it as you can by yours". Another said "we do not want to hear such things for we shall never forsake our own religion and embrace another however good and true it may be". A woman said "what you say is all true, but what is the use of telling these good things to us we are so wicked as not to leave off our wickedness and embrace your good religion".

It was a cause for deep regret to find some among the females entertain a superstitious fear in regard to the Missionaries and their operations. Once I went to a certain house in V. Tory.

where the male members were absent and after talking on religious subjects told them "a Missionary lady would be glad to come to your house and talk with you on these subjects." "O She need not come to our house" they said. I explained to them the object but they insisted that should not come there. The next day however by the influence of the owner of the house we had a meeting there which was attended by Mrs Howland. On inquiring as to the former unwillingness I understood from the man that there was a feeling among those females that the Missionaries or their ladies when they go to such meetings take with them a certain medicinal powder by means of which they charm the people and gain them to their religion.

Even in those families where the people paid good attention to what we said we found people of different state of mind. These acknowledge Christianity to be the true religion and Christ the true Savior but make excuses for not recieving Him. One man at Thondymanar remarked "I feel myself a sinner and believe Christ to be the only Savior but if I become a Christian I shall be much despised" Two women at Thondimanar mother and grandmother of a student in the Batticotta Training school said "What you say is all true but we have grown so old and so hardened in sin that we shall find it difficult to attend to the things you tell us. Our child has become one of your religion and let the other children also do the same and go to heaven but as for us we dont care whether we go to heaven or hell." It is both a matter of joy and sorrow to find many (as the two women mentioned above) acknowledge Christianity to be the true religion but excuse themselves and prefer that their children should attend to it, be saved from their sins and go to heaven.

In Valvettitury which contains people strictly heathenish, we were gratified to notice that some understood the nature of Christianity and the motive which induces the Missionaries

to proclaim it. One said "Oh" How many Missionaries have left their houses and friends and how much money was spent for us"? Another said "Christianity is the only true religon but it is our own sins that hinder us from embracing it".

It was also gratifying to find that some of those who appeared interested last year still continue so, though somewhat privately so, not to be noticed by their heathen friends, while others profess openly but dont grow as they ought to do. The former class read & hear, others read our books, listen to us when we talk on religious subjects, attend our village meetings, but at the same time rubashes and perform some other heathen ceremonies.

One old woman in Valvetty Iny who heard of Christ in one of the meetings held ~~here~~ last year said that "from the day she first heard of Christ she was thinking of Him and asks Him to forgive her sins" A young woman asked as soon as she saw us whether ammâ will come to hold meetings here. I asked the reason of her asking about the meeting. She replied "I attended a meeting in ——— 's house and what ammâ said there I still remember. She told me to think of and love Jesus Christ always, and pray to Him. I do so every night when I go to bed" &c On inquiry as to the family connection of this female I found that she is the sister-in-law of a bitter opposer of Christianity and in whose house she now lives, so that the door is shut as to having frequent interviews or a regular course of instruction with her.

At Policandy 1 or 2 of those who appeared somewhat interested, now also manifested an interest to hear about the way of salvation.

In connection with the work of going from house to house we had meetings in the several villages. We had 15 such meetings of which 6 were for females & attended by Mrs Howland: the other 9 were for males (in some females also attended) all attended by Rev Mr. Howland but 9. These meetings were very interesting and profitable especially those for females; for they the females are not easily reached by us in their houses. The meetings were all held in

private houses. The previous day we consulted with the master of the house; if he approves he will direct his wife to prepare an apartment and give notice to the people near and if the wife does not make any objection the meeting is appointed. The next day one of us must be there about one hour earlier to help them in making the necessary arrangements. (The apartment was convenient, the front part of the house is chosen) It was neatly swept, mats spread, and a chair provided. After this their anxious inquiry would be "what will Amma like most Betel & areacanut or tobacco"? "She does not use these" will be the reply "then what must we give her? what will be most acceptable to her? would she like Palmyra roots, plantains or Lime fruits"? "Oh she does not come to receive any thing from you" They cant believe it. They think it strange for people that standing to call at their houses with no other object but to give good instruction & without any expectation of receiving any thing in return. To show their good will, however notwithstanding my objection to it, they handed betel &c. At one meeting in which Mrs. Howland attended they offered her betel areacanut & tobacco, but she told them she was not accustomed to use them. In the course of the meeting I noticed an old man pounding betel & areacanut which I thought he did for his own use (he being toothless and not able to chew the hard areacanut) As soon as the meeting was over the old man putting a ball of pounded betel stuffs (betel areacanut & lime) on a leaf handed it to Mrs H. I told the man she could not use it (It looks very loathsome)

We have thus sown the seed of life and we hope it may spring up and bring forth much fruit. May God hasten the time is the earnest prayer of

(signed) D Stickney.

P.S. I should have mentioned above that there are cases of interest this year also of whose sincerity time will show.

Rec'd June 15 1870

No 1. 143

Udupitty Oct. 10th 1870.

Rev and dear Sir

Since the date of my last letter, in connection with my other labors I have paid special attention to those who appeared interested and tried to bring them under a regular course of instruction. This was a very difficult task and attended with but little success; for they being located in different parts of the field, and at a distance of from one to five miles from the station, I could not visit them as frequently as I wished. Even when I go to their houses they may be absent from their house Sometimes they will be in company, having no opportunity to listen to me. However, at every opportunity afforded I tried to instill into their minds the truths contained in the Bible. As they live among the heathen, with no christian influence near, they find every-thing unfavorable, and do not grow in knowledge as those who are near christian influence. They find many obstacles in their way and those obstacles are not only the opposition of their heathen friends but also their own inability to break off at once the strong chain of superstition, idolatry and other prejudices to which they were fastened so closely. I believe you will be acquainted with the fact, that almost all the occurrences of life of this people, from the cradle to the grave are so blended with ~~some~~ superstition or other that it is difficult to perform the one without attending to the other. Now when one feels himself a sinner, and sincerely wishes to go to the Saviour, he may meet with opposition; and when by the grace of God he finds himself able to withstand these opposition, it sometimes happens that those superstitious ~~practices~~ which he learned to observe from his infancy, come in his way and terrify him

him. Once a man after being convinced ~~himself~~ that he is a sinner, was telling me very sincerely that he is willing and ready to become the disciple of Christ when he heard a lizard chirp, at which he was much terrified, and said "I can't do it, for there is evil on my way". Another, at Polycandy, manifested a real desire to become a Christian but (I believe by thinking of it so much) he once dreamed ~~a dream~~ that one Candasamy (one of their gods) appeared to him and strictly ordered him not to embrace the new religion, and so he lost his desire.— Another, who wanted to become a Christian, on being told of those things which a Christian ought to do, said "I will do all things what you say but I shall never leave off the observing of good and bad omens". The more I labor among my people the more I understand of their nature, and their reasons for their not embracing the gospel at once; and the more I understand of these the more I wonder at the grace of our Father, that He has turned the hearts of so many of my people (both in India and Ceylon) to become His children. It is as if God had raised children to Abraham from stones—hard stones. May His name be praised for ever and ever.

"For eight days, during the past month, three of us visited some of the villages connected with Achuvaly, an out station belonging to this field. We visited the people at their houses, in their gardens, and in every place we could find them, and preached Christ, and the way of salvation by faith in Him.— Many listened with apparent interest, and a few manifested their desire to learn more about the way of salvation. The heathen generally listened to us very gladly, while the Roman Catholics were indifferent and somewhat disposed to cavil with us.— We have every reason to believe, from the interest some of the

people manifested, that the seed thus sown will spring up in due time, and bear much fruit.

"I mentioned ~~to~~ in my former letter of a Siva priest somewhat interested, and ~~of~~ the opposition he had from some of the influential heathen. He was so much opposed and ~~was~~ threatened by them, that he felt obliged to yield to their influence ~~and lose~~ his interest. He comes to my house, but takes care not to come at the time of family prayers or to talk with me on religious subjects as before.

In my last I informed you of a girl connected with the Boarding School at Udupitty who was received with the church a short time ago and concerning whom I had cherished high hopes. We knew not then of the trap satan set for her and she was evidently not aware of the plan. She apparently had strong faith in Christ. She once told me that though her heathen friends kill her she will not leave Christ. She said this with a sincere heart and she would have stood firm in her resolutions had her father been true to his promises to her. The circumstances were as follows. Her elder sister was proposed in marriage to a heathen young man. The day was fixed for the wedding. The girl was invited to attend ~~to~~ her sister's marriage she went there with the expectation of coming back in the evening But to our great sorrow and against the wishes of the girl her heathen friends had so arranged that she become that evening the wife of the young man instead of her sister as first proposed — This was a great shock to this church and all of us felt much grieved at what had happened.

Since my letter was written from some cause or other we have not had as many meetings for the women as we had last year. Only four or five meetings were held ~~at~~ attended by Miss Townshend. In one place where we had the meeting for the first time the women

appeared very shy at the sight of the foreign lady but were so much interested with what they heard that they requested to have regular meetings in that house and we would have done so had not the woman of the house where we intended to have the meeting been sick. We hope to have a meeting there at least once a fortnight.

There are five or six in the Boarding School and in the villages who have manifested an ardent desire to be united with the church. Some of these are giving evidence of a change of heart and we hope three or four of these will be recieved at our next communion.

Our Sabbath services and other meetings were conducted as usual. We had an interesting Bible Meeting at the Station on the twelfth of July attended by more than a hundred heathen souls both adults and children.

I remain

Your humble and obdt servt

D. Sticker

Rec'd Dec. 15.

Ack'd Jan. 4. 1871.

Udupitty Jaffna Ceylon
April 11th 1871.

Rev. N. G. Clark D. D.
Secy A.B.C.F.M.
Rev. & Dear Sir,

During the past six months I have, in connection with my other labors, spent two days each week with two others in villages remote from the Station preaching Christ & His salvation. We felt this to be an interesting part of our work. Though we are not yet permitted to see the seed thus soon spring up immediately, I hope it will in due season and bear much fruit.

In the course of my labors in some of the villages near the Station, I was happy to find a few who look to Christ as their Savior & sincerely manifest a desire to follow Him, but there are others who acknowledge Christ to be a God & even express their wish to become His disciples with a motive far different from what it should be. They do not look to Christ as their Savior but as a God able & willing to bless them with temporal good, to help them in time of trouble or to relieve them from bodily infirmities. They are so pleased with our Lord Jesus Christ that they would

gladly exchange Him for one of their best gods who though often benevolent are sometimes malevolent also. But Christ, they say is always benevolent. As an explanation of this I give the following instances. In Valverty Purrie a man who often heard of Christ had a case in court. He feared from the circum-stances of the case, that on trial it will be proved against him, so he thought to have access to divine aid. But he remembered that the god he worshipped failed to help him on previous occasions & with much anxiety of mind said he to me "I prayed to Christ your God to help me at this time of trouble & he helped me, for when I went to Court notwithstanding all the evidences against me I was successful & now I wish to become a Christian" I explained to him what it is to be a real Christian. He still has erroneous views on the subject. He talks of Christ as the true God in the presence of heathens and prays to Him only in time of any trouble.

I remember another man who was sick of fever for sometime and called on all his gods for saccor but not being relieved by them he prayed to Christ. On the very night he prayed a man of venerable appearance (whom he then knew to be Christ) appeared to him in a dream & handed to him a fruit

of reddish color directing him to eat which he did and to his great joy found himself better in the morning. He then made up his mind to become a Christian & sent a written request to the Rev. Mr. Smith to receive him to the Church. Though these instances will not give you any encouragement still they are good signs, I think, for those who once refused to acknowledge Christ as a true God & some of them once bitter opposers have now come so far as to acknowledge Him as God and in process of time I hope will receive Him as their Savior.

You will probably know that our people look to their gods especially for their temporal good whereas for their spiritual good, that is for the salvation of their souls, they depend for the most part on their own works. Hence many do not feel the necessity of a Savior. Besides their idea of sin is different from ours; & according to the idea many do not feel themselves sinners. At the close of a meeting for women held by Miss Hillis two weeks ago, one of the women remarked & said "What Amma said now is all good for others who are sinners, but it is of no use to me". On inquiring the reason, she said "I never committed any sin; I never killed any man, a cow or a cat &c." I tried to show her the nature of sin and to convince her that she was a sinner. There are many especially ignorant who are

of this class and we feel that not only our efforts and prayers, but the effusion of the Holy Spirit upon them is much needed. Since my last letter two girls from the Board's School have been admitted to the Church. They are of heathen parentage. There are four or five in the school & some others in the ~~school~~ villages who are anxious to be admitted to the church. Some of them seem to grow in grace & I hope they will be received at our earliest opportunity.

It is very pleasing to find some of the Christians who live in the midst of heathens & are surrounded by many temptations, stand firm in their faith & let their light shine brighter & brighter unto the perfect day. Some days ago the oldest member of our Church named Anna, uneducated but a pious woman was dangerously sick. Her friends took her to a native heathen doctor. He examined & found that the bite of a venomous reptile was the cause of her sickness & told her that she should put the sacred ashes on her and utter the mystical words which are in practice to ~~check~~ the venom and then he will give her some medicine. When she heard this, she said "doctor, I do not want you to use the ashes & muntras on me; if you can give me any medicine, give, if not, I will go". The doctor insisted that he should use them for the sake of her life; but she said "No, give me only medicine". The doctor and other heathens present

were astonished at her firmness. Only the medi-
-cine was administered according to her request.
She is now well. When I saw her last week she re-
lated how kind the Savior was to her during the time
of her illness. The heathens are not only surprised
to find her getting on well without the use of sa-
-cred ashes & muntras but begin to see the folly
of using these superstitions on such occasions.

May many such lights be found in every
heathen land is the earnest prayer of

Your humble & Obd.t Serv.t,
(Signed) D. Stickney

Udupitty, April 11. 1891.
Rec'd June 15.
? Ack^d July 24.

Udupitty, Oct. 10th 1871.

Rev & Dear Sir,

In my last I mentioned that in connection with my other labors. I spent two days each week in villages remote from the Station. This is still continued with much interest. The people in these villages are all Sivites with the exception of some Roman Catholics and no Christians, but we hope and pray that ere long the Spirit of Grace will carry on his work there & will raise up children to Abraham from those Stones & I am happy to see certain signs here and there to that effect. If Jaffna or India be as some other portions of the world, we may be certain of these signs, however small they may be & will not have the least hesitation to say at once that the Kingdom of God was already come. But unfortunately Jaffna is not as those portions & the people not as those people, and hence those signs which encourage & cheer our hearts at the begining often prove discouraging and disappoint us at last. Such is the nature of this field & so many are the hindrances to the progress of the Gospel here that what begins with brightness often ends in darkness. However we have the promises of our Father & here we rest and are encouraged to labor more patiently & more earnestly. I was happy

to notice a certain sign which encouraged me a little in the following incident to wit. In the course of our labors in the village of Bliksandy where ignorance and superstition is on the increase, we found the people manifesting an earnest desire to have a School there and requested us to have one opened. We also found the necessity for it & referred the matter to the Board of Education (of which you might have heard from other sources). The Committee authorized us to open one. When the people heard of it, they were very glad & insisted that it should be opened at once and promised not only to grant a peice of land but also to build a house for the teacher & to furnish the necessary timbers for the school bungalow. So they were very earnest to commence the School at once. I inquired for a place to have the school taught until the bungalow is built. There were 20 or 25 of the influential men on the spot & after discussing about it among themselves and finding no other convenient place for it, concluded to have it taught on a sacred shed dedicated to the goddess Chevraichy, (one who has red mouth and where 2 or 3 earthen vessels with 7 holes in them representing the goddess were placed and which they worship on certain occasions. This was

unexpected to me as I never knew of any instance where such places were allowed for the use of the Christians. I was much pleased with what they said and gaining courage told them that if that should be the case, those vessels which you consider sacred & ignorantly worship as goddes should be removed from that place. Some of them were unwilling at first but through the influence of one or two men who did not seem to believe in such superstition & through the influence of the teacher, they not only consented to take them away from the shed but also allowed me to take them with me, which I took as curiosities. When I took them some murmured especially one of the head man was very much against it, when I said to him "are you who are enlightened & a Govt officer so foolish as to believe these vessels, work of Potters hands to be devine?" He was silent. By mentioning this incident I do not mean to say that they have renounced idolatry if they have parted with those vessels & left off worshipping the goddess please remember that this is only one of the 333 millions of gods & there are still 332, 999, 999 gods whom they have yet to part with & time will come when all these will be swept away from the face of this land. I only regard the above incident as a sign for the better giving some encouragement.

There are in my list 6 persons besides 4 girls of

the K. B. School who are inquirers. These all attend the Sabb. Services. As these all do not live in one place so that I can meet them at one time and place I meet at different times imparting religious instruction.

The Sabb. Services and other meetings were conducted as usual. The meeting in Calvetty every Sabbath P. M. is still continued with much interest. The attendance varies from 5 to 20 adults besides the children of the School. Rev. J. S. Smith helps us by being present and by addressing the meeting.

We had during the past 6 months 8 moonlight meetings. (3 of them Bible meetings) The attendance in these meetings was 574 persons. Besides these several meetings for women were also held which were attended by Miss. Townshend.

In the course of our labors, though we find certain things which encourage us, and cheer our hearts, still we find many others which are discouraging. Among other things I may mention, with deep sorrow, the great loss we sustained in the death of the Rev. M. D. Sanders. We cannot bear to think of it. It was too much for us. We all loved him

and he loved us all. Only a very short time ago we were pained with the sad news of the death of the Rev. Messrs. Taylor and Percfeild of the Madura Mission and this was enough to make us stricken and cause our hearts to shed tears. But when we were startled with this unexpected intelligence, our sorrow was too great for tears. For Moses, only the Israelites mourned, but for Mr. Sanders the whole Jaffna, - both Christians & heathens, old and young, male and female, civilians and burghers, all mourn. He was so beloved by all! We indeed expected great things of him, but he is gone, leaving the work he very much loved in the hands of a few heart-stricken and wearied Missionaries, and a few natives. What can they do? Hoping that you will sympathize with us in our sorrows, with our fathers & mothers, the Missionaries, who are in the battle feild bleeding and yet fighting and with the young Missionaries, of whom we are very anxious lest they be overburdened and be disabled, as others are."//

I remain Yours
Humble & Obt. Servt.

D. Stickney

Adupitty, Oct. 10 – 1871.
Received, Dec. 20 –

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To the Secretaries of the A.B.C.F.M.

Ordination.

Sir:

Your presence is kindly requested on the occasion of the ordination of Mr. B. H. Rice as a Pastor over the Batticotta Church on Thursday the 16th inst. at 6 P.M.

In behalf of the Batticotta Church

A. Bryant, | R. Breckenridge,
S. Buel, | J. P. Cooke.

Batticotta May 2nd 1867.

Batticotta, May 2. 1867.

Rec'd July 5.

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Batticotta June 10th 1867

Reverend N. G. Clark. D.D.

Reverend Sir,

We have to inform you with much pleasure that an educated native Christian, Mr. Benjamin Dolt Rice was ordained at the Pastor of the Batticotta Church by the American Missionaries here, on the 16th ult. This Church now stands independent of the Mission and supports its own Pastor besides contributing to various objects of charity. Pastor Rice is a man of superior talents and exemplary piety. He was born and brought up in this Church — educated in the late Seminary — was an Instructor there about eight years and was teaching the word of God as a Catechist, besides being the head master of the vernacular "Training and Theological Institution" at Batticotta. He was licensed as a Preacher about a year ago, and is now cordially invited to be the Pastor of this Church. This invitation is the best possible testimonial of his Christian Character. This event is the first of its kind in this Mission. The labor of 50 years, the sacrifice of some thousands of Dollars, and the devotion of a number of the soldiers of the Cross to the work of evangelizing the heathen — all this is worth being spent for this one achievement. The kingdom of the Prince of Peace has actually gained ground in this land of utter darkness.

those devout servants of the Cross who were sowing the seed here with sorrow and gone to rest before the harvest, will see joice at this event. Glory be to God —

The ordination season was to us very edifying. No day in the history of Missions to Ceylon was so solemn and cheering as this. There were about 600 persons present most of whom are members of the American, Wesleyan & Church Missionary Societies. Heart held communion with heart on that evening. Every eye glowed with sincere interest. —— Rev E. P. Hastings, Chairman of the Evangelical Association presided on the occasion; A portion of Scriptures was read with a Hymn and opening prayer by Rev J. Quick. The invitation sent to the Pastor and his reply was read by Mr. James P. Cooke. A short address to the Mission expressing gratitude was read by Mr. Robert Brockenridge. A sermon prepared for the occasion was preached by Rev W. W. Howland. After a song, Rev Dr. Spaulding conducted the Ordaining prayer. Charge to the Pastor was given by the Chairman & the Right hand of fellowship by Pastor Hunt. After a song, Rev J. C. Smith gave Charge to the people - Rev Dr. Spaulding made a present of a Pulpit Bible and Hymn Book to the Church with a few pathetic remarks from his venerable lips. The crowning part of the scene was the delivery of the Church Record to the Pastor Elect &c - companied by some rich counsels full of love and zeal by Rev. W. W. Howland. The assembly was dismissed with a Hymn and Benediction by Pastor Rice.

// "The Committee beg to add, that while the Church stands independent of others, away from the care and control of the Mission though under their counsel,

it becomes imperative that they express their filial gratitude to the Churches in America. The name Jaffna, & particularly Batticotta, is dear to the hearts of thousands throughout the length and breadth of your Christian land. This District is colonized not with men from America, but with American feelings, taste & religion, and is, as it were, a creature of America. The harbingers of salvation crossed the Atlantic and Indian seas, with the Gospel, accompanied with Science and Civilization before half a Century. The Standard of the Cross is now erected here. This Church, therefore, feels it her duty to acknowledge with unfeigned gratitude that, humanly speaking, she owes all what she is and all what she has, under God, to the Churches in America. We are now organized as an independent Church, with a Pastor of our own, and hope before long to be able to support our own Schools as well as our Catechists and Preachers. We are now forming a Congregation of those who are willing to renounce heathenism and Conform themselves to Christian forms and practices, which is increasing in members.

We now request your prayers for this Church, that it may not totter and fall in its attempt to stand alone, but preserve its faith to the end, and shine effulgent to the Glory of Christ, as a Lample to the Hindoo world. Not to say anything in detail of our obligations to our special Benefactors, to the Churches, retired Missionaries, members and officers of the Board,

we will in one word Commend you to the mercies of our common Lord and Saviour, for an adequate reward to you for all your acts and feelings of Christian love toward your undeserving beneficiaries. May Jesus our Lord grant, that we all, in one communion, shine as precious gems upon his crown throughout eternity.

We remain, with sincere affection, in behalf of the Church, yours truly

Signed { A. Bryant
S. Buel
R. Breckenridge
J. P. Cooke.

Battaccotta, June 10. 1847.
Recd. Aug. 7.
Ans. Sept.

Missionary Herald.

Translation of the address read by Robert Breckenridge at the Ordination

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Abner Bryant, Samuel Buel, Robert Breckenridge, Special Committee and James P. Cooke, Secretary to the Com. of the Church at Batticotta —— write to —

The Ladies and Gentlemen, members of the American Mission in Jaffna.

Besides many things you have done for the good of Jaffna in general, it is a world accepted truth that you have made the name Batticotta shine in many parts of the world. Very many are the special benefits you have conferred upon this Church in particular. We offer our grateful thanks to you, because in order to set aside in a certain sense, the scoffings of the Sivites, the jokes of several of the Christians and the doubts of some of the Ministers of the Gospel, you have esteemed us as a Church, sent us a person in your employ in due reply to our request and have manifested your pleasure by convening here on this occasion to ordain him as our Pastor.

Batticotta June 10. 1867.

We request you to look over this Church with your wonted and untiring watchfulness, so that this, under the Grace of God may be an example to many, without verifying the assertion "the Jaffna Churches are like walls built up of stones without mortar and they will be laid down upon the Ground 'if a fox go up;'" and to treat us still as your own people without saying either in word or in act "because you are now made separate you are by yourselves with your Pastor, your Church and your interests." For we and our Pastor are as frail as any others and expect that you will pray for our Pastor so that he may be endowed with all spiritual gifts, and for the Church that it may obtain grace to shine in the midst of many. Pray also that we may be enabled, by help from above to maintain Catechists, assistants and Schools needed for these parishes, as we do our Pastor. When it is done so here and when churches in other localities stand on their own legs,

you can see that God has accomplished your object and return overjoyed.

There are some who thought that the plans adopted by Dr. Poor were not wise. There are many who thought that the Deputation was the cause of much mischief. Not a few talked among themselves that the American Mission will be obliged to retire from the work because the Seminary was suspended. But He who hath set the path for the Eagle in the sky, for the serpent upon the mountains, for the ship on the Ocean and for the Child in the womb, knew and has ordained the means for these. If things had not transpired thus, we should be strangers to the scene of this evening.

While those who planted the tree for tasting of this fruit are gone to their rest at noon, in the evening — to Him who has preserved for us but one grand-sire to confer a blessing upon us

as old Simeon, to him who has left for us a few fathers and Good Shepherds to sympathize with us and organize us into a Church — to the same Jehovah do we offer our suppliant thanks.

Many lives are sacrificed for Battcotta, — much money spent, and time offered. Are not these inscribed in the Lamb's Book of Life in indelible characters?

May Jesus who is the witness for the Churches reward you with an adequate reward.

A Ordination
Rec'd
May 5 1885

Extracts from the Journal of R. Crossett catechist, on a Tour to the Islands near Batticotta, accompanied by Jacob, Daniel, and Abraham, pupils of the Training School.

Sept 17. 1857. Left home for Kayts in the afternoon.

Sept 18. Forenoon. Visited some families in South Carativa and Kayts as requested by Mrs. Howland to see some women who had formerly studied in her School. One (Seeramparatthy) and her husband listened attentively ~~also her husband~~. We gave her a Gospel of Matthew. Another (Thavy) promised to keep up the habit of prayer. We gave her a tract on "Heavenly Happiness". Afternoon. We went to Erluvative. The wind was strong and we were much terrified and wet by the waves, but we were comforted by singing Christian songs, and anchored our hopes on him on whose errand we were.

Sept 19 We visited all the houses in Erluvativ (80 in number) distributed five Gospels and some tracts, and found good acceptance. The people ask for a Teacher. Those who were taught in the Christian school there appeared intelligent and very attentive. Some complained that they were abandoned by the Christian.# They made pleasing

A Christian school was sustained in the Island by the Batticotta church, but was discontinued last year.

reference to Mottocomarroo who is studying in the Training school and wished they might be as well informed about religions and other matters as he is. Four young persons who studied in our school said they have given up the worship of idols. They understand the Bible.. Some asked why we are so earnest about religion. One, named Syan, said that he and his children are thoughtful of Jesus as taught by one of the Teachers. The people suffer from want. Late in the afternoon we left for Analative.

Sept. 20, 21. - Worked in Analative visited 75 houses, distributed three scripture portions and 33 tracts. The people gave good hearing and acknowledged the truth of Christianity. A Brahmin said that Christianity was rooting out their religion and spoiling their living. A man working in the field wished to hear what we have to say.. heard us with apparent interest and gave a Pomegranate for a tract on Mantrams. A woman listened to us with tears. A man acknowledged that their Puranas are fabrications and said that he was seeking God through a Gooroo (or spiritual Teacher). He repeated to him a Stanza of a Hindoo sage, which says "Thou shalt worship and cleave unto Him only who became the one light of the world, created the earth in an instant, and after creating good men became a Gooroo (Teacher) incarnate"

on earth: remained a recluse without a family, and performing ~~good~~ works of merit. went to heaven. leaving his believing saints behind him". On hearing this he took the hand of one of our number and shook it saying "This is the Leader (Hooroo) I am seeking" We gave him two tracts one on Heavenly Happiness.

The father of Mottoocomaroo (the boy in training school) observed our private devotion and public teachings and seemed very attentive. One day we noticed a conch shell half buried in the ground in front of his house, and inquired of him what it was for.* When he had told us we showed him the folly of his confidence in the shell, and advised him to remove it. He immediately took an iron bar and dug out the shell and threw it away, saying he finds no benefit in such things. Others at first slighted our teachings and when we read to them the tract "What are you seeking for" and commented upon it, they confessed their error and said they will no more follow their idolatry. We had a meeting in the house of the Oorgar (Govt head man) there were 30 people present. We spoke of the Prodigal Son and sung two Christian songs. The people were very attentive. When some of those present in the meeting met us on the following day, they asked us to sing the songs again. The people ask for a school. They said they had asked from the Missionaries and their assistants but had been disappointed.

* This was a charm of the Lingayat caste having a hair under the right eye of a dollar, with the belief that this sight of it would bring the possessor good fortune.

They said "your coming only once in a long while to preach to us is like holding out a green bunch of leaves to a cow and calling her and then pulling it away again. We get no benefit. We will build a school house. supply a house for the teacher and pay any tuition fee you require. We should prefer a teacher who understands some English." The Coryar and some others wish to have their children taught in the training school. The people are poorer than formerly but are more tractable and willing.

Sept 22. Came to Poongerivo. held ~~service~~ meeting in the morning in the Bungalow speaking from John 14. There were present 17 men. 3 women and 16 children. The lyrics (chin songs) were sung. The people heard with interest. — Afternoon — visited the niece of Mr Christmas (a christian woman) and the mother of Martha (wife of one of our teachers) The latter said she had renounced heathen ceremonies. One of Martha's brothers said as if involuntarily. "This is my Saviour. This is my Saviour". repeating it over and over. We gave a Gospel. They promised that they will read it and give the substance of it when we come again. This scene was very interesting to Daniel and myself. The Coryar allowed us to have a meeting in his house. There were 16 men. and four women present. The father of Casyppathar (the boy in training school from this island) said ~~that~~ he has left off heathen ceremonies and that he will try to walk as a christian.

Sept 24. Reached home. We regret that our tour was short. We were so interested at work that we forgot every thing at home. Frequent tours of this kind will do great good we believe. We wish that the work in the islands would share a prominent part of the attention of the church.

Revend 150

Dear sir

By the help of God
Almighty I, my two little
brothers and my dear mother
are all well here in Jaffna
having quitted Dindigul
long ago for the purpose of
prosecuting our education
and my brothers are now
learning in the Church
Mission seminary at
Nundicutty owing to my
childishness I long neglected
write you father like
position which I hope
will be forgiven I can

never forget the multipl-
city of favours your lord-
has shewn us and we
are always oblifed to you
I am now in want of
books and money to
further my education
which I hope your rever-
ence is always ready and
willing to afford hoping
you would kindly favo-
all my sorl comming
and be do pt me as your own
child and afford such hel-
as shall enable me to
prosecute my studies

beg to remain sir
your most obedient and
humble servant.

S Asseernatham. or
Rufus Anderson Simp-
son

Jaffna
August 6th 1865.

S. Aseernathan

Jaffna, Aug. 6. 1865.

Rec'd Oct. 5.

Batticotta - 5th September 1866.

Ladies and Gentlemen,

It is now more than fifty years since the American, Wesleyan and Church Missions have been established in Jaffna. A History of Jaffna, in the Tamil language, for this period, comprising a brief account of the labours of Missionaries and Societies, the Civilians and the Government, towards the social religious and moral improvement of the country, of the formation and developement of the Christian Church and of various events of

importance

importance connected with the Education civilization and progress of the people, is undoubtedly a desideratum among the population of this country.

Such a book will be of great use to those who are interested in the advancement of Jaffna and will be a source of considerable benefit to the rising generation.

The thought of publishing such a book, made a strong impression on my mind when I was called upon by the Rev. M. D. Sanders to make a few remarks in the Anniversary Convocation held at Manepay on the 6th October 1864, on

the

the past History of the Missions for the past fifty years. The Rev. L. Spaulding, the senior of all the Missionaries in Jaffna, also recommended the compilation & publication of such a work.

I have already finished the first part of the Mission History & got the same printed and published; and although the remaining part of the said History is already finished in the Manuscript, yet I have not been able to send the same to the Press for want of funds to complete the work.

I therefore take liberty to solicit the aid of those who are interested in the welfare of Jaffna, and of

<u>those</u>

those Educated sons of the soil who are scattered in the different parts of Ceylon, as well as those Gentlemen & Ladies who are in America and heartily wish the prosperity of Jaffna, by way of contributions or donations towards completing the work in the Press-

I beg to remain

Ladies & Gentlemen

Yours truly

N. Niles.

Batticotta, Sep. 1, 1867.
Rec'd Oct. 16.

Battiscotta - 6th Sept 1866.

Rev & Dear Sir,

I forgot to tell you yesterday that I intended to send a copy of my History to the Rev. Henry Lindder to America & please send one to him - If you want copies of the same more, you will please ask the Dewa & he will give you.

I send you herewith a letter to be sent to the Secretary of the Board" in America if you think it advisable - If you don't approve of it, please send it to the Rev. Warren Poor with

Battiscotta, Sept. 6th 1866

a copy of the book.

Hoping that you will be good enough to help me in ~~by~~ all possible ways for completing the work

I remain

Jno Obed Lewan

N. N.

P.S. Rev Mr Burnell advised me to get a thousand copies of the book printed & circul

N. N.

Rev. N. Niles to Mr. Hastings

Batticotta, Sep. 6. 1866.

Rec'd Oct. 16. 1867.

Church Mission Station
Copay
Jaffna.

June 7. 1869.

ar Sir,

Before this reaches you, you will
e heard of the engagement existing between
ps Webster of the American Mission and
yself. It was our intention to wait a
ly from the American Board of Missions,
as our engagement became known to the
hers we deemed it prudent to have our
arriage consummated without further delay.

At Miss Webster's request the matter was
ferred to the American Missionaries who w
I believe, unanimous in considering it adv
not to wait.

To others it may appear strange that
should have been engaged so soon, but I can
but regard the whole matter as providenti
It has not been done rashly. It has been
subject of much anxious thought and ea
prayer.

Doubtless there will be some regret
losing Miss Webster, but, though she will
labour under your mission, she will not be
to mission work. She will still be engag
in labouring for the great Master, and c

women, and in the Sabbath schools of my dio-
cese, will find abundant scope for all her
efforts.

Believe me, my dear Sir

Very sincerely yours

D. Wordsworth.

The Rev. N. J. Clark

Rev. David Wood

Copay, June 7. 1869.

Rec'd July 29.

Ans Aug. 6

Ans.

Udupitty, Jaffna, Ceylon.
July 30. 1870.

Dear Dr. Hallock,

Your letter to Dr. Spaulding of April 15th 1870 came to hand on the 28th. Inst. It does not appear from that letter that you had received my report of Expenditures at the end of the year after we had received your grant which came in Dec. 1869. That shows a balance expended over grant of $130.27. Now it is £24. If you can make us another grant which can come in before the close of this financial year it will enable us to procure what we need of tracts and the Annual Calendar and have a small margin for next year so that for the following year $200 will be all we shall need.

Please favor us with an early answer if you have not ere this on the receipt of my report made us the grant therein asked for.

We are very <u>desirous</u> that it should come <u>before the close of this year</u> that the debt accumulated through a ne-

New York

Udupitty, July 30. 1870.

Rec'd Sept. 26.

Copy.

(Copy.)

"New York, Oct. 21, 1871.

Rev. J. C. Smith,
Udupitty, Ceylon.

My Dear Brother:-

In response to yours of June 13th, duly received: You will have heard thro' your Board, for they corresponded with us at the time, our Committee voted to appropriate $300, to your mission for the year ending April 1st, 1872. This we will hope to forward at the usual time in the spring - unless we hear that 'tis essential to you to receive it earlier. As the accounts on our books with your mission are balanced, we will not sanction any expenditures other than of the $300 above refered to, when you shall report early in the spring of 1872 that it (or part of it) <u>has been expended</u>: i.e. We do not so keep our accounts with the missions as to expect them to do work for the Society <u>beyond appropriations</u>, thus bringing

"the Society in debt to the Mission", as y
state it in yours of May 31st. I trust t
$300, above, will meet the most pressing o
your wants for the current year.

Very Sincerely yours,

[Signed] J. M. Stevenson.

Ceylon Mission.

New York, Oct. 21, 1871.

Rec'd Oct. 23.

Colombo 22nd November 1861.

Dear Sir,

I trust you will not attribute the delay which has occurred in my replying to your circular letter of the 25th Ult: to any want of sympathy on my part for the American Mission On the contrary I feel that the Colony owes it so much and our obligations to meet its wants is so great that I am very anxious it should not be dependent upon mere casual individual contributions, but that an organized periodical supply should, if possible be guaranteed. Several gentlemen whom I have consulted agree with me in these particulars and a Public meeting was held last evening, at which a number of influential gentlemen had kindly engaged to advocate the cause but unfortunately the weather was so very unpropitious and so small a number assembled, that we were obliged to content ourselves with merely passing certain resolutions forming a Committee &c. &c.

The first Committee meeting is fixed for Wednesday next. I anticipate that one of its first acts will be to open a communication with you, in order to ascertain from you what the extent of deficit from your Parent Society is likely to be and also to obtain from you Statistics of the Mission in order that we may draw up a paper for Circulation throughout the Island.

Under the painful circumstances of your case I feel that casual temporary aid would suffice to relieve you from future anxiety and I intend to propose to the Committee that we should solicit fixed periodical subscriptions to last so long as your political difficulties at home continue.

I am very sanguine that the Colony will act in this matter to its credit and that your wants may be supplied by private contributions - if we are disappointed in this respect then an application for the balance can be made to Government

I have no authority for any opinion but am inclined to think that if the case had been laid before Government it must and would have responded to the call - it will however, I hope, be more gratifying to your Mission if the

opportunity

opportunity is taken advantage of by the public to testify the respect and sympathy which is felt for your Mission.

The following ~~persons~~ points will I think be those on which the Committee will solicit information in the manner and for the purpose which I have already indicated

1. Length of time the Mission has been established
2. Total expenditure of the Mission from its formation up to date including its cost to Parent Society for passages, Pensions &c. &c.
3. Number of Pupils male and female who have passed through the various Schools of the Mission
4. Number of both sexes now under instruction
5. Number of Christians connected with the Mission
6. Present strength of Mission
7. Present annual expenditure
8. Amount annually required to be made good from local sources.

I think it would be further desirable that the views of the Mission as to present ~~prospects~~ prospects of benefiting the people should be expressed with any other information it would desire to have circulated

I most earnestly and sincerely trust we may be as successful as we desire, in which event you will not I feel assured have much cause for anxiety as regard your finances.

With my respectful compliments and regards to Mr. and Mrs. Spaulding Believe me Dear Sir

Yours faithfully

T. Skinner Esq.

Colombo November 28th 1861

To the Reverend E. P. Hastings
Secy. A. C. M.
Manepay Jaffna

Dear Sir,

By directions of the Committee for aiding the American Mission at Jaffna I have the pleasure of

forwarding you a Resolution passed at its meeting held last evening and to enclose you a Copy of the Proceedings of a General Meeting held at Colombo on the 21st. Inst.

I have been directed to state that the Committee will feel obliged to you for all the information you may be disposed to send them with the view to their affording to the public in General the fullest knowledge of the claims of your Mission to its sympathy and support and I would take the liberty of suggesting the following points as some of those on which a wish has been expressed for information

See the Topics in the preceeding letter (J. Skinner's)

I beg to add that any suggestions you can offer for the more effectually carrying out the Spirit of the 3rd resolution of the Gener Meeting of the 21st. Inst. will be thankfully received by

Dear Sir,

Yours faithful

W Sherman

Copy of a Resolution passed at a Meeting of the Committee for aiding the American Mission at Jaffna held Nov. 27th 1861.

Moved by the Revd. D. Gogerly, Seconded by Major Skinner

Resolved, "That the Secretary be directed to forward to the American Mission in Jaffna a Copy of the Proceedings of the General Meeting held on Thursday the 21st. Inst. with the request of this Committee that the Mission will do it the favor to furnish it with such statistical information regarding its operations past, and present as in its judgment will facilitate the object for which the Committee has been formed".

Proceedings in aid of the American Mission at Jaffna

A Meeting in aid of the above Mission was held on Thursday Evening Nov. 21st. 1861. in the School room opposite the Cutcherry

Present among others Honble. Major Skinner J. R. Skinner Esq. R. F. Morgan Esq. Revd. C. C. Fenn, Rev. J. Allen, Rev. J. Nicholson, R. V. Dunlop Esq. G. B. Leechman Esq. J. Bolton Esq. W. Sherman Esq.

The chair was taken by Major Skinner and Mr. Fenn having opened the proceedings with prayer it was proposed by

by R. F. Morgan Esq. seconded by Rev. J. Allen.

"That the Missions conducted by the American Society in the Northern province of the Island are deserving of support."

The Rev. C. C. Henn moved and W. Sherman Esq. seconded the second Resolution which was

"That the pecuniary difficulties occasioned by the civil War in America not only afford to the Christian public an opportunity of expressing their practical sympathy with the American Missionaries but also constitute an imperative claim for their support."

The third resolution was moved by Rev.d J. Nicholson seconded by R. V. Dunlop Esq.

"That the following Gentlemen be nominated a Committee to raise subscriptions for, correspond with, and otherwise assist the American Missionaries in the Island during the continuance of the present difficulties and that they be requested to form a Ladies Committee for the same purpose and period."

Wes. Miss.y —	Rev. J. Allen	C. P. Sayard Esq. —	Govt. Secrt.
	" G. Baugh	Col.l Sayard —	Militia
Princ. Queens Col.	" B. Blake	G. B. Leechman Esq. —	Merchant
Magistrate —	J. Dalziel Esq	W. Mackwood Esq. —	[illegible]
Merchant. —	E. J. Darley Esq.	J. H. Marsh Esq. —	School Inspector
Oriental Bank —	G. F. Duff Esq.	Rev.d C. Merson —	Presb. Chap.n
Church. Miss.y —	Rev. C. C. Henn	R. F. Morgan Esq. —	Judge
Editor Col. Obs. —	A. M. Ferguson Esq.	Rev. J. Nicholson	
Wslyan —	Rev. D. J. Gogerley	Hon.ble Major Skinner.	Civil Engineer
		Hon.ble Mr. Justice Temple —	Prisne Justice
		Rev. A. Young	Scotch Church
		R. V. Dunlop Esq. —	Bank.
		W. Sherman Esq. } Hon. Sec. —	
		R. Altham Esq. } Treasurer. —	Engineer

Rd. Feb. 7th 1862

Appd. [illegible]

[illegible]

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THE JAFFNA AMERICAN MISSION.

We have received from the Committee set on foot in Colombo, with the view of aiding the Mission, the following list of donors to their funds. In publishing it, which we do with much pleasure, we take the opportunity of stating that the Committee do not consider their work accomplished, but are still desirous of obtaining aid, for these deserving Missions in the North of the Island; with the funds of which, the fratricidal war now raging in America is likely to continue to make sad havoc. Their claims are great on all connected with the Island, and while we are glad to notice on the following list the names of natives who have derived benefit from the American Missionaries, we hope that the next list will contain not only names which do not appear on the present,—but that there will also be a goodly number of sums marked "second subscription."

COMMITTEE FOR AIDING THE AMERICAN CEYLON MISSION.

Subscription List.

Subscribers Names.	Amount.		
The Hon'ble W. C. Gibson	£5	0	0
C. P. Layard, Esq. Sent to Jaffna	5	0	0
A. M. Ferguson, Esq. do	5	0	0
Mr. Eaton	1	0	0
Revd. B. Boake	2	10	0
Rev. C. Merson	1	0	0
G. B. Leechman, Esq.	3	3	0
R. Tatham, Esq.	1	10	0
E. J. Darley, Esq.	5	0	0
Revd. J. Nicholson	1	0	0
Rev. A. Young	1	0	0
J. H. Marsh, Esq.	5	0	0
R. V. Dunlop, Esq.	3	3	0
W. Sherman, Esq.	2	2	0
Revd. C. C. Fenn	2	0	0
Rev. S. Hobbs	2	0	0
H. F. Alexander, Esq.	2	0	0
James Bolton, Esq.	1	0	0
Messrs. Mackwoods and Co.	2	0	0
Major Skinner	10	0	0
Captain Sim	3	0	0
J. Winzer, Esq., S. G. Dept.	1	0	0
R. T. Pennefather, Esq.	1	0	0
W. Wynn, Esq.	0	10	0
John Gavin, Esq.	5	0	0
Captain Stewart	0	15	0
George Dennis B. Harrison, Esq.	5	0	0
Henry C. Bird and Co.	5	0	0
T. Berwick, Esq.	1	0	0
C. Wytelingam Modliar	1	1	0
A. Campbell, Esq.	1	0	0
Mr. S. Namesywaim	2	0	0
Mr. S. Myloo Pully	0	10	0
Mr. S. Coolendewelle	1	0	0
S. Tambya Modliar	1	0	0
Mr. S. Catherawellopully	0	10	0
Mr. S. Caderamerpully	2	15	0
Mr. A. Sunderampully	1	0	0
S. Singanayagam Modliar	0	10	0
Mr. W. Wytelingam	1	0	0
Mr. Wardwell	0	10	0
Mr. K. Chinnayah	0	10	0
Mr. M. Wellopully, 5th Division pioneers	5	0	0
Mr. M. Sherman, 8th Division pioneers	2	0	0
Mr. Coomarasamy	0	12	8
Mr. A. Annathanum	0	10	0
Mr. J. P. Howard	0	10	0
Mr. S. Poonampelum	0	4	0
Mr. F. Armstrong, 10th Division	2	10	0
M. Settampolam	0	10	0
Corporal Mootoo Carpen } 10th Division	1	0	0
Corporal Savery Mootto } 10th Division	1	0	0
Mr. J. M. Princes	0	5	0
Mr. M. Silva	0	5	0
Bishop of Colombo	5	0	0
Robert Dawson, Esq.	3	3	0
G. S. Duff, Esq.	5	0	0
A Friend	1	0	0
R. Rudd, Esq.	2	10	0
George Christian, Esq.	5	0	0
T. L. R. Shand, Esq.	3	3	0
B. Grindrod, Esq.	1	1	0
J. C. Fowlie, Esq.	3	3	0
F. Smith, Esq.	1	0	0
Stephen Darley, Esq.	2	0	0
E. G. Darley, Esq.	2	0	0
J. S. Martin, Esq.	2	2	0
Alex. Gibson, Esq.	3	0	0
H. Cross Buchanan, Esq.	1	0	0
John Kydd, Esq.	1	0	0
S. Green, Esq.	1	0	0
Christopher Tatham, Esq.	3	3	0
Messrs. Armitage Brothers	5	0	0
W. Renny, Esq.	1	0	0
Thos. Williamson, Esq.	1	0	0
James Reid, Esq.	2	0	0
George Wall, Esq.	2	0	0
F. W. Lemarchand, Esq.	1	0	0
Messrs. Wilson, Ritchie and Co.	5	0	0
W. Donnan, Esq.	1	0	0
A Friend	1	0	0
J. R. Bell, Esq.	1	0	0
W. C. Brodie, Esq.	2	0	0
"Alquis"	2	10	0
Rev. J. Allen	1	0	0
Rev. H. R. Pigott	1	0	0
J. Dalziel, Esq.	2	0	0
Rev. R. Spence Hardy	2	0	0
H. Ritchie, Esq.	1	0	0
Henry Thompson, Esq.	1	0	0
Rev. Geo. Baugh	0	10	0
Rev. C. Carter	1	0	0
Total	£ 187	12	8

Ceylon Mission.

Recd. May 1863.

A view of Midwifery as held & practised by the Hindus of Jaffna - Compiled from various sources - as S. Nanni a midwife of note, & several sage femmes of Vaturéity - by Dr. Charles McIntyre alias Ásirvátham Nallattámbi, educated in medicine by the Am. Cey. Mission.

Yátpána Pirasava vytthiyam.

by

Dr. Charles McIntyre

1850

Note.

Rules for pronouncing words from the Tamil.

a has sound of a in far

e " " " e " fell

i " " " i " fin

o " " " o " fold

u " " " u " full

y " " " i " fine

ṟ " " " rt. eg. snarl, snort.

ṉ " " " rn in hard - rn in horn.

/ over a vowel doubles its length.

/ " " consonant indicates stress.

Jaffna Obstetrics

In this treatise we shall speak –

1st Of the pregnant Woman.
2nd Of the Child.

Part 1st The Woman.

In speaking of this, we shall subdivide the subject into three heads –

a Events and practices previous to confinement.
b Events connected with the labor itself.
c What happens after the completion of labor.

a. What occurs before Labor.

Women before puberty have the thoughts, fancies, desires and playfull ways of Children. For a few days before the first menstruation, Back-ache, Leg-ache,

and Leucorrhea*, Some few have also trembling. By degrees the body grows emaciated till at length the token of full puberty appears- If the soot on the bottom of the rice pot, takes fire and burns, those in the house regard it as a sign that some one among their relatives has begun menstruation ("Knows prudence" as the Tamil phrase runs)-

Before puberty, children are not allowed to eat abortive cocoa-nuts, distorted Palmyra-seed-sprouts or bulbs, or abortive Palmyra fruits, for their effects are to prevent the growth of the beard in the male, and in the female the propor devolopement of the breasts-

*. Whites. By a sore in the bowels, the blood is turned white- A white discharge is better than to have no menses- Those who eat Cayam will not have much whites. or even if they have, there will be no stench-

Immediately a girl has menstruated, she is seated on a heap of rubbish, and bathed freely head and all.* After which she is at once put in charge of a little girl not yet pubescent. Then on the fourth day after, or on some subsequent auspicious day, designated by the Astrologer, both she and her little Companion are bathed and a feast given to all her friends who are invited in, on this occasion. (At this feast is drumming and other music, and the whole villiage know that Miss so and so is "ripe")

The changes that occur in the female, after menstruation has become established, are rotundity of body, sleekness of surface, shyness, desire, change of voice, enlargement of breasts and vagina &c.

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*Tamils have two kinds of bath. One Muhuccu wherein head and all is bathed. and Culippu, wherein all save the head is bathed. The former is generally weekly. the latter daily.

These changes occur from the twelfth to the fifteenth year of age..

For some days subsequent to marriage, there is a wasting of the body. At this time there is a liability to cessation of menses and conception. Women having bathed after the termination of their monthly discharge must not at once see either a child, or a stranger, or any poverty stricken person, or any white people; but must first look upon the sun. Should she see first any of the above named people, a child like what she sees, will form in her womb.

If the mud-wasp comes and builds its nest in the house, it is taken as a sign that some one in the house is ~~starting~~ with child..

In ten days after the cessation of menses,

the child is formed. In twelve days the mouth of the womb closes up..

By the conjoint energies of the male and female a globular body is formed; nourish:ed by the stopped menses, this takes the shape of a child, and grows. Together with it also grows the membranes covering the child, the placenta (called Nanchu* which means poison or venom) and the cord.

Signs that a woman is pregnant. Stoppage of menses; loathing of food; slavering, desire for sour foods, longing to eat dirt, coal, ashes, trembling of head, Vomiting, Nausea Paleness of body, enlargement of ~~belly~~ the abdomen &c. These Symtoms will last from the 40th day after the stoppage of menses till the 4th month. In the 5th month a circular disc

* This name Nanchu probably arose from the fatal termination by putrid fever, of cases where the placenta was retained and decomposed within.

of the size of the palm of the hand, will form in the lower abdomen. This disc will be found on the right side, if the child be a male, and on the left side if the child be a female. After this period (4th month) relish for food and plumpness of body will appear. In the 7th or 8th month there will be aching of the back and legs, giddiness, weakness, lassitude &c. The menses form and nourish the child. In some pregnant women, before the completion of their term, the Juvály (menses) dissolves through the operation of certain causes, and then there is a flow of the same. The chief reason of this is, the woman when going to the temple or near to the haunt, or in the way of some Dévathy (Evil spirit) has incurred the displeasure of that spirit. To remove this anger, some votive offering must be made to the offended

deity.

If when the mother is pregnant a toad falls upon her, the child to be born will be lank like a toad. For fear the Dévathy should fatally hurt the mother, or child or both, the mother must not go to the funeral burning place or other haunts of the Dévathy.

The food of the pregnant woman may be rice, canji, Odiyal* soup and also any other easily digestible articles that are not accounted as Kiranthi† (eruptive). The mother must not eat Kiranthi articles because they will produce eruptions upon the child,

* Odiyal is the dried bulbous sprout of the Palmyra nut.

† Kiranthi articles are Palmyra fruits, Custard apple, Pine apple, Pumpkin, Brinchal, sweet yam &c.

nor hard kinds of food because they will give the mother consolations. Because in the case of a woman with her first child ("Lead child") her vagina is small, and she is inexperienced in the matters of child bed, she is more liable to dread and timidity and should be encouraged and cheered (cheered) up. Besides this circumstance, there needs no difference in the treatment of a woman with a "lead child" and one with a "way child."* Ten Lunar months, or forty weeks after the stoppage of the menses, the child will be born. About a month previous to confinement, the things necessary for the mother and child must be procured and ready. The necessaries are, Garlic, Bla

* All children after the first or "lead child" are called "way" children. because the [illegible] for their conception and easy delivery is cele[illegible]

- Pepper, Fresh ginger root, Dry ginger root, Turmeric root, Rice flour, dried salt fish, Sesamum oil, margosa oil Jaggery or sugar, Bezoar &c. Before purchasing these articles, an auspicious day must be first determined on, and on that very day they must be bought. If among the Garlic bought and brought home, either one or several of single bulbed Garlic be found, it is a sure sign that the conceived is a male child.

Newly constructed houses,* or houses in which either once, or on several occasions, calamities have happened to a mother in child-bed, or to the babe, or houses supposed to be haunted by evil spirits, are all bad for

* Till newly built houses are purged by the required ceremonies, they are supposed to be inhabited by devils (Pisásu.)

Confinement-

The pregnant woman must not be allowed to fry cakes or to knead up dough, because the dough in working, or the batter in the process of frying, turns out in divers shapes, and there is thereby a liability, that the child may assume some unnatural shape. Neither may she be permitted to work at braiding mats, baskets &c, for as the strips of Oly are crowded in, one close to another, so the opening of her womb may become narrowed..

During pregnancy, those of the household must kill nothing having animal life. The animal so killed, or one that has died of itself, they must not bury- And while others are burying it, they must not throw on Earth, nor must they

must they pound* down the earth covering it.

Wherever brass eating-plates, brass water-pots, gold and silver articles, divers jewels, clothing and other treasures are deposited, there Sidévi, the goddess of good fortune will dwell. If aught impure be near such house, Sidévi leaving, her elder sister Mudévi goddess of uncleanness, poverty and distress, will come and abide. Therefore the child-bed must not be in a house stored with jewels or other valuables. The woman when to be confined is generally placed in some little out house⊛ made temporarily

* Tamils always pound down graves hard, as a guard against Jackals.

⊛ The mother of Jesus was in like manner put in an out house, and that fact is perhaps not so much a sign of abject poverty, as occidentals are prone to think. It would have been improper for her to be confined in the inn or had she been, they would have required more space than could be spared to so few.

Comfortable by screens around it, and an old mat on the floor.

b. Circumstances attending labor.

Before speaking of the incidents of this state we will first mention the notions and views about midwives. Those who learn and practice midwifery are women of the Nalavar Caste* As in former times the art of Surgery was left to Barbers, so now is the weighty matter of midwifery, left to ignorant Nalavar women. When the pains of labor set in, then some are sent to call both the midwife and also some other women capable of rendering aid and comfort in such an exigency.

Without speaking or letting them fall on

* Nalavers are one class of former slaves whose trade is climbing up palms and cutting Olys Drawing toddy &c.

the ground, margosa leaves* must be plucked and brought and thrust into the eaves of the front thatch. Without this guard a devil might enter the house. Also a lamp is lighted and oil kept ready by it to keep it burning continuously till the labor is completely - If the lamp burn brightly the child will be a boy, if dimly it will be a girl. Should the lamp go out, it would be a very ill omen. While the labor continues, the woman may, if she desire it, be allowed cangi, and also cold water.

In order to increase the pains, and to quicken digestion (to burn up manthandas the phase is)

* Margosa leaves are supposed to have special virtue against devils, are used with incantations to drive them off. By gently slapping with a tuft of leaves from a distant part nearer and nearer to a venomous bite with mantras they drive off the poison. They are worn in the clothes and hung up plentifully about the house in cholera time, to defend against the cholera devil.

Undigestible food, that lies heavy up the stomach is called manthana

a decoction of black pepper, Fenugreek and Garlic may be given.

The midwife must have ready a vessel of warm water. Dipping her hand in this she must frequently wash the birth-place, and examine as to progress. If it seems likely that the labor may prove protracted the patient may be allowed to eat some rice mush. If immediately she has eaten this, the pains set in some decoction of garlic and Fenugreek may be given. During the stage of labor, the woman according to her fancy may be permitted to lie or sit or walk about. This last is best, as it will help the child in its descent. A movement of the Mother's bowels at this time, is a sign of the speedy exit of the child. Before the child is born, a white stringy stuff called Talymásee issues, which is a sign that labor pains are about to set in

and the child going to be born.

While the pains of labor are occuring, the water from the mother's bladder goes to the sack in which lies the child, before which is born the membranes ~~break~~ (water pot as the sac is called) break and this water flows out. If the head is found to present, the woman should be made to walk about. After thus stirring about a little while, the midwife sits down upon the ground placing both her own legs upon a bag of sand. Then she makes the woman sit down, in front of her, face to face, the patient placing her thighs upon the midwife's feet. Another woman sits behind the patient to brace up her back. If there is great difficulty about the child coming down a cloth should be tied tightly round the lower part of the womans abdomen to prevent the child being drawn upwards by the woman's catching her breath. The midwife should stretch open the vagina and prep upon its

lower part so as to aid the exit of the child. Thus far all is supposed to go on easily and naturally. If any difference occurring there should be great distress in the labor, then there are many things that should be done -

If although the child's head is well descended into the vagina, there is great difficulty in its birth, the head now advancing as if it would pass out, then retracting again inwards, this is owing to some dévathy being offended, which holding on upon the child's legs draws it upwards towards the sheol. The Déva thy who is the most frequent cause of such troubles is Káli a she devil. She has a great liking to drink human blood. Her husband's name is Vyravar, who also delights in human sacrifices. Because of this their disposition the dévathys injure youths, children and pregnant women. -

If the aforenamed distress come upon the woman

the Sástri should be consulted as to what precise devil is angry and what should be done to appease his wrath. The Sástri will make known all. In going to consult the Sástri there should be carried to him three betel leaves one arecka nut and a pice.* After having duly ascertained every thing and returned to the house, the messenger should strike three times on the thatch, saying distinctly each time "Is it well, is it well, is it well." Those within must reply "it is well, it is well, it is well.". If the Sástri directs the sacrifice of a sheep or a fowl, or if that there should be some Mady performed, immediately the folks must bow to do accordinly. If he directs an offering

*The things carried must all be in the odd number. a pice is three challies - two challies equal one farthing *

Mady is an offering made to any Dévathy, of Boiled rice, cakes, plantains, Betel leaves, arecka nuts, young cocoanuts flowers, & vegitable curries, To some Dévathys fish or flesh also is offered. These offerings are accompanied by the burning of Camphor.

of rice, that should be waved around the woman's head and carefully laid aside as consecrated. If money, that must be enclosed in a rag and tied around her arm. And in addition to any one of these things, some also vow to give the name of the angered spirit to the child about to be born. If after this, the woman's distress does not abate, then some water should be charmed by mantra and some of this rubbed over her abdomen, and on the navel and some of it given to the patient to drink. Some people in these cases of distress will take a cocoanut with its cap* and rubbing it on the woman the whole length from the top of her head to her vagina

* Cocoanut deprived of this cap or tuft of husk over the sprout end are not proper to use as offerings. When in the process of offering a cocoanut is cut apart if the halves fall hollow side up, it is favorable. Plantains likewise must have the flower cut off when offered at temples. (Circumcision)

will place it upon a twig or two of Pirandy* and sever it in halves with the bill bill-hook. Other some, will in these cases beat a brass plate, walking all around the out side of the house. Some others again, will charm sesamum oil and give the patient a dose of it. If after trying these various remedies there is no relief, then horn† and stone must be rubbed and given.

As the head is the usually presenting part, if that be found on examination, then no need to fear. If the head presenting, any great difficulty should occur, then the before named Ceremonies must be performed..

If the arm is the part first found, that should be pushed in, and if the head then comes down, the case may be conducted as before directed. otherwise nothing can be done. If the leg

* Pirandy is a slender square stemmed vine like Cactus..

† This is the Rhinoceros' horn which is rubbed upon a stone wet with human or other milk, till sufficient is grated off for a dose. It is considered very potent.

is the first to come down, ~~and if the rest also~~ then the midwife should pull the child down as far as the shoulders, and if the rest also will come pull the child out completely - If it will not come nothing can be done.

C. What happens after the labor is over -

As soon as the child is born, the midwife should be on the alert about the after birth (Nanchu). So long as the child remains in the bowels there is no harm arising from it, but in proportion to the length of time that it is left within, after the exit of the child, is the danger to be apprehended from it, because this after-birth, being absorbed and diffused through the body, may kill the person - If the after birth come away easily of itself, well, otherwise it must be pulled away - Immediately the child is separated from the mother the cord must be held fast, lest it should be drawn up within the body - If either in the placenta or in the cord any lesion occ

it is bad for the child.

The use of the after-birth is unknown but it is supposed it may be a stay for the child on which it rests as a person reclines supported on a pillow. If the cord be full of lumps like a string of leg-bells, it is a sign that the woman's next child will be a boy.

The hard lump perceived in the belly after delivery (the contracted womb) some think to be the childs bolster, which in five days after birth will disappear in some corner, ready to act as a support to the next child. Others think that it is a mass of clots of blood. In order to cause it to dissolve and pass away as menses, immediately the after-birth has come away, the midwife sits down beside the patient and clasping her own hands around one of her own shins, she rubs gently with the heel over this hard lump for some time. After-

which in order to have it speedily dispelled, a cloth is tied snugly round the lower abdomen. It is the duty of the midwife when the after-birth has come away to bury it and all other things unclean, and to sweep and clean the house. As soon as may be after the birth is over, leaves of cotton, margosa, Nocchi (a shrub) and castor oil plants are boiled and in this warm water, the woman is bathed to sooth the lameness and soreness of her body and limbs. As soon as this is done some turmeric is ground up wet with water to a thin paste, this is rubbed all over the body. This is also rubbed within the Vagina, and also some margosa oil is smeared therein. The turmeric thus inwardly applied lessens the stench of the lochia, and the oil prevents eruptions in the part. In the above named medicated baths the woman must be bathed daily for five

Twice daily must the woman eat either with canji or with jaggery or with sugar a ladle-full of Cáyam which is a mixture of garlic, dry ginger, black pepper, turmeric cumin be ground together and moistened with water into a paste..

If the patient be thirsty, she may drink warmed water; but for fifteen days she cannot be allowed cold water, as there is danger by its use, of the sore (which they conceive to be left in the bowels after the birth of a child) taking on an unhealthy action (it will become water soaked as their phrase goes). Should her thirst be excessive then she may drink cold water rectified by a little of a decoction of garlic green and dry ginger and black pepper..

By the use of Cáyam or of the spiced water the lochial discharge is increased and the sore of the bowels speedily healed..

From the fifth to the ninth day the

woman is bathed in simple warm water, and fed with soft boiled rice and dried fish-broth. On the ninth day she is muluccced in warm water and has rice pap with sesamum oil to eat. On the fifteenth day she may muluccca in cold water. After this there needs no special care about her culiccasing or muluccasing. Old rice,* fruits, and other things hard of digestion she should not eat but wait till the end of the thirtieth day after which she may eat what ever agrees with her. She must not however eat any articles that may cause Kiranthi or Karappan (some eruptions so called) in her nursling.

On the thirty second day the Brahmin

* Old rice called Palanchóru is rice boiled the day before, mixed up with water at night and let stand till morning. This is the usual breakfast of the people. It has a sour smell but swill.

being called he must perform many ceremonies to remove all uncleanness from the people of the house and the premises. If ~~either~~ before this is done either the patient, or her husband or any near relative go to the temple the devatha will do them some harm. Afterwards however they may go with impunity.

This purification is effected by holy water, which is called Pancha Cowviyam.* This is sprinkled by a Mango leaf spoon on every thing which may be thought unclean, and those of the household, looking at the sun and saying, O Sun God, swallow a little to remove any inward impurity. This water is composed of a little each of cow's ~~dung~~ dung, cow's urine, cow's

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* Pancha cowviyam signifies the five things from the cow. The name of the cow is Co pronounced as farmers call their cows from pasture in America. So very cleansing is cow dung considered that the proverb runs "A grain of cow dung will remove a mountain of guilt."
Co also means God. So the cow may have formerly been an object of worship among Hindus.

milk, curdled cow's milk and ghi or butter mixed in a pot of cold water. These ceremonies are performed for chettiers and other castes by a brahmin. For brahmins, by Ádiy brahmins (ie Benares or Sanscrit speaking Brahmins)
As the birth of children is chiefly due to the fathers power, this impurity for the above stated period, affects the fathers but not the mothers kin.
Child bed impurity differs in its duration according to caste. With brahmins it continues eleven days. With chettiers (merchant caste) for twenty one days. With all other castes for thirty one days.
If any come to visit the woman during the term before purification is accomplished they will not feel it needful to bathe should they merely stand outside - but while so standing, should they happen to touch the eaves of the thatch, they must bathe, as much so as if they actually had entered the house

Part Second-

The Child-

Before labor sets in the child sits upright in the womb with one leg over the other and faced the same way as the mother. When the full time arrives, the child comes with its head downwards straight towards the vagina, and is distressed to make its exit. The suffering caused by its struggles thus to escape is Labor pains.

When a child is born, if it appear with its face downwards it will become possessed of plenty of worldly good. If it be born feet foremost, even though unlearned in physic, the touch of its foot, or stroking a part therewith, will heal all fractures bruises, pains and sicknesses. Maladies that would not yield to any medicine are cured by this- The sick sometimes go long distances in search of a footting born person, even though near by their own house may be several

Clever doctors.

As soon as the child is born, if he is a male child, one must beat on the roof. This one who does this, must be a smart fellow, either an uncle or the father. This is necessary in order that the child may become strong. If when the child is born, its head seems to be very large, they take a not quite ripened cocoa nut and halve it. From one half they crack off the shell, and the meat of this half left whole, they put upon the childs head like a cap and prep it to make the head small. Immediately the child is born, they measure their shadow to determine the time of day. If the birth happen in the night they must observe the place of this and that star to tell to the Sastri. He will hear their report, and then reckon that at that time such a star must have dawned and therefore so and so must happen, and so

a star must have been in the Zenith, therefore so and so must happen. This horoscope he will make out in writing and give to the parents. If the birth happen in a clouded starless night, it is a cause of sorrow, as they have no data by which the Sáotri may be guided. When a male child is born, it will not cry, as it is a courageous being, but a female child will squall. If the child lies without crying, then a betel leaf heated over the fire, should be applied to its head. Sometimes the child is born with a membrane covering its face, this is called "face cover." This is carefully washed in milk, then dried and kept. If the father or uncle or any close relative to the child go for any favor, by having this concealed in their dress, their suit will prosper. This is specially lucky for the maternal uncle of the child.

As soon as the child is born, the navel string drawn up over its face, and tied at

a length just opposite its forehead, it is then knotted upon itself to prevent bleeding & left hanging till it falls. Immediately it is cut, the end of it is rubbed upon the child's lips; with a charge to the child not to tell tales against his uncle, Conoui, mother, father, or anyone else.

After a while a dose of the juice of heated Codi calli* is given or Bezoar mixed in water is given -

After this the midwife rubbing rice bran upon the child, mulucéas it in warm water then again immediately she rubs it over Turmeric and mulucéas it the second time in warm water. After this in order that the water may not soak in, she blows upon the navel the genitals, the nipples, the cheeks and the top of the head.

The white caseous paste covering the body of

* Codi Calli is a slender round twigged milky juiced cactus like plant, the Cynanchum Viminale

new born infant, is a portion of some of the doughy articles the mother may have eaten sticking to its surface. The soft place in the new born childs head, is an opening for the ingress of food while in the womb. Every time the mother eats, a little water and a little Sóru (boiled rice) enters through it. As soon as the child is born, this being no longer necessary grows up.

If the child exits with the cord around its neck, it is a bad sign for the father and his relatives, but a very good sign for the mother and her relatives.

A tile must not be set up as a prop to the pot aside of the pot rests, for it would cause black spots to appear in the body of the child.

For a year or two, the child must be mul-écared every alternate days in the afternoon, and on the other days enlicered in warm water. because for two or three days, the milk does not flow, or if it does, because it is

poisonous; the child cannot drink that, and is fed on jaggery or sugar dissolved in water. After three days the child may be allowed to nurse.

If the child has one crown in its hair, it will obtain authority; if two, it will go begging; if three, it will become wealthy enough to afford a Muccáli (a three legged bench) and a plate for eating.

After having Mulúccared the child the first time, they place Betel and areck nut, Turmeric, garlic, Black pepper hulled rice, Dry ginger and Salt, and taking them in half one by one, they salute the child.

Thus taking the rice, they say, Have you come child with a sack of rice? Have you seen the heap of rice? Come and be Guru to mother Father, Grandfather, grandmother, Aunt, Uncle, Father's Older Brother, Mother's older sister, Father's younger Brother, Mother's younger sisters &c. And so with each of the

above articles, the child will be saluted, saying each time this same form of words. On the morning of the 7th or 9th day after birth having (see page 37) mulukcared the child, smeared soot oil around its eyes, tied a string of white shell beads, with a few gold ones in front around its neck, and a twisted rag with a shell-finger-ring and an iron finger ring attached to its right arm, it is laid with its head toward the East* on a winnowing fan. In this fan on its right side is placed a tuft of margosa leaves, and on its left side, if a boy, are placed a sandal, an Iron style, an óly book, an óly-broom and an areca nut cutter. If it be a girl on its left side are placed an areca nut cutter and an óly-broom. All these things are regarded as protective against devils. The fan with the child se in it is then taken up by the midwife by both her hands and waved in a vertical circle thrice, the movement being from

*Corpses are buried head to the west. The people will not lie down to sleep headed to the west.

left to right upwards each time saying, "He has filled the fan. He has filled the sun". After this, the child is carried into the house and laid down. For this ceremony an old fan is used as it is rendered impure by contact with a child which has not fulfilled the prescribed term of purification.

Because by the help of Cotthi (a Dévathy specially honored by midwives) all things go prosperously in child birth, after the lapse of five days a ceremony to her must be performed. This ceremony is as follows:- In the old mat on which the woman was confined must be heaped up as an offering, some of the various articles of food used by the patient such as, her drinks, her Káyam, her fish curries and together with these her rejected spittle be cleaned up from around the place where she laid. This offering is carried to a waste place and offered up.

Before carrying these to offer them up the mid-
wife must tell the name of each article in
the house and says to this Dévathy, "you must
not dwell in any one of them, nor in the mother,
nor in the child, I will give you all the
things you need." Thus saying she is to go out
causing the Dévathy to precede her, the
midwife all the while talking with her as
follows, "O Dame Cotthi mother, say not
I stopped in the Cáyam Chatti. Say not
I stopped in the warm water pot. Say not
I stopped in the place where was poured the
warm water. Say not I remained with the
child. Say not I stopped behind the door.
Say not I stopped in the flame of the
lamp. Say not I stopped in the bushes
in the verandah screen. Say not I
stopped in the Betel box. Say not I
stopped with the person who helped. Say
not I stopped in the Dried-fish Chatti.
Mother, Cotthi, lady mother, Cayam-

"=pounding= woman, here I now carry your
"dues. Here we go to the Culli thicket, from
"the house of Váli we will go to the house
"of Súli.*"

Thus saying she goes carrying a knife (or any other iron tool) in her hand. Before starting out she must seat the mother and veil her by drawing her cloth over her head and face and give the child into her lap..

Having performed the ceremony, before turning to come back, she must with the knife make a scratch across the path and say to cóthi with an oath, come not to the further side of this line. As she approaching the house, she must thump on the roof saying, "Is it well is it well, is it well." and those within

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*These Váli, Súli are names of no signification only used for sound.

must answer, "It is well, it is well, it is well".
Afterwards making the patient touch the knife and putting it under her pillow she may take off the veil..
Because the ceremony is performed while it is yet dark the midwife carries along with her a torch. While she is thus going forth no one must be in her path, for this Devathy would do such a person some mischief. There would be no danger to old folks, but to children or pregnant women or to youth, some ill would certainly happen, therefore she must do this all early, before people are up and stirring abroad.
Each time the child is bathed lamp-black and oil prepared by rubbing oil on the areca-nut cutter and ~~holding~~ smoking it in the flame of the lamp, is smeared around its eyes, so that they may not become "cat eyes" i.e. light coloured like white folks' eyes.

On the thirty second day, the hair of the Child's head is shaved off, as it is considered unclean hair. Some will let it grow until some auspicious day, when they will have it cut off in the temple, and give the child a name. Together with this, the vow made during the distress of labor must be duly performed. If it is before determined, to name the child in a temple where worship is regularly conducted, at the time of such worship, the parents must have the child there and get the brahmin to give the child the name of the Swámi of that temple.

If the child's bowels are bound a clam shell* of the juice of the leaves of the black-flower-vine is given, or the stem of a tobacco leaf may be thrust up its anus. If these means do not succeed, the physician should be consulted.

~~* Lippi is a small bivalve scalped shell~~

* Scallopped

Moles & spots seen on children are supposed to be placed according to the influence of the stars. If the mark be on the right side of the person, it is lucky for a male, but bad for a female. If on the left side, it is bad for a male, but lucky for a female. If the mark is so placed that it cannot be seen by the individual himself, it is all the more lucky. A cross eye is thought lucky, specially the right eye.

The thorough rubbing of the child's body with sesamum oil, is said to strengthen it, & together with this the limbs are stretched and worked, especially is attention given to this process if it be a male child. In order that the child may not be pigeon breasted, the chest is well pressed upon as part of this oiling & shampooing process & generally when oiled the child is lain out in the rising sun shine. This tends both to the child's growth & health. Laying it in the declining sun shine would be liable to make it sick.

If any near relative, or one desirous of the woman's welfare, either die about the time she conceives, or falls then into a state of insensibility or imbecility which at length terminates in death, it is supposed as probable that such a person is again conceived by her. If the child born be a male, the thought is that he was in a former birth a debtor to the parents, and has come in this birth, to earn something to give them. If a female, then it is thought, that she was a creditor in a former birth & has come in this to take her dues (dowery)+

In consequence of the sins committed by the parents in a former birth the child sometimes dies before it grows up to earn & help them. If those sins are exceeding great, then the children will be born blind, lame, limping or crooked.

+ Dowery is almost universally in Jaffna given to daughter on her marriage. Indeed matrimony here seems more a matter of money than of love.

When such children die, then the parents re-
joice, thinking their own suffering by such
offspring is finished.

If a daughter is born to the parents in time of
prosperity, she is considered a lucky person;
& if she should die, its death would be thought
a consequence of the guilt of their parents in
a former birth. Generally when it is ascertained
that the child born is a girl, there is sorrow.
When a boy, there is great joy. This is because
the girl must receive a portion from her
parents, whereas the boy will bring them a por-
tion with his wife. If a son be born resemb-
ling his mother or a daughter resembling her
father it is very lucky—.

If the child becomes ~~inform~~ in form like a toad
-e its limbs thin & slender, while its head &
elly are big; it is supposed to be in con-
sequence of a toad having fallen upon it.
toad is caught & kept in a new pot
or three days, from this pot water is the while

token to bathe the child daily. By this means the child's emaciation will be removed the blood of the child permeating wife "soaking" through its system.

If any one comes to the house from a distance, or by the way of the funeral burning place, they must not take up the child. Nor must the Mother just come in from a distance, at once give the child milk. Because with either of these an evil spirit may come and seize upon the child. The Mother thus returned, must for a little while ignore the child, busying herself about other matters, before giving the child the breast. Should the woman immediately on her return, nurse the child, and the evil spirit thereupon seize the child (which would be known by its falling sick) then an image of the child must be made of sand, and laid upon a fresh braided cocoanut leaf, a garland of Asclepias flowers is strung and put on the neck of the image, and in many

other ways it is adorned. Before this image, the ceremony called Mady is performed and thereby the Débathy driven off.

Together with this, a charm against sickness must be written on óla and hung on the child's waist or neck till its health is restored.

For the woman to die with the child in her womb, is a great calamity, rather than to bury them thus together, it is better to separate them for burial. Because when neighbours get angry, they will twit the family with this, saying, "are we such wretches that any of ours, should die with a child in their bowels!" In order to wholly remove the disgrace of such a chap, they must build a Sunny Tán (a burden rest) in some place much frequented by wayfarers.

Twin children, if of different sexes, will not live long. If both are males or both

females, then there is more prospect of their surviving, though even then, they are less liable to live, than single born children - If of different sexes, it is thought they were in a former birth husband and wife - If any sickness attack one twin, the other also will suffer in the same way. The birth of twins, is considered a bad sign for the house hold —.

Children are not to be exposed to the view of every one, for there are those having the evil tongue, or the evil eye, and if ~~any~~ any such come to the house the child should be hidden within doors - If a such evil eyed individual should have seen the child, after his departure, the mother or some female relative, plucks, without speaking, Chillies Margosa - leaves and Cáttotti leaves, and bringing them, rubs them on the child from its crown to its [illegible] Then carrying them to the place where [illegible]

two roads cross each other, she burns them. If there was any effect of the evil tongue on the child, these will crackle when burning. ~~Or~~ if not convenient to hide the child when the evil tongued or evil eyed person is seen coming, the child is blackened with charcoal to disfigure it, so that the evil tongue can do no harm.

When the child is from eight months to a year old, on an auspicious day, mixing rice with sugar, jaggery, milk and plaintain it is given to the child. This first eating of rice is a ceremony called Annaprásanam.

Before this is performed, the child must not be placed upon one's head, for fear of some injury to the child. Mothers must not feed their children in the view of others. If others should see, and say think, "the child eats well", the child will loose its appetite, or will get some

disorder or other. If such a thing should occur, some of the ground from the track of such looker on, must be taken and mixed with the curds, milk &c that the child eats, and thrown into the fire. Or an iron tool may be heated, then quenched in water, and in this water the child's face must be washed, this will remove the blight —.

When the child is about five months old, the parents seek a cradle in which on an auspicious day, they put the child and rock it. (The process of rocking, like ploughing a feild, or roofing a house, must be begun on an auspicious day)

When the teeth begin to appear, in order that they may grow nicely, they fry some small cakes called Colucatty and seating the child in a big basket, pour them over its head. If the upper teeth sprout first it is a sign that the child will be high tempered. ~~In order~~

In order to prevent the over growth of the child's nipples, the milk must be squeezed out of them, especially if it be a male child. If by neglect of this, the nipples of the male child should become enlarged, his Maéchál* (father's sister's daughter, or mother's brother's daughter) must rub them well and they will shrink.. The more breast-milk a child drinks, the better. If to a male child, a plenty be given during its rearing, he will do all the more of those works requiring much strength. As the milk is more liable than any thing else, to be dried up by the evil tongue, or the evil eye, care must be used that it be given to the child when no body is looking on. In nursing the child, it must take from both breasts, by so doing the child's body is well nourished; whereas by its taking from but one breast, the milk becomes watery. Where the mother's

* Such Maéchals are usually the persons selected by parents as wives for their sons. But one could not marry his father's brother's daughter or his mother's sister's daughter. These are called sisters..

milk fails, the practice is to beg breast milk round the villiage, letting the child suck a little from this and that woman*. Cow's milk is on no account to be given to the child, being considered very indigestible (Mán tham as they say)

When the mother becomes again pregnant, or if she be attacked of any serious disease the child may be weaned. As an aid to this, margosa oil is rubbed on the mothers nipples to make them bitter. Or the child for a few days may be sent away from the mother among relatives —.

When the babe dies, some will, so long as the milk lasts, give it to the previous child. If there be no other child, then they will squeeze out the milk, and throw it into the fire so as to cause the breasts to dry up —.

If the child's navel is bulging, the mothers'

* This giving milk is counted as among the thirty two acts of charity or merit —.

brother, come in from a distance, must prep on it with his ~~sandaled~~ foot, if by thus doing once, no good is seen, the same operation must be followed up repeatedly. In order ~~to~~ that ~~make~~ the child's nails may not grow too long, ~~sprout well~~, the mothers brother must lick them with his tongue —.

If the child froths at the mouth, it is a sign that it has lice in its head. If the child's hand is always clenched, it is a sign that it will be stingy.

No one must step over the child while lying down, (nor indeed over any on else) especially is there danger of a fatal result, if this be done on either Tuesday or Friday - If one have so stepped over an other, to remove any ill effect, he must turn and step over the other way —.

To hand the child to another over the hedge is fatally dangerous —.

Children are put to school at about five years of age - Their course of study must commence on an auspicious day with the offering of a cocoa nut to Pillyyár —.

Hindu Midwifery.

By Dr. Charles McIntyre.

Jaffna. 1856

Recd. from Dr. Thompson.

Rexburg. May 19. 1869.

Statistics of Ceylon

Statistics of Ceylon.
From Colombo Rec. April 1863
Colombo Observer.
Apr. 13, 1864

"Taken according to race the population of Ceylon is, we believe, fairly expressed by the following figures:–

European	2,500
European Descendants	4,000
Malays, Javanese, Parsees &c.	4,000
Veddahs (Aborigines)	2,000
Moormen	130,000
Tamils (including Immigrants)	700,000
Singhalese (Low Country & Kandyan)	1,157,500
Total	2,000,000

The Island contains 25,000 square miles or 15,000,000 acres of surface. This gives 81 inhabitants to the square mile and 7½ acres to each man, woman and child.

Divided according to the religion they profess, we believe we may class the population as follows. The Roman Catholic Priests put in a claim to 150,000 adherents but we believe our figures are nearer the mark.–

Protestants	40,000
Romanists	100,000
Total Christians	140,000

So that of the two millions of human beings who inhabit Ceylon, only 7 per cent profess Christianity in any form. The Protestants may, we believe, be classed as follows

Episcopalians	17,000
Presbyterians & Congregationalists	10,000
Wesleyans	10,000
Baptists	3,000
Total	40,000

Amongst the Christians we include the whole of the 6,500 Europeans and European Descendants 1,000 of the Veddahs, 92,000 of the Singhalese and 40,500 of the Tamils. We then get the religious constituents of our population much as follows:–

Christians

Christians	Romanists - 100,000	140,000
	Protestants - 40,00	
Buddhists and Demon worshippers		1,065,000
Gentoos (worshippers of Siva & Vishnu &c)		657,500
Mahomedans (Moors, Malays, Javanese &c)		132,500
Fire-worshippers &c. &c.		5,000
		2,000,000

That only 7 per cent of the population of Ceylon should profess Christianity, & that only 2 per cent should be Reformed or Protestant Christians, will be melancholy facts, pregnant with solemn reflections to many of our readers. But so it is, after all that has been done to preach the Gospel and distribute the Bible. The darkness of the picture in our case is relieved only when the contrast presented by continental India is regarded. In Ceylon it may be said that something has been done, not merely to sap the out-works of Heathenism but to build up the edifice of Christianity. If ours is the day of small things, what are we to say to India (British and Independent) with her two hundred millions against our two and her less than half a million of Christians: say ¼ per cent. only against our 7. When we say half a million, we allow for 120,000 Native Christians connected with Protestant Missions, for 120,000 European Christians, including the Civil service, Army, Navy, Merchants, Planters &c. and we give the most liberal margin for Romanists, Papal, and Portuguese, Syrian, Armenian, &c. Subjected to merely the numerical test, Christianity may be said to have made but small progress either in India or Ceylon; but a preparative work has been done and is quietly but surely going on, of which numbers are no criterion".

Colombo Observer.

Rec'd. from Rev. E. P. Hastings July 16. 1863.
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JUBILEE MEETING OF THE BAPTIST MISSION IN CEYLON.

In December last, a public meeting was held in the Pettah Chapel in commemoration of the event alluded to above:—and the interesting proceedings on that occasion, were very fully laid before our readers. In the present case, it must be rather different; for though the meeting to those who were present, may have been equally interesting with the former one; yet the speaking and proceedings being almost entirely conducted in Singhalese, we can put little in a definite form, on paper.

The Native Jubilee Meeting of the Baptist Mission in Ceylon was held at Kottigahawatte, about six miles distant from Colombo, on Tuesday last. This station, situated a little off the Hangwelle Road, is perhaps the largest in connection with the Society in this Island. The present pastor, Rev. J. W. Nadan, has served here twenty-five years continuously we believe, and though a Tamil has succeeded perfectly in winning the esteem and affections of his Singhalese flock, among whom he has so long laboured. To those who take an interest in the progress of Missions in this heathen land, the meeting at Kottigahawatte would have proved most gratifying and inspiriting;—and to those who are inclined to be sceptical regarding that progress; lukewarm or cold to the cause of Missions; or, —as the vast majority of our countrymen are— entirely ignorant of their operations: we would recommend a visit on such or similar occasions or even at ordinary preaching seasons: as the best antidote to the unfavourable conclusions, so liable to be drawn from what they see in their own limited spheres. How many amongst us can deny the truth of the remark made lately by him, who may now be considered the 'Father' of Protestant Missionaries in Ceylon (at least so far as experience is concerned,)—that, in general, Europeans, Englishmen living here were more ignorant of the work going on in the land, than their countrymen at home. How can it be otherwise, confined as we keep ourselves to the business circle—offices or estates,—how many ever acompany the Missionary to his solitary jungle station, or country village, to meet the little flock there congregating,—small indeed in numbers, but forming the nucleus of an ever-widening circle. This state of things is sad to think of, and more particularly so when the consequences which sometimes arise, are remembered. The opinions of residents in this Island for perhaps many years, must often be eagerly and anxiously sought for at Home, in regard to this subject; and, need we point out how unfavourably the answers (such as they will be,) must re-act on the Missionary cause everywhere. Who can say what injury may be done, by even an indifferent or contemptuous remark, not to speak of disparagement?

However, to return to our subject; and before proceeding to give a very short epitomé of the speeches made,—we would mention a few things which, *prima facie*, must have struck the spectators at this meeting. First, the number of Singhalese present, the great majority of whom were adults, or seemingly 'heads of families'; many had evidently come some distance, and altogether the nine or ten hundred individuals actually in the place must have represented a body under the influence of this section of Christian Missions in that quarter, manifold more numerous. Again the evident affection, sympathy and union existing between them was very marked; the possession of 'the peace that passeth knowledge' was as visible in many cases, as was the universal earnestness, attention and decorum manifested during the services of the day. We have already alluded to the affection existing between pastor and flock,—a mingling of respect with confidence might be observed; and perhaps one of the most interesting features of the day to casual observers like ourselves, was the conversation carried on in more than one little group after the close of the proceedings in which, from the tone and few catch-words falling on our ears, we may confidently conclude, the people were eagerly asking explanations of their teachers, of perhaps various puzzling parts of that day's speaking, or of more general questions brought forward at this opportunity. We regret our inability to reproduce suitably, the impressions left upon us by what we witnessed during the day; but would conclude by advising all, who are sceptical, ignorant or doubtful of the great work silently progressing around them, to go and see for themselves. If tangible proof is wanted, look at the many undoubtedly flourishing stations and schools throughout the land; but above all at the *self-supporting Churches* which are gradually, but surely, arising out of the Mission operations,—slipping from the embrace of the parent Societies, with that desire after independence and extended usefulness, which is as much a mark of the growth of Evangelical Christianity, as of human nature itself. We need not draw any invidious distinctions; but as a type of this class, represented also we are glad to say, in connection with other Societies in Ceylon,—we may point to the Wesleyan Church at Morottoo, under the Rev. P. G. Zylva.

The Bishop in moving the 1st Resolution said, that he was glad to see so large an assembly present on that occasion, as he wished to explain his views with reference to the proposed plan for the Establishment of a Diocesan Fund. There had been fears expressed in some quarters as to the proposal being made thus early in his sojourn amongst them, but he felt that altho' he had not been long in Ceylon, he had been long enough to reckon

Jubilee Meeting of Baptist Mission in Ceylon.

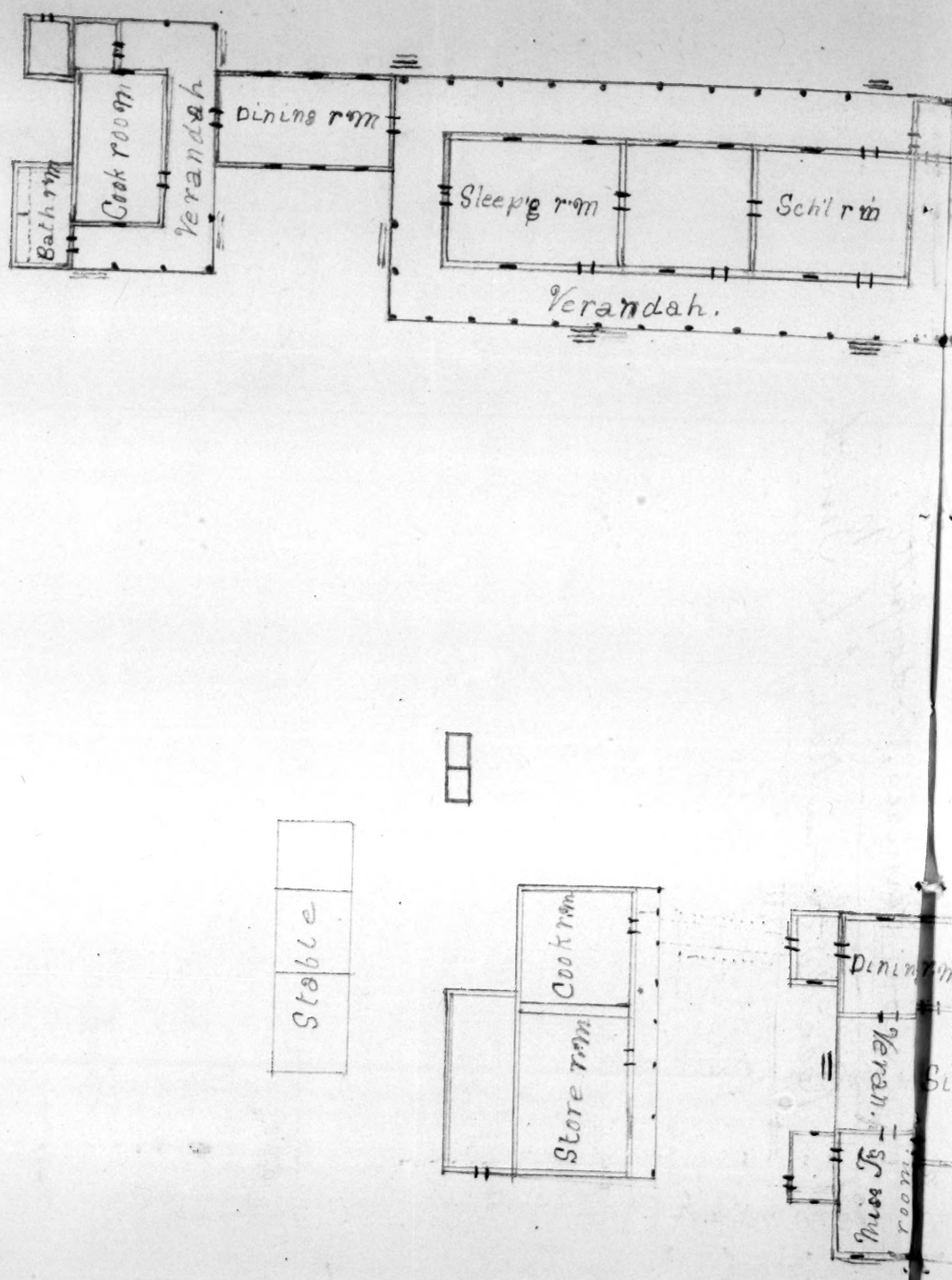
Rec'd. from Mr. Hastings July 16. 1863.

Ack'd Apr. 13, 1864

Mission Premises, Oodoopitty.

Recd. from Rev. J. C. Smith

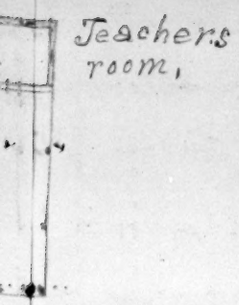
June 8. 1868.

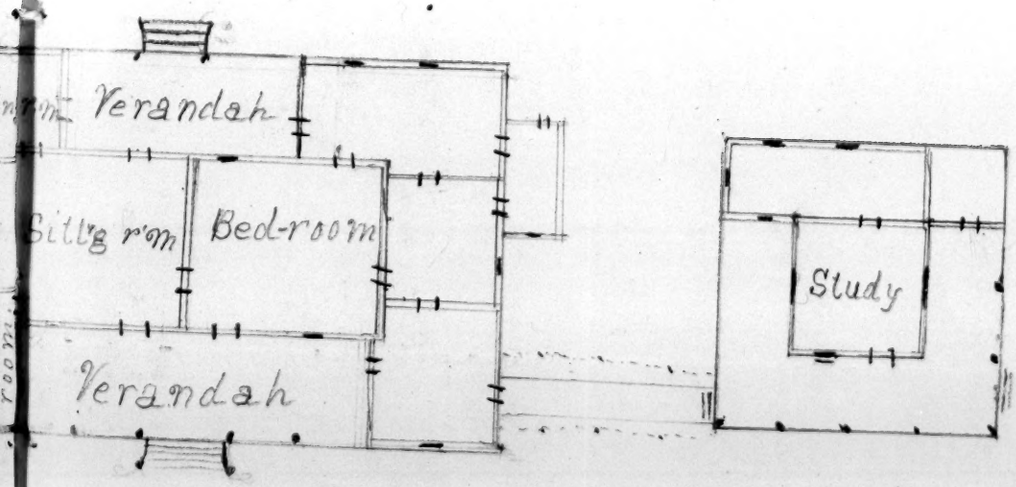


There is more space to the North & West than is indicated in the plan of the house

Nelupitty Mission premises
ground plan
drawn by Miss Townshend

orth.





(well)

Space beyond the well to road = distance from well to house.

Recd. June 15 1870

REPORT

OF BIBLE COLPORTAGE

IN THE AMERICAN MISSION FIELD 1869.

In arranging for the expenditure of the £ 30 granted by the Committee of the Bible Society for Bible distribution in the American Mission field, it was decided to employ principally the Native Agents of the Mission at the different Stations to carry on the work in their respective fields, and to pay their salaries from the grant according to the number of days engaged in the work.

The Statistics of what has already been done, and a few extract from Reports will indicate results.

The Statistics are as follows:—

Days of labour,	294
Families visited,	3,542
Adults seen and conversed with,	9,831
Portions of Scripture given,	56
" " sold	561
Bibles sold, 2. New Testaments,	5,

Besides the Meetings held in the Villages during the progress of the work, two Union Bible Meetings have been held at our Central Stations, which were addressed by a speaker from each of the three Missions. In connection with these Meetings an incident related by a Native Pastor is encouraging. He says, after attending one of of the recent Meetings he was interested in the conversation of an aged Christian whom he met. Among other things he spoke of a Bible Meeting which he attended in Ooduville about ten years ago, before he joined the church : Mr. Walton of the Wesleyan Mission was one of the speakers. One of the heathen was so interested in the truths presented in the Meeting that he began to maintain that Christianity is the true religion. His son said to him, "Do you allow your faith in your old religion to be shaken by what you hear in a single Meeting ?" His father again replied, "our religion is false and Christianity is the true religion." Such an incident coming to our knowledge after years have passed, encourages

the hope that good may be done even when we see no marked results at the time.

As the work has been so similar to that of last year, a few extracts from the Reports of the Agents will suffice to indicate what has been done.

One says, "The Bible work has been carried on in six villages connected with this Station. In the prosecution of the work we kept in view certain things which we hoped would help us in doing it profitably. These were 1st, to ascertain in every family we visited, whether they have a Bible or any portions of it. 2nd, to find out whether they were safely kept and carefully read by those who possessed them, and 3rd, when we find no portions of Scripture in a family to try and persuade them to buy one."

"In the course of our labors we were glad to find that (so far as we are able to learn) the portions of Scripture we distributed in our previous tours were kept very safely, even though they were not used very profitably. We found only one case where the book had been allowed to be used for other purposes.

We noticed here and there that some were in the habit of reading the Bible portions occasionally in their leisure, but have not gone so far as to derive benefit from the reading of them. There are others who read without sufficient understanding of them to feel any interest in what they read. Though the Bible language is so simple, still we find that un-educated men and women do not understand it when they hear it read to them. This was the case in many of the families which we visited. When one of our company went to a certain house the people there neither received them gladly nor were willing to take a book, saying, "We don't want your Bible. We have good books of our own." A few verses from Proverbs were then read and explained, when the mother who had a disobedient son, said, "I want that book; it will be good for my son." She gladly paid the price and took the book.

"One who purchased a whole Bible last year was able to answer questions concerning those parts which he had read."

Says one, " We see the un-educated have good impression as to the Bible." Said one old man whom we met, "I know the doctrines of the Bible are good which I heard a long time ago from Mr. Poor. Even now I remember some of them. My faith is not in Hinduism, but in my father who is the only God."

" We have seen some of those educated in Mission Schools who have a taste for Bible-truth. A young man who studies at the Chundicooly School has a desire to read the Bible, but as he had no money to pay for a whole Bible, he bought two portions saying, he will buy other portions hereafter."

Another reports, " A young man was about to buy a portion of Scripture, when he heard a lizard chirp and was afraid to do it. But when we showed him the absurdity of such superstitions, he bought it. Another bought a portion, with the money he had in hand to buy toddy with, being told that it is a good book to turn him from his wrong path."

" A young man bought six portions. On a former occassion he bought a Tamil New Testament. He searches the Scriptures very carefully and acknowledges their superiority to any of the heathen books. His father (who was educated by the Missionaries) is a great opponent to Christianity. Whenever a Christian calls on him he will mock and insult him and his profession. But his son's character seems quite opposite to that of his father. He loves Christianity and is a friend of Christians."

" A man bought an Epistle, with cheerfulness, saying that he has the other portions except the Epistle. He said also that he would be glad to buy a whole Bible if it can be spared for " One shilling and six pence." The Public Notary, who is the principal man and manager of five heathen temples, bought a copy of Psalms with much

pleasure." He adds, " we are very glad to say that we

"At a Carpenter's house when a few verses, from Psalms, were read and explained a woman was so much interested in them, that she purchased a copy for her son though the father greatly objected to it.

"We were also much gratified to find that some who read the Bible and are acquainted with the truths and stories in it, give good testimony concerning it. An influential heathen said to others in our presence, "These books are far more excellent than our Puranas. Instead of teaching them to our children we had better teach these Christian books."

"Others entirely refused to take any books." Said one, "why should we incur God's displeasure by receiving and reading these books. For I shall never walk according to their teachings." There were such cases in almost all the villages.

Another Agent says, "That which has encouraged us in the work is the extensive sale of books we met with. Many men readily bought books and made no objection. Several bought more than one copy each, and two or three individuals bought more than three or four copies each, stating that they wanted them for distribution among their servants, and neighbours, who can read. One said with emphases "We will help the Bible Society."

A man, who bought of us a copy of the New Testament last June, told us, on enquiring, that he gave the book to a Brahmin who makes a good use of it by reading it daily to know what it treats of."

Another says, "A Brahmin from the Coast, now living here says, he reads the word of God now and then, and also prays to Christ as his Saviour, though he outwardly walks as a heathen. He appears to have several portions of Scripture in hand."

Another says, "We did not succeed much in selling the Scripture portions. We saw here and there a few who keep those which they received last year safely and read them."

tions were sold and 89 given away. We shall now give extracts from the Journals of the Colporteurs and the Reports of those engaged in the Bible-tours and at the end give a Summary of the work done.

One remarks, "I visited nine houses and read in each of the houses a portion of the Scriptures. Two of the adults said, if Christianity be a true religion and given by God would it not spread by itself? Why should you

Office of Public Instruction,
Colombo, March 12th, 1869.

THE pressing Educational wants of the country, combined with the urgent need of preliminary arrangements being made for the initiation of a remodelled scheme, (in accordance with the spirit and aim of the recommendations of the Sub-Committee of the Legislative Council) constrain the Director of Public Instruction to anticipate, in a general way, the policy which he purposes submitting for His Excellency's approval.

I. *In regard to existing Schools:*—Grants and Salaries will be continued on the former scale up to the close of the current year. But from January 1, 1870, the salaries of Teachers of Government Schools, and the only kind of grant to Aided Schools, will depend on the ascertained results of secular instruction. These results it is proposed to limit, in the case of all strictly Primary Schools, to the ordinary elementary standard, and they will be measured in accordance with the "Educational Test," of which a copy is hereto annexed. This is to be had printed in Sinhalese and Tamil, as well as English, and hence furnishes three corresponding bases of examination, according to the respective nationalities. 1. *Proposed form of Grants.*

A glance at the Table alluded to, will shew that the mode of examination is henceforth to be *individual:* the award for successful instruction will assume the form of a capitation grant of so much per subject, on a graduated scale hereafter to be fixed, increasing in money-value step by step. A failure in any one subject will not disqualify a pupil from passing in the others, but no pupil can be presented for examination a second time in his or her former, or any lower, standard. At a first inspection, however, Teachers will be allowed to ignore Standards IV., V. and VI., and to classify their pupils in the first three. Since however the capitation grant will be administered according to an ascending scale from Standard I. to Standard VI. successively, it will obviously be to the advantage of the teacher to group as many pupils in the more advanced Standards as are reasonably certain to pass.

The Department will, directly or indirectly, advance a minimum monthly instalment (by way of subsistence-allowance) to the Teachers of *Government* Schools only, provisionally on the amount being deducted from the total sum to which Teachers will become entitled according to the results attained at the school-inspection.

With reference to *Aided* Schools, the grant will be directly payable to the proprietary authorities, with whom the teachers will make their own terms.

All Teachers (including Assistants) whose qualifications have not been formally certified, must present themselves at the Office of Public Instruction, for examination, towards the end of November. The subjects will embrace Reading, Writing, Arithmetic, Geography, Grammar (and the composition of a short essay on a given theme,) the theory of school management, and the practice of the art of teaching. 2. *Examination of Teachers,*

Successful candidates alone will be entitled to claim the capitation grant, as above, and they will receive a parchment certificate of the 3rd degree. As soon as their pupils achieve 70 per cent. of passes, teachers of the 3d degree will be invited to compete a second time for a certificate of the 2nd degree, and, when 90 per cent. of passes have been reached, for a certificate of the 1st degree. Provided their personal character and professional reputation stand equally high, a certain proportion of teachers of the 1st degree will be recommended to His Excellency as fit and proper recipients of Native rank. Successful Assistant Teachers will have a preferential claim, according to their order of merit, on school-vacancies as they occur.

The November examination will also be open to all comers, Male and Female, between the ages of 17 and 25, conditionally on their presenting authoritative evidence from their former Teachers, and from a Clergyman, Magistrate, or Government Agent, of being possessed of good character, and an obviously special fitness for the profession. Those candidates of this class who are even *barely* proficient, in accordance with Standard VI. of the Educational Test, will be eligible for a "Normal-School" training at the Government expense. *and others.*

☞ All candidates for the above examination, or claimants for dispensation therefrom, must intimate the fact (on a foolscap sheet, and in their own handwriting) on or before the 1st July. A Medical certificate of soundness of health and freedom from organic disease must be attached to their testimonials of character. A moderate allowance for travelling expenses will be paid, and *females* will be provided with a suitable lodging, under the surveillance of a Matron.

Having regard to the dearth of Teachers as compared with the apparent demand, as well as to the creation, in process of time, of a professional staff habituated from youth to regard teaching as their fixed career, the office of adult assistant will (with certain exceptions in regard to *superior* schools) be abolished, and superseded by the apprenticeship system. That is to say, youths ranging from 13 to 16 years of age will be eligible for appointment as Assistants in schools in the proportion of 1 to every 25 scholars present at the inspection, provided they are competent to pass Standard V. of the Educational Test. 3 *Pupil-Teachers,*

They will receive a reasonable stipend, and special instruction for not less than one hour and a half daily; their apprenticeship will extend over four years ; after which, a selection, numerically proportioned to the market demand, will be made of the more promising teachers, who will, on examination, and approval, be entitled to a Queen's Scholarship valid for a year's "Normal School" training at the Government expense. Existing Teachers will find it to their interest carefully to qualify and prepare as many such candidates for pupil-teacherships as will furnish the Inspector with a fair field of choice. *and the course to be pursued in regard to them.*

II. *In regard to the establishment of fresh Schools*:—It cannot be too distinctly borne in mind that, while the Government—animated with the desire to rest its authority on popular intelligence rather than on popular ignorance—acknowledges that it is responsible for the provision of efficient and practical schools for the people, the people, on their part, are, in one way or another, liable for the charges so incurred. No other resource is conceivable. The only rational question is, whether the people choose to pay by a *direct* or by an *indirect* method, for what an enlightened Government pronounces to be indispensable. While the Government, then, reserves to itself the right of dictating a really national course of action, it is desirous, first of all, to encourage and test voluntary effort. 4. *New Schools.*

On this principle, all bodies of individuals (inclusive of the owners or representatives of Coffee Plantations) desirous of possessing the privilege of schools sanctioned and supervised by the Department, are required not only to notify the fact to the Director, but to forward a formal pledge that they are willing to build premises, and also to contribute towards the expense of furniture and the keeping of the whole in repair.

On receipt of this guarantee, plans and specifications will be forwarded; and, as soon as possible after this year, provided the prescribed conditions have been fulfilled, a Teacher along with the requisite supply of books and school materials (for sale to scholars at cost price) will be despatched from head quarters.

By way of affording a stimulus to the immediate establishment of schools in localities pronounced by the Government Agent to be in positive need of them, the Department is prepared to confer building-grants on any 25 "Government" Schools, to the extent of *one-third* of the total cost—provided that the application (accompanied by the "bond" above mentioned) be made on or before the 1st of June next, and that the undertaking be accomplished within the current year.

J. S. LAURIE,
Director of Public Instruction.

Regulations respecting
Government Schools
in Ceylon.

ack Dec. 28.

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Office of Public Instruction,
Colombo, March 15, 1869.

Name of School_____

EDUCATIONAL TEST

TO BE APPLIED (EITHER IN ENGLISH OR THE VERNACULAR, AS THE CASE MAY REQUIRE), TO THE ELEMENTARY SCHOOLS OF CEYLON.

☞ The Teacher is requested to mount this sheet on a board, and to hang it on the wall, side by side with the TIME TABLE.

	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.
READING	Two short sentences, to be selected by the Inspector, from a rudimentary Reading Book, articulately pronounced word by word.	Three short sentences from a more difficult Reading Book, slowly and distinctly read.	A few sentences slowly and intelligibly read from a narrative contained in the Reader next in order of difficulty.	A short paragraph from a more advanced book *intelligently* read.	A short paragraph *intelligently* and fluently read, out of a more advanced book.	A short ordinary paragraph, read with intelligence and proper emphasis, from a higher book.
WRITING	To write out the letters of the Alphabet, capital and small.	Copy in writing a sentence from the lesson read.	A sentence from the same paragraph, slowly read once, and then dictated three words at a time.	A sentence slowly dictated once by a few words at a time, from the same book, but *not* from the paragraph read.	A sentence slowly dictated once, by a few words at a time, from the Reader used in this class.	A short story to be twice repeated by the Inspector, accurately and legibly written from memory.
ARITHMETIC	Form on black-board or slate, from dictation, figures up to 20; name at sight figures up to 20; add and subtract figures up to 10, orally.	A sum in simple addition and subtraction, and the multiplication table thoroughly learnt by heart.	A sum in any simple rule as far as short division (inclusive); and the money table.	A sum in Compound Rules (money); and the tables of Troy and Avoirdupoise Weight.	A sum in Compound Rules (common weights and measures).	A sum in Practice, Bills of Parcels, and Simple Proportion, or in any of the Rules previously mentioned.
GEOGRAPHY	—	—	Geography of Ceylon.	The British Dominions.	Asia and Europe.	The World generally.

SUPPLEMENTARY.—Those Teachers who are confident that they have fully qualified their Pupils according to the above Programme, will be permitted to add to the subjects taught in the highest class,—Grammar, higher Arithmetic or Geometry, any branch of Physical or Natural Science, or the History of England.

Regulations respecting Schools

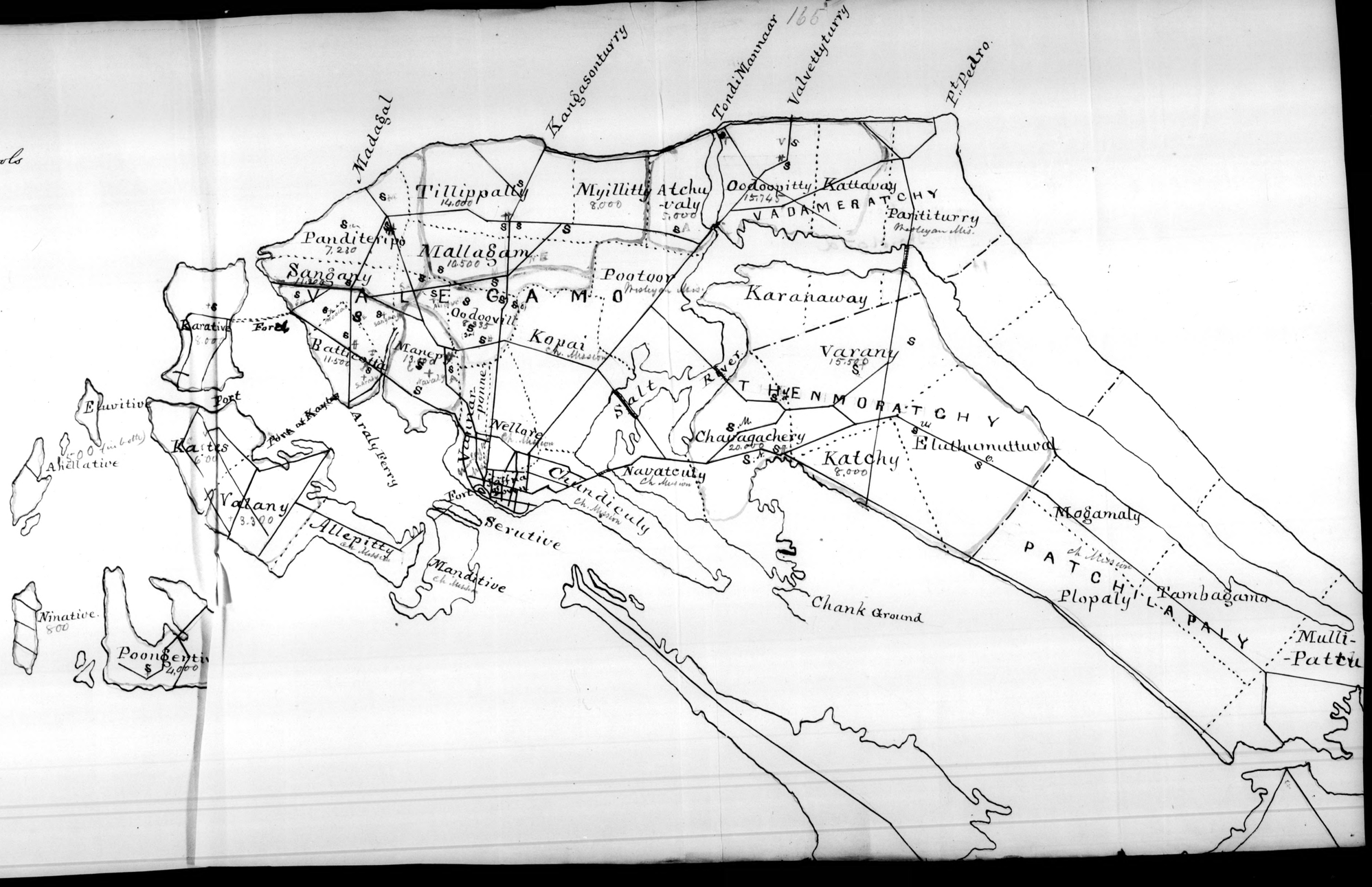
S - Indicates the locality of Mission Schools

— Roads

---- Boundaries of parishes.-

✝ station churches

+ chapels.-



Map of Ceylon Mission Field
to accompany Statistics 1870.

Rec'd from Mr. Stoddard
July 10. 1870

Ack Aug 1, 16

Andover Maine 8th 1860

Dr Anderson –

Dear Sir. –

We will be ready to go on or after the First of October. if The Master wills. –

Yours respectfully
James A. Bates

Mr. James A. Bates,

Andover, June 8, 1860

Rec'd. June 8/60.

✓

Jirah Dwiling.

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Stamp enclosed

Durham. N. H. —
Aug 16th 1860 —

Dr Anderson —
Revd Sir. —

I am expecting to be ordained during the 2nd week in September. at. Granby. Mass. —

Will you consent to be on the Council and give me the Charge?.

I know your time is occupied. but hope you will be able to be there. & add to the interest of the occasion. —

Will you please direct an answer to me at Littleton N. H. next week or at Durham. N. H. the week after. —

With respect
James A. Bates. —

Mr. James A. Bates.
Durham Aug. 16. 1860.
Rec'd Aug. 17.
Ans. Sept. 18

Batticotta Jaffna Dec 27th 1861

Dr Anderson.

Revd Sir.—

I suppose it is about time for me to report myself at Boston. I so will try to have a letter ready for next mail.

Not that my year of Initiation is yet over but it is more than a year since I left home and when the letter reaches you the year on Mission ground will be nearly or quite passed away. It seemed best to the majority of the Mission that we should come at once to Batticotta and occupy the same house with Mr Ward for the present year.

So this has been our home for 8 months.—

We have had but few cares and opportunities to study as much as we saw fit.— But I am sorry to say we have seemed to accomplish very little in our study— We were completely worn out by our long sea-voyage + trying journey down the coast.— And when we landed via Jaffna I

had lost about all the little extra flesh I ever had. We hoped to get rested & to begin to recruit soon, and are still hoping but I've contrived some how or other to lose several pounds even since we landed.

It seems an experiment as yet whether we long endure the climate, but they tell us it is always so at first, and we are hoping on. I am disappointed in my Tamil acquisitions. I seem to make but slow progress and cannot succeed in driving at all without paying for it with a headache. But I am still inclined to charge a great deal of my trouble to that unnatural journey down the coast. I wonder as often as I think of it that we are as well off as we are. Mrs Bates is suffering a good deal from sore eyes so that I have company in my troubles.

So much for the dark side — It does not yet entirely discourage us.

I do not think I have been at all disappointed in the general features of the work in Jaffna so far as I have

seen them. The dark side is a shade darker perhaps & the bright side brighter than I had anticipated. I have some new ideas of the mighty power of the Gospel of Christ to change such degraded ones into such intelligent men & women as I have met with from time to time -

I am as much interested as I expected to be in the Helpers & especially the Native Pastors who are to be our successors here, and am more & more inclined to agree with the policy of the Mission with regard to English schools. & to do all I can to encourage such schools as that of Breckenridge in our midst. I mean such as B's was before he lost the Government Grant. a few months since I fear that with the rules attached will ruin him. — But in reference to schools I'm sorry to find we are in such close contact with the English Missions who (especially the W.M.C.M.) are taking different grounds from us. It hinders us in our work. And I wish that Jaffna

might be given up entirely to one or the other Society. One seems to me better than Three in some cases. I have been trying to help a little during my initiation by talking through an Interpreter on the Sabbath once a month. taking charge of Sabbath Evening Meeting every other week. & lately a little in the training School. I am now trying to do a little in the D. S.'s to excite new interest if possible. It has been a question how far I could carry this use of English without injury to my Tamil but it seemed best to me to do what I could now & not wait till the future. Some of the Missionaries have seemed to disagree with me though they said nothing about it. But lately they have all asked me to come & preach for them. so I conclude they approve of my course.

What will be done with us the coming year. I cannot tell. I shall leave all such questions with others to settle. It seems a question between Chavagacherry, Tillipally & here. At C is a native Pastor & what is called an unhealthy field. At T. the house

is reported to be uninhabitable & here would be the worst place in the Mission for me to begin Tamil, because I've been talking English here so much - & the English element in the Population is so large here -
But C is a large & important field, & T. is comparatively neglected & Mr Sanders is much overworked at Batticotta. -

We are hoping the question may soon be settled that we may feel more at home than at present, and may be enabled to settle some of the hundred little questions it involves. So far we are contented & have most of the time been glad we were in such a favored field of labor. Sometimes when we have heard of trials among those we love at home, (we think America will always be our home on earth) we have wanted to be with them to cheer & help them & lately when we've heard from time to time of our country's trials we've wanted to be there to help fight for the right.

And now comes a report that England

has declared war with her & that only makes the matter worse for us —

But we know that God reigns & we try to help by pleading with Him to fight for us and to bring good out of all this seeming evil.

Yours &c

James A. Bates

Batticotta Dec. 27. 1861.

Rec'd March 6, 1862.

Ans'd Mar. 22.

Use of Rep. Ampey

Chavagacherry Jaffna.
Sept. 28th 1862.

Dr Anderson—

Revd Sir.—

I am not a Pastor, and you will hardly expect me to give much of a report of a field which is occupied by another.—

Pastor Hunt will undoubtedly report it in full— But perhaps a few lines may be expected from me concerning my own doings and with regard to the general work at the Station as I have seen it.—

And whether the Bright or the Dark preponderate is a question with which I have nothing to do— I suppose it to be my duty to give my own views, omitting neither the one side, or the other—

If we look at the work from the standpoint of God's Promises, there is no dark side, and I think I have never imagined any such.—

But if we simply look at it as we find it here and give any other Report than merely statistics I think I should be guilty if I gave one side & not the other. —

First. — My own doings. —

Studying has been my principal work. —

We came to Chavagacherry April 11th — As the house had been unoccupied for some years we found a good deal of secular labor as we call it to do for the first few weeks.

The Mission provided me with a very efficient Teacher & Assistant Mr Josiah Wilson — He was an excellent Teacher. and a very earnest Christian worker —

But God had need of him and He has taken him from us —

He remained with us but a few weeks and was sick for some months before he died — But he was with us long enough to leave his mark. and I think that many in Chavagacherry feel that his place cannot be easily filled —

His views of the Missionary work while on his deathbed were such as to lead one more than ever to thank God for the privilege He gives to us..— At one time he expressed his willingness to leave his friends, (including a young wife for whom he showed more real affection than I've seen manifested by another Tamil Husband) with Jesus. but added that he did wish to live to do more for the Missionary Work.— I think I never left his bedside without the prayer that my last end might be like his.— For several months I was without a Teacher. and have not made the progress in Tamil that I wished & hoped for.— My own health has not been good and Mrs Bates has had several weeks of suffering. but we hope in time to become accustomed to the climate and able to labor more efficiently.—

I have been preaching occasionally with an Interpreter. on the Sabbath and trying to do a little in the Sabbath & Day

Schools. During the Moonlight evenings we have held village meetings and I have attended as many of them as possible. I have visited in this way 13 different villages scattered over a space of 12 miles travel and there still remain more than that number that I have not yet seen. The attendance at these meetings has been good. varying from. 30 to 65. mostly adults. In nearly all of these villages the Mission once had schools. Now we have only five small schools in the whole field — In one only of the 13. villages a Missionary had never before attended a meeting. In most cases we have had good attention and in several villages have found some who seemed anxious to know the truth — A few only have opposed — I have met but one as yet who was disposed for anything like a fair argument. That was a Brother of Pastor Hunt, for some years a schoolmaster in Mission employ, and after a couple of hours talk, he offered

to give up his Divaism and profess himself a Christian for Fifty Pounds.

My part in most of these meetings has been rather a silent one but nearly double the number of persons attend who would come were they not expecting a Missionary to be present so even that silent part has been of some value. Yet I have always said a few words. and have always felt that it was a privilege to be able to do that.—

Second. As to the general aspect of the work here.—

There is a bright side that is very bright and a dark side that is very dark. We know that all these 30 villages are to be filled with Jesus' ransomed ones. but we must feel that only God can bring it to pass. Christians are cold & worldly and not united, and the people in general have but little confidence in them. fear. and the influence of the few Missionaries they have seen. is much

more than counteracted in many places by a class of Englishmen whom Satan has furnished with money and authority, and sent out as his missionaries to look out for the interests of his kingdom

Yet there are here and there those whom we call interested persons or inquirers who seem in earnest in seeking the salvation of their souls.

I think as many as 7 such men are reported by our helpers in this field.

Nsan and vicinity (seven or 8 miles) east of here. is the most interesting part of my Parish. We have Seventeen church members there. nearly all of whom are independant of any Mission support. They seem to be more like growing working Christians than any other such band I've met with in this country

I hear of them now and then as doing real missionary work in the villages at some distance from their homes.

At Nsana there is a large Society of Roman Catholics. During the

last few months there has been quite a stir among them. — The Priest seems to have gone a little too far. — There appears to be almost no limit to the power of these Priests in this country. They punish the people at their pleasure. and even the proudest of their deluded followers submit to the most degrading penalties. — One couple were so daring as to be married by a civil magistrate rather than by "his Reverence". He yoked them together and fastening them to a plow made one of his servants drive them around the yard in the presence of the congregation. — Some of his flock visited the house of a relative who was under the censure of the church. merely to congratulate him on his recent marriage. The Priest sentenced them all to pay heavy fines and one who has her Elder or Sub Priest was condemned in addition to wear "the crown of thorns" in church on the Sabbath. —

A child in its mothers arms disturbed his service and he sent out for his

ferule and one of his servants ferruled the mother // before all the people -

He went farther + taking the law into his own hands divorced two women from their husbands and married them to two other men. This involved property to which a man of influence in the village, who was half a Protestant before, was heir and he proposes to carry it into court.

Under this English Heathen government the priest will probably be acquitted. but it will help to open the eyes of the people

For some weeks some of the condemned refused to submit to their sentences + one or two yet hold out. The old Priest sees he had gone too far. and by establishing a school with a relative of one of the obstinate ones as Teacher. + by refusing to take the fines of one or two "on account of their poverty" he is trying to regain his power again. // The affair has added one or two families to our congregation there and several children to the school for a few weeks

where they learned a few Bible truths that may do them good –

We look and pray and wait –

"God moves in a mysterious way" everywhere nowhere more so I believe than here among the heathen.. – And while we look and wonder why he lets Satan rule so long and so completely we rejoice to feel that "He is his own Interpreter" "And He will make it plain"

Respectfully yours

James A. Bates

Rev R. Anderson D.D.

Secy. A.B.C.F.M. –

Chavagacherry Sept. 28, 1862

Rec'd Dec. 4.

Ack'd Jan. 7. 1863

Maste Vester
L Parker

Manepay Oct. 9th 1862.

Revd Dr Anderson. —

It becomes my duty as Chairman to report our Annual Convocation today at Batticotta — The Programme was as follows.

A.M. — Singing. Reading Scriptures & Prayer. after which addresses were delivered as follows —

"A Brief Skeleton of Missionaries of the ABCFM who have deceased during the year" by Rev Mr Quick

"The Progress of Christianity in Italy" by Mr Anketell Catechist at Tillipally —

"History of the Bible in Jaffna" by Mr Bachas Bible Colporteur of Am Bible Soc —

"The Probably effect of the American War upon Missions" by Rev Mr Spaulding —

Concluding remarks with reference to the Board's Annual Meeting today &c by Rev Mr Sanders —

P.M. — Communion —

The Meeting was in toto more interesting than usual. Somewhere between 2:50 & 3:00

communicants were present. of whom about 75 were females. The church at Batticotta provided for the entertainment of all. and the fact that our church members thus meet together and thus eat together is a cheering one in this land of caste chains. It is not for me to praise or blame. but the Address of Mr Backus is spoken of as one of great interest. His experience is a long one. and for years he has been engaged in the Bible work in the Province. He gave a view of the history of the Tamil Bible here. from the time when a copy of the Psalms was all that was known. and that was sold for 75 cents. Now the Price of the Psalms alone is but 2 cents.

Mr Spaulding takes a very hopeful view of the war. Sure that God reigns. & sure that He. who. as he said in his Prayer this morning " upheaveth the old foundations. and tosses the nations to & fro. as He pleases. as a child's plaything is tossed here & there by its owner at his will" will make the right to prevail in his own good time. We pray that that day may soon dawn.

Yours &c

James A. Bates

Manager Cor. of Tribune
Rec'd Dec. 4.

Ackd Jan. 7, 1863

(1) 171

Manepy. Ocr. 7
Rec'd. Sept. 1863

Batticotta Jaffna. Apr 10th 63

Revd Dr. Anderson.

Dear Sir.

The continued ill health both of Mrs Bates and myself has hindered what we had hoped was our work for the last six months. During the rainy and dewy seasons the Mission thought it necessary for us to leave our station for the health Bungalow But I am sorry to say that we do not seem to have gained as we had hoped by the vacation. The progress has been in fear in the other direction. and as our house has been found to need sundry repairs, in the absence of Mr Sanders and family the Mission have thought best to send us to Batticotta for a season. We hope soon to be able to return to our field and if strength is given us to begin to do more real Missionary work than ever before. Our absence has made us look at Chavagacherry in a different light than before and we should regret more than ever being obliged to exchange it for any other field of labor.—

We have been enabled by our absence also to test the faithfulness of our Native Assistants in a new way.. My flying visits of a day at a time have mostly been made when unexpected at the station — Some

have been found at their posts, while others especially school teachers have apparently taken advantage of the Missionary's absence to neglect their duties. I must repeat again for the sake of the Mission especially what I have said before in sentiment that it seems to me very important that those on Picket Duty, always six or eight miles and sometimes even twenty miles away from Missy superintendence should be literally picked men, if we would carry the war into the enemies country - One case of Church discipline has occurred which the Pastor does not mention. The individual, had been in Mission service for perhaps twenty years and for a long time a catechist. He has been the only catechist at Mutwville for years - In a recent money affair he seems to have thought he could save perhaps a couple of dollars by what seems a very foolish falsehood in court, involving the character of a church member who had consented merely as an accommodation to take the catechists note of hand verbally promising to pay the money when received to a heathen who would not trust the catechists note.

The whole transaction seems to have been a very foolish one showing either a most daring plot to save a half dozen shillings at the expense of a

brother Christians character or else a great lack of the first principles of common sense. The Church thought it was the former, & have therefore suspended him. His conduct since has been such that we are not yet certain whether a sense of guilt or a fear of losing his employment have caused his apparent repentance. The Lord knoweth those that are his and he will it may be by the Blast Furnace even. take away the dross from the gold

Yet when a Catechist thus falls in this land it is like the fall of a standard in battle and the old adversary knows how to take advantage of it.—

To day the report comes to me for by no means the first time that the Mission helpers have injured the morality of the village ~~of Anth~~ I cannot deny it for it is true in one sense. And at least in four of our villages in Chang station. as many Apostates have stood in the way for years ~~in~~ Still we must use means and we are glad to report that the Mission have seen the way clear to send a Catechist to Pisan and one to Mesally. We expect a good deal from the one who goes to Mesally. One of the Deacons of the church. resides there. a man of influence and apparently of true piety. At his request we have

started a school in one of his houses which has at once taken the lead in numbers & promise of all the six village schools in the station. and now the house for the catechist is to be given by the same individual upon his own compound. Besides thus assisting in our work the Deacon is a Missionary himself. —

He is the Superintendant of our Sabbath School. He is a man of very high standing as the world judges and yet if a heathen neighbor who has several times attended our meeting is absent the Deacon goes at once to enquire the reason though other christians would say it was the Catechists duty and not theirs. Our meetings at Mesally on the Sabbath is at one in advance of any of our other Sabbath services in one respect. Though the Deacons wife is the only Christian female yet more females attend regularly than at any other meeting in the Station —

A young Catechist from Godospilly goes to Rusan. In exchange for him we give Mr Levens from the Station. — If we lose nothing by the exchange we shall gain in the location of a Catechist at Rusan so long worked at a disadvantage from a distance. — Mr Levens seems a faithful man but his health will not allow him to live at Rusan. The young man comes rather

reluctantly but we hope he will prove the man for the place. Pastor Hunt speaks of our little independant schools at Ahsan & Mugamally. We call them, the Aintab kind of schools. We mean soon to try to form a Branch Society to take them in charge when the Missionary's surplus gives out.—

Several of the older boys in our schools are employed as teachers at a salary of Nine Cents per month. They spend each an hour per day at the houses of their pupils, one walking more than a mile for the purpose, teaching them to read — Each school has but one pupil

Two of the pupils are church members. One a woman of nearly 60, and the other a man of 30. Another pupil is a Roman Catholic by profession the wife of a man who some months ago undertook to prosecute the Priest — I think the prosecution has been given up by the advice of those who knew how easy it is in this land or elsewhere for might to make right

It is pleasant to see how interested these Christians are in learning to read that they may be able to study the Bible for themselves One old woman of over 60 has been struggling for some years and is now just able to spell out the words a little - but she seems to feel that she is getting full pay for all her trouble —

Pastor Hunt speaks also of a little interest at Nunaville a village a couple of miles from the station. It seems as if it might prove to be one of those instances where Providence is carrying on the work without our direct instrumentality - A man of some intelligence and influence is found reading Christian Books. On enquiry we learn that he has in his house a little box of well used books and tracts that he has collected from time to time. - A regular system of visits is planned by the Pastor and catechist and now for more than a year they have led him on from step to step - He is a regular attendant at church and seems to have really enlisted for Christ In his own way he is at work among his neighbors and has persuaded one after another to go with him - Now he comes every Sabbath with two other men. and they too seem almost determined to take up the cross and follow Jesus. - Several others have come with him at times and we hope the little stone will become a mountain. I think there is no mission helper of any sort within nearly 2 miles of the place.

Should our hopes or even our expectations be realized by another year we should like to establish a good Christian school in the village and if the

spark grows still brighter by & by let a faithful Catechist go and help to make a Beacon fire that shall be seen for miles around.—

If God sends a trembling into the camp of the Philistines then the armour bearers of Israel need not fear to advance upon the for though their swords and spears are but few.—

Yours &c

James A Baker.

Batticotta Apr. 10. 1863.

Rec'd June 4.

Ans'd Sept 30

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Madras 22nd October 1863.

I hereby certify that I consider a return to America indispensably necessary for the health of the Revd J. A. Bates, and looking to the fact of his suffering much at sea, I also consider his proceeding home by the overland route highly desirable.

W. for
D. Paterson F.R.C.S.E.
S. F. Green M.D.

van Someren Ltd

Govn. g. v. Sales case

Madras Oct. 22, 1863.

Rec'd. Jan. 1. 1864.

ack'd Apr 13, 1864

v. Pud. Cur

Rev. J. A. Bates 173

Durham. Aug 16th

Rec'd Aug. 19.

Mr Warren. —

Dear Sir. —

You suggest that I report progress occasionally. I've been at work now for four successive Sabbaths. at Cr. Raymond Farmington & Kingston. At Cr we had a full meeting in the forenoon. and took up a contribution of $53.80 on the spot. in money for the most part, one or two subscriptions. In the afternoon I talked to the S.S. I think they will start a penny collection for schools. In the evening we had a school house meeting. The room was crowded. A collection was to be taken at the door if any wished to give. but I have

not heard the result yet.

The amount taken was doubl
what any of us anticipated.
I think Lee has never at least fo
ten years given anything to anybo
except a part of the ministers salar

Probably two thirds of it came
from one family however. but their
sympathies have I think been in
another direction heretofore.—

At Raymond they had alrea
taken a contribution this year of $20.
but we took a collection of $13.00.
the Pastor thought there were some
not present in the P.M. when it wa
taken who would add to it. I
spoke three times including a few
words at concert of Prayer for the
country in the evening.

At Farmington we took $17.
cash at M.C. in the evening and
the Pastor announced in the morni
that collectors would call on the

people during the week. He thought they might get nearly $40.00. At Kingston collectors were announced in different districts to collect all at once so as to send it in this month.—

At the three last places I've suggested Union S.S. Meetings in the P.M. and have had a house full mostly of children. I think each of the three S.Ss. will begin at once to do something.

If I had any definite object to bring up for the children I've no doubt I could get an annual donation of $10.00 from each of the four S.Ss. I don't know but I'm wrong but it does seem as if we might get some definite object for the purpose. I think I am acquainted with at least four S.S. who would give $50.00 each per year for some such

object as publishing the Morning Star. our Tamil Paper in Ceylon. if it were allowable. Now I don't think the Board get $10,00 a year for all four.—

Father Tobey thinks I should go to the Gen. Ass. next week at Manchester. and I shall hope to meet you there. I've an engagement for next Sabbath. only. at Norwich and wish to know how long ahead to engage in this vicinity. My health is as good as when I went. & I think it does me good to get as tired as I did on Sunday.

Yours truly

D. A. Bates.—

Perhaps I should say that the reason I've not proposed to visit such places as Dover. Exeter. Great Falls &c. is that they are trying candidates being without Pastors.—

Durham N. H.
Aug 19th

Mr Grat.
Dear Sir.

You asked me to report progress occasionally. I've been at work now four weeks one Sabbath in a place, at Lee. Raymond. Farmington & Kingston. Have met with very good success the pastors say. both in contributions and in an increased interest among the people. We have taken or are taking collections in each place. and though they are small yet I think they will show at least a gain of a hundred per cent on last year. In Lee where no contribution for the Board was

ever taken before. We received on the spot. $53.80. I expect more.

These churches are small but may give the mites. The larger churches in the vicinity are many of them without Pastors and I have not yet volunteered to address them.

My health remains about the same. Though I don't think it lies me to speak twice a day as it did four weeks ago.

I rest during the week, from study at least & keep out doors as much as possible.

I expect to be at the Gen Association at Manchester next week. I hope to meet you there & ask some questions as to the Fall & Winter.

Yours truly

James. A. Bates

Rev. James A. Bates

Durham, Aug. 17, 1864

Rec'd Aug 18th

Granby Oct 10th

Dr Anderson.–

Dear Sir.

I found at Worcester on Friday a Seminary friend who says he would like to go to the heathen. His name is Rev L. H. Adams. a graduate of Andover class of '61 now a settled Pastor at Petersham Mass.

I knew him pretty well in the Sem and think him a man of earnest piety and of good ability. While in the Semy. I had some conversation with him on the subject. but there was then what seemed an obstacle in his way. Now the only hindrance is as he says what he calls a debt of honour. His father aided

him in College & Seminary and thing
as I understand there is no such
legal agreement. and the father is
not needy. yet he feels under
obligations to pay it all. The
amount. now unpaid is about
$600 but he says he has no doubt
that the father would call it paid
if he were to give $300 with the idea
of going abroad. I am
even inclined to think from all I
learned that if a third person should
mention it to the father as the only
reason why his son was not a Missionary
the debt would be cancelled at once
as the father seems to have no
need of the money.

The young man is married.
children. and I understand the wife
is favorable. I think he cannot yet
be 30 years old. His health is good
and I see no reason why he is not

good candidate. He says if the debt were out of the way he would be ready to go in forty eight hours. I did not advise him to apply at once ~~till I had~~ in order to consult you as to the debt first.

What shall I do? Can we not arrange to send him to Alpha to help fill the places of Mr Sanders & myself?

I remain at Granby for two weeks only, and then return to Durham, spending a Sabbath with Mr Hitchcock at Westminster on the way.

Yours respectfully

James A. Bates.—

Rev. James A. Bates
Granby, Oct 10, 1864
Rec'd Oct. 11.

Rev. L. H. Adams,

Rev. James A. Bates. 176
Granby, Oct. 10, 1864.
Rec'd Oct. 11.

Granby Mass
Oct 10th 1864

Rev Dr Treat.—

Dear Sir.—

I have been able to take every Sabbath, except one and a half, since reporting to you last. Have visited Newmarket. North Hampton. South Newmarket. and Dover 2nd Church. and preached one Sabbath in Durham about the heathen. I also spent a Sabbath at West Cambridge (being called to Boston to attend to my baggage brought by Mr Webb.) and assisted Mr Worcester of the Mission House, by talking to the children in the P.M. After the meeting at Worcester I came here (not having visited my old home since returning from Ceylon.) and preached here all day yesterday.

At most of the places in N.Y.C.
that I have visited this last year
they have just finished their annual
collections; but in nearly all they
have made a little addition to the
either by individual donations,
M.C. collection or S.S. collection.

Now I should like to
know what plans to form for the
winter. I have thought sometimes
that I was able to take care of
myself. My friends seem doubtful
if I ought to try to preach regularly
even as much as I have done.
But if I could get a place to supply
through the winter, with the privilege
of exchanging, and getting to the
neighboring churches, about the
heathen, I am inclined to think
it would be no harder for me
the work of the past three months
will be, if continued in kind and

cold weather.— I feel the cold very much, and if I could be West this winter, should like to try the experiment. My Disease seems more under control than it has been, though any extra exertion or change of diet brings it back again.— I think I have been better since cold weather, but a little more work and excitement than usual at Worcester, gave me some trouble.

Our expenses are not large. I think we shall be able to get through the year upon the pay allowed us though we feel under obligation to pay a fair price for our board at Durham. It is certainly our desire, as it must be the desire of every Missy, to raise no more away from the heathen than we can possible avoid. I have received nothing for preaching. Getting

them in the few instances where it was offered to put it into the Bo for the heathen.

I should like to know your wishes. As soon as I am able to take care of myself do you wish me to ask dismission from the Board? I suppose is no prospect of my being able to endure climate of India. Will the Board send me elsewhere? Or if I remain as at present through the winter will you choose for between three places as head quarters. supposing the expense equal. Durham where I've spent the summer, Charlestown Mass. or Granby.—The more convenient the three for us as to room, warm house ease of access and inconvenience to others Charlestown but perhaps I can do more g in the country. I should like to know your wishes as soon as may be. Appr to remain here two weeks. Speaking at Brooklyn next Sunday, and visiting Mr Wilet at Westminster and the conference at Gardiner next week Yours &c James A. Bates.—

Andover Wednesday P.M.

Mr Trat.

Dear Sir.

I am waiting for the afternoon train for Durham. and have a chance for a short report.

I do not find any one who has made up his mind to go abroad but there are several who seem almost persuaded. If one comes out and takes a stand I think a half a dozen will follow.

Bryant seems the most hopeful case He seems only waiting to hear from Prof Seelye's letter to you and if you write him about it at once I think he will decide to offer himself soon to the Board. Dennison thinks his health insufficient but others are inclined to think he

would be well enough if he only thought so.

Allcott's Mother + Sister are not at all dependent on him and he tells me he thinks if he should speak of it to them they would say go. But a dying father I think committed them to his care. I've only tried to lead him to think it would be better to talk with them freely about it + then decide as to duty. Other students seem to think he ought to go.

Twitchel I didn't see alone. They think he is not a candidate (Allcott does at least) Tucker is about like Allcott. I think.

Richardson has a low idea of his ability. too low they say. I think he is a ~~favorable~~ candidate. And if he could go it would perhaps be good for Winchester his home.

Dwight is dyspeptic. but his friends think it partially at least, owing to his watching himself too closely. With a little urging I think he would go. & be a good Missionary.

Morley. I hear just as I was coming away, had said he always meant to be a Missionary. and seems a fair candidate —

Richards I didn't see. or Williams — Allen. hasn't come to the point yet. & I doubt if he will soon.

Warren. I don't dare to urge yet. but am trying to get him into a sort of Missy work here. & hope he'll come out right bye & bye. if he is the man I think he is.

I had a pleasant (& profitable I think) time at Newburyport. They gave me most of the afternoon & evening services.

Yours &c

D. A. Bates.

Defaw.

Mr Warren he hear no speak to Brazank of my

Rev. J. A. Bates.

Andover, Jan. 4. 1865.

Rec'd. Jan. 6.

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Durham Jan 6th

Mr Treat.

Dear Sir.

A note from my brother yesterday says they prefer to have me come to Park Street S.S Concert on the 2nd Sabbath of February. instead of the 3d of this month. I have therefore no engagement for Sabbath after next. Mr Tobey will be glad to have me speak here either then or the 5th Sabbath of the month. I should prefer the latter as I have not a talk ready for Durham yet.

Yours &c

James A. Baldwin

Rev. J. A. Bates

Durham, Jan. 6. 1865.

Rec'd Jan. 7.

cm " 7

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Dr Anderson.

I think you once said you would like a copy of my Missy Sermon. Here it is. Not quite equal to the original but nearly as good. I will leave the copy, and you can keep it or I will take it. They cost .75

J. A. Bates

Durham C.H.
Jan' 11th 1865.

Mr Great.

Dear Sir.

I have written to Mr Ellsworth that I will try to be with him next Sabbath.

I have given Mr Doty reason to expect me to help him here the fifth Sabbaths of the month.—

I attended a County Bible Soc' meeting at Exeter yesterday and had a chance to talk for a short time to the ministers and a few others present.

Yours &c

D. A. Bates.—

Rev. J. A. Bates.

Durham, Jan. 11. 1865.

Rec'd Jan. 12.

Dr Andersen.

I have been waiting some time understanding that you wished to see me this morning. But if I delay much longer I must lose my chance of going to Durham by the 2½ P.M. train. So I think I will venture to ask to be excused.—

Our little boy has had a severe attack of croup within a few days and I left him so unwell on Saturday that I am anxious to return at once. I am to be at Newton Corner next Sabbath and will call on Saturday.

Yours &c

L. A. Bates

Rev. James A. Bates

Boston, Jan. 16. 1865.

Rec'd Jan. 16.

✓

Rev Dr Anderson.

Durham Friday eve.

Mr Treat,

Dear Sir,

Your note has just come in. The Telegraph Office is five miles away ~~and~~ so I send by Express.

I cannot consistently go to Leominster as our little boy is sick and I have been up with him nights till I'm most tired out.— I do not feel like leaving him either

I had heard nothing of a call from that place. Should like to go there from what I know of the place, but must not. tomorrow I have no engagements after the Park Street one.

Churches in this part of N.H. for the most part take collections in Spring

Yours &c D.A. Bates.

Rev. J. A. Bates

Durham Feb. 3. 1865.

Rec.d. Feb. 4.

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Durham Mpt
Feb. 8th/65

Mr Ewer.

Dear Sir.

I have written to Mr Fuller that I would be in Newton Nov 19th.

Yours &c
J. A. Baker.

Rev. J. A. Bates,
Durham, Feb. 8. 1865.
Rec'd, Feb. 9.

Rec'd March 1

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Durham N.H. Feb 25th

Mr Treat.

Dear Sir.—

Hearing nothing from you to the contrary I have made an engagement to be at Milton N.H. next Sabbath. I have also an invitation to the 2nd Ch. Exeter for Sabbath after next, and as they wish an immediate answer, have told them I would come unless they hear from me again to the contrary by Thursday evening.

If you have any engagement for me, or prefer me to wait for any reason will you please let me hear by tomorrow's mail. I hope to see your health is entirely restored before this time. My Newton Centre visit was a very pleasant one indeed and I think not unsuccessful. They have then doubled their last years coll

Rev. J. A. Bates.
Durham, Feb. 28. 1865.
Rec'd March 2.

Rev. J. A. Bates 185

Durham, March 7. 1865.

Rec'd March 9.

Durham March 7th

Dr Frat.

Dear Sir.

I am to be with the 2nd Church at Exeter next Sabbath. and unless I hear from you to the contrary before tomorrow evening I think I will engage to go either to Epping or Greenland on the following Sabbath. Pastors wish one weeks notice in order to give the people warning a Sabbath before. so I think unless I hear from you to the contrary. I will try to make engagements on Thursday for the two succeeding Sabbaths, or rather on Thursday of each week for the 2nd Sab. following. But there are but three more places in this part of N.H. four including Exeter.

(besides those I've visited & those wh
the Pastors have wished to defer
until Spring or Summer.) that
are easily accessible at this sea
of the year. The roads will so
be very muddy. and almost
impassable unless we have a
more gradual opening of Spring
usual. for the snow is yet ver
deep.

Yours to
D. A. Bates.—

P.S. I lost the mail and have a
asking me to go to Hampton the 19
26th inst I must answer on Fri
morning. & unless I hear from
will agree to go the 19th.

186

Durham N.H. March 22

Mr Chapin.

Dear Sir.—

I enclose a Dollar. With it will you please send the "Tract Journal" for a year to

Mr A. Ankeleit
Chavagachery
Jaffna.

72
72
144

I think it will pay the Postage and perhaps more. If more and the Child at Home can be added with it please let it be.

I also enclose a dollar for Rev T Burnham's Am Messenger. (Chavy) for this year. or the next one from the time to which it is paid. and if the dollar will also include a Child's Paper. please let it

Yours &c

S A Bates.—

I think the Postage will be the same for two papers as one. and a little more. will pay Subs' & Post. and you will advance & I make it right. if two can go to each address I mean.

Rev. J. A. Bates.

Durham, March 24. 1865.

Recd March 28.

1.44 pd our Board for Post.
on T. J. & A. Kess^rs
56^c returned to our B.

Periody

Rev. James A. Bates 187

Durham N.H.
April 6th 1875

Mr Dear.— Recd April 7.
Dear Sir.— Ans " 7

I enclose a letter recd last evening from Mr Warren.— On the whole I think I would like to try the trip, or some other such this spring. And for many reasons this one may be better than one further away. as if I am compelled to give it up I'm not so far from home. and perhaps Mr W. could better spare me after having begun his work than if more extensive plans were undertaken. If I do not go Mr W. goes alone I understand. So if he'll send me home if I give out. there will be but little to his work.
My friends suggest that if I find the work too hard, I can perhaps rest a little with friends in Vt. and the Mr trip may be better than our East Winds

I am pretty well now. I feel the change of weather somewhat, but have had no return of my Diarrhea now for a long time.

My friends here seem to think if I can go conditionally, it may be a good thing for me.

Yours &c

D. A. Bates

Charlestown.
July 24th 1866.

To the Prudential Committee.—

It is now nearly eighteen months since I returned from my Mission field in Ceylon.

For some months it was very doubtful if I was ever able to do any more Missy work either abroad or at home. But a kind Providence has so far restored me to health that I have been able to speak for the heathen in nearly a hundred different churches and S.S.'s during this last year.

My health seems now entirely restored, and I think I am able to resume any work abroad or to take care of myself at home as in your judgement is best.—

I would gladly (and in it my dear wife express fully with me) return at once to Ceylon or start immediately for any other part of the heathen world.

But whether the probability is so great that my disease, Chronic Diarrhea, would return, on again going into a hot climate, as to counterbalance the urgent need of reinforcement in any of our Missions, is a question which I cannot decide, and which I must refer to you.—

I should add that the opinion of Dr Green of Jaffna, is on the whole (though a very cautious & perhaps ambiguous one) adverse to my return to that field. Some (one at least, Mr Howland, who has had experience with the same disease), of the Missis in Ceylon seem to favor

action. Friends have suggested the Bulgarian field, and, in answer to enquiries, Mr Clark writes me that he himself votes in favor of my joining them, but adds that Mrs Clark & Mr & Mrs Haskell oppose.

Mr Clark is the Senior Missy, but being an intimate friend of mine may not be an impartial judge.—

I add Dr Jeffries opinion.

Should it be thought best that I do not go abroad, duty to my little family seems to demand an early release from my present connection. Not that I have any prospect of a call for Allemur, or any thing of the kind, but the same Providence who has (if it be so indeed) so mysteriously disappointed the purposes and hopes of a ten years course of study with direct reference to the Missy work will I believe still guide to the end.—

Dr Jeffries says there would be great risk in a return to Ceylon. and he cannot advise it. But he thinks my health sufficiently confirmed to allow me to perform Missig work in

any field where Bowel diseases are not peculiarly prevalent.

He has a favorable impression of the climate of Western Turkey.

I leave the matter in your hands praying that God will guide so as to promote the best interests of our Redeemers kingdom

Yours &c

James A. Baker

I am reminded that financial matters should be adjusted.

I do not wish any "retiring grant" as if I have my health I think I can earn a support somehow.

My expenses last year came so near the $500 allowed that I called for no additional grant. But being obliged to pay more for Board this year and finding the expense of the wear & tear of an eight weeks tour in Br. considerably more than I had expected I think if the Com. see fit to dismiss me my expense for this year cannot at the end of July be less than one hundred dollars in addition to the rate of $500 per year.

I do not like to take even that from the heathen but have no means of paying it, as my short Missy life has cost me more than my outfit allowance ($400) in addition to my salary.

E. H. Bates.

Rev. James A. Bates,

Charlestown, July 24. 1869

Rec. July 24.

Ans. Aug. 1.

✓ Published

Huntington. Mass.
May 18th 1866.

Rev Dr Anderson.

Dear Sir.

I want to say a few words about our Jaffna Mission though they will of course only be taken as from one who has had but a few years acquaintance with the Mission. I would not venture them did it not seem to me a duty.

From my knowledge of the field, and the character of the four Missys now occupying it. (Quick at the hills with a fair prospect of never returning to work), and from the letters we receive from there lately. it seems to me.

that the four should be recalled or reinforced this year, or directed so to curtail operations. ~~that~~ as they would if they knew that they were to be the last to occupy the field from America. I in lent to this, by such thoughts as these.

I. Four men cannot do the work of the Mission without ~~doing too much work for~~ committing suicide - (2) Mr Hastings with Manepy, Panditeripo, Tillipally, the Treasury, the new house at Till, and not very firm health. I felt that he did need a vacation last year, and should have voted that he return to America if I had had his chance.

(3) Mr Smith, with Oodoopitty, his own field, in which he is of course interested, and where he

has been laying our work so as to fill up all his time. now called to Latre Chavagacherry. with its 5200 pop + 30 villages in addition. Chavy is a very interesting field to his all, and there are villages there (eg. Annaville, + Mukamally) so full of interest at present, that no Christian can have them in any sense under his charge, and not try hard to visit them. at least once a month. - But it is 20 miles, (22 I think for a horse), from Mr Smith - He must stay there over night - It is not a healthy place to one coming from the dry ~~sea~~ sea air of Oodoopitty during the Spring time - The house is unoccupied, + if Mr Smith goes at this season, he risks life every day. —

Or (3) Mr Howland with all

Batticotta, including all the Islands, the training School, and I suppose the Star. I don't know why Pastor Stickney has left Valany but that makes much more labor for Mr H. — It does seem to me that each Station should have its Missy at present, and then they will find enough to do. I wouldn't underrate the Native Assistants at all. I should err if at all on the other side. But I believe that Hunt is the only one of the Pastors who can keep up the work of the field alone, and Ankeetell, Bryant & Rice are the only ones of the Catechists whom I would like to see in full charge of an "out-Station" to be visited by a Missy but once a month. — I'm confident too, that I was sent to Chavy by

God's special providence.
just in the right time for
the Native Pastor there. when
the work there demanded
the presence of a Missy to
sustain him. I think
just such emergencies will
arise again there, and in
other outstations, and every
letter from Chavy leads me
to fear such a one is coming
soon. For it seems as if
the history of that Mukanally
(or Ottavally) revival, bringing
in the seventeen(?) new church
members, shows that Nwaville,
where a very similar revival
is in progress, should be
often visited by a Missy, to
give general direction and
~~assistance~~ aid to the Native
Assistants But I'm too
long already. I think this "I must

be allowed. But II. The Four will try to do the work.

Right or wrong. God will judge. but. if wrong. would he allow a man to be in such a position? If he loves his Saviour. & believes. the 30.000 at Batticotta are going to death, a thousand every year he will do just as Mr Hoisland does (if his love is as great as his is. and his ideas of the soul & eternity as vivid.) take his exercise all in Pastoral visiting, ~~and~~ correct. Star Proof while riding; and wear out the strongest constitution in three years, unless God gives an extra lease of life, as Father Spaulding believes he has often done in old times in Jaffna — From what I know of the four. I am sure they will overwork

Father Spaulding is breaking down. I've long expected to hear by next mail that M

Howland's work was done.—
~~By the next mail~~ Mr Smith's health is poor. They have been hard at work without a vacation too long.
And yet I do not believe any lover of souls can be one of the four to see the work, and feel that unless they do it, it will not be done, & not try to do it all. If Mr Spaulding goes, & Mr Howland too, the other two will try to raise their work in addition to what they now have. and if you, and I were in their place we should do just so.—
Now if the plan of the Board Com. is (which I cannot believe) to retire from Jaffna, will it not be better for the work there for the heathen.. for the native Christians & for the Missys. to say so & remove all that Father & to Madura, & dispose of the fila to some English Board who

may be persuaded to occupy it at once. But the E.C.M. has at last accounts but one man in the field & the W.M. only two young men. (Single I think) Their chairman Walton, having just died at Madras on his way home. with a similar disease to mine. He committed suicide in just the same our brethren there are doing it, not feeling willing to leave, as he was the only one of his Mission able to work in the language. At any rate if the plan be to retire, the Missions ought to know it, it seems to me.—

But if that be not the plan. then why not reinforce? Is it because the Com. would drive the Missions to employ, license, &c. native agency against their judgement? ~~of their~~ I cannot think that. Is it because no suitable men can be

found to reinforce them?

I've thought so all along: but I find good men, good judges, those acquainted with our Seminaries at home, and with young Pastors in N.E. to some extent, believe that if the Prudential Com' should make an official appeal to Theol: Students & young Pastors, there would be no lack of men for the whole field. — I was told a few months ago by one minister, who had heard me speak to a young Pastor urging him to think of the question of leaving N.E. for Ceylon, that the need could not be as I represented it, or the Prud: Com' would make it known. — He was a minister of experience & acquainted

with many N.E. Pastors.
and he said he had no
doubt, that there were twenty
young ministers in the circle
of his acquaintance, who would
respond to the appeal of the
com'. I think many others
have the same idea. I
think one of the Andover
Professors has it. I know that
several of our Missy brethren,
at home, and abroad have it.
I think I know one young
man. who would respond to
such an official appeal, who
would not ~~feel~~ come without
indorsements which would
make his appointment sure.

I have used some strong
language but I feel it all.
and I express it only from a
desire to do what I can for

Jaffna. My prayer is that God may help the Prudential Committee in the responsibility which rests upon them with regard to Jaffna & the other heathen countries.

My health is pretty good now. I've been able to supply my pulpit without a failure for six months now. Exchanging only 5½ times writing sometimes two sermons per week. We are ready to return to Jaffna next winter if the Com' will send us.— The question of a probable return of my disease is the only one I know of, which should be considered.—

Yours &c.

James A. Bates

Rev. J. A. Bates.

Huntington, May 18. 1866.

Rec'd May 22.

Ans'd June 7. 1866

Prud. Cmt ✓

call for Minutes

Huntington
Oct 25th 1860

Mr Chapin
Dear Sir.
Thank you for the intelligence concerning Tennant. I should like much to read it. but at present I know of no opportunity of getting it out here. Except at too great expense. So if any one wishes it let it go. If not when I do have a chance. I'll try to get it. We are not very well this Fall I am sorry to say. In fact every one of the family who has not been down with Dysentery or some thing of the sort

Mrs B took her turn. This week of Board meeting. So I was unable to be at Pittsfield more than one day. We had planned to apply anew to the Board this Autumn but at present it seems of no use. Providence kept me from settling last Fall & my year closes in Nov. So we did hope that it was meant that we might go abroad again & take some vacant place.

I've not lost a Sabbath by sickness. & have stood two Sermons per week much better than I had any idea I could —

Now I'm selfish enough to wish to change my place & use my sermons. but am afraid Providence means me to stay here. by the press

appearances.

Thank you for your kindness.

Yours &c

L A Bates

Rev. James A. Bates.

Huntington, Oct. 25, 1866.

Rec'd. Oct. 26.

Huntington Mass, Dec 6, 184[illegible]

Rev J. A. Bates

Dear Sir If you have decided to return to Ceylon I would say nothing to make you or your friends apprehend danger — But you have asked my opinion as your family Physician so I must be honest with myself as well as you.

I emphatically declare it as my opinion that you are not fit for a missionary to that climate and will not be for years at least, — that for you to go now will be little better than suicide and a wanton waste of missionary funds

your nervous system is
too excitable for such clim
even if you had not bro
down under it once bef
now whatever of usefulne
in the Gospel ministry
lies in the temperate
zone — such before
God and man is the
unhesitating opinion of
your old Physician
J. H. Goddard M

Granby 12th Dec

Rev Dr Clark.

I enclose a letter from Dr Goddard my last years Physician. He uses strong language. too strong I think but perhaps not.

I've written to Dr Jeffries asking him to write to you about me.

Yours truly

Das A. Bates.

J. A. Bates –
Granby –
Dec. 14. 1866
Medical Certificate.

Boston Dec 17. 1866.

Dr. Jeffries

Dear Sir

I am requested
Rev Jas. A Bates by a letter
ated the 9th inst and received
day to express to you my
inion as to the safety or
propriety of his return to the
ylon Mission. I am fully
suaded that he could
t be relied upon to perform
duties of a Missionary in a
mate where he was early
d severely attacked with
disease of great severity
m which he recovered
ter a long period in a
rable climate. It cannot
reasonably expected that

he could bear a second
time the malarious influ
of the Tropics which m
so nearly fatal with hi
on his first residence the
I have not seen Mr Ba
for a long time but I d
not believe there has be
any such constitutional d
taken place with him as
make his return to Cey
other than as hazardous
Very respectfully Yrs
John Jeffries

Rev. Dr Clark
Missionary Rooms.

Rev. J. A. Bates

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Delphi Ohio
Feb 28th

Dr Treat. — Rec'd March 4. 1867.

Dear Sir. —

I am told by a Yale classmate that a Returned Missy from the East has been speaking in that vicinity for the cause and has done injury by saying that the Missys "did all they could to keep out civilization from the country

As fast as the heathen learn the arts & sciences of the West. he said they became sceptics or worse than heathen. so they did not try to teach them or encourage them at all in their efforts in that direction. I believe that it is Mr Knapp. but am not sure. Dr Seaver of Rutland

told me of it. and thought it might be brought to the knowledge of the Com at Boston. as he was sure that was not the policy of our Missions in general if of any one of them.

We are comfortable settled here. & hope to be able to do some thing for the heathen still. —

Yours &c
D A Bates.

Rev Dr Green. —

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Belpre Ohio. Aug 29

Brother Chapin.

May I trouble you to mail the enclosed to Bartlett's address. I'm glad to hear he is to go abroad. He'll be a good Missy. And may I ask you to see if I can have the reading of the whole letter of Mr Howland of Ceylon dated May 20 the account of Mr Rice's ordination & installation a part of which is quoted in Sept Herald. Or if you can get it copied for me I'll pay charges. Perhaps that will be better.

Yours truly

D. A. Bates

Mr Hunt's Messenger must need renewing. I'll pay the bill & all postage. please tell me how much.

Rev. J. A. Bates

Belpre, Aug. 29. 1867.

Rec'd Sep. 3.

ans'd " "

Rev. J. A. Bates 194/16

Belpre Ohio Nov 2nd

Rec'd Nov. 6.

Rev Dr Clark —

Dear Sir.

One sentence in this Com Report on Ceylon Mission at this late Annual Meeting I must allude to. by way of explanation. The chairman of that Com and old chum. asked me some questions as to Chavagacherry. which I tried to answer. I told him I thought a Missy ought to be located there again for a season. He asked if there could not man it. & I spoke of Hastings & Quick at Home. Landers coming. Spaulding old & breaking down. Howland feeble. & wearing out. Green. not strong & Mr Smith ditto & said I hoped they would urge a reinforcement. Not a word was said of Chavy church growing weak. It isn't. but growing stronger every year

But he seems to have supposed that all the Mishps were or had been treated at Charnuchery. & therefore urged for that field as the whole. He rattled into Mr Hastings too. & he was as much surprised as I was at the report. He at that one particular sentence. It shows a strange ignorance of the field & the work. I regret the sentence very much & wish to disclaim any sort of responsibility for that part of it which speaks discouragingly of the work at C

Yours truly

J. A. Bates.

Query. If that is a specimen of the way those Reports are prepared. What are they worth?

Belfry Ohio —
Jan 29th/69

Fr Beat.

Dear Sir.

A letter from a friend leads me that you have as yet received no intelligence of the circumstances of the death of Father Byrne and suggests whether I ought not to have written you of them. I had quite a number of letters to write for Mrs Byrne soon after her death. and in the press of other work I have not thought of the possibility that no one of the relatives would write to you concerning him. Still, I ought to have done it

My only excuse for this forgetfu
is that we are now in our
fourth week of daily meeting
morning & evening. The Spirit of
God is with us. and many
souls are seeking Jesus. & I
been very hard at work.

Mr Boyington as you know
had what seemed a partial
Paralysis. last Fall. I think
?
He recovered his
strength very gradually. But
in Dec was able to be abou
out of doors a little with
aid of crutches.. & even now
& then ventured out with only
cane. But his mind never
regained its strength. His mo
was very weak indeed, & seem
to be failing from day to da
Still his friends thought
would recover. Mrs Boyington

not seem to have any idea
but that he would be better
when warm weather came &
able to resume his studies again
He has been a hard scholar
since I've known him.
His Choctaw Grammar was
his great work. & he could hardly
leave it for exercise even
The Smithsonian Institute
proposed to print it. and
he had begun the last revision
of the Mss. He had formed
a plan. to spend an hour a
day with me his eyes were
weak; I would read the Mss.
& he correct as we went along
from what I saw of it. This
I think it is a very fair
copy for the press now. if
someone who knows the fine
peculiar characters he uses
for the Choctaw sounds. could

correct the proof. Indeed I felt confident that all his last week of labor on it were injuring rather than improving it.

During November he seemed to suffer a good deal with Dyspepsia and now & then some liver diff. About a ~~month~~ week before he died. Christmas day he seemed to me to be failing fast. He came in to dine with us but was so exhausted he could sit up long & had to go home again. On the morning of the last day of the year I went in to see him. I had been away for a few days. He seemed to be suffering more than usual. The Dr said his liver was torpid. He was able to sit up a part of the time. I hoped to be relieved by a medicine he had taken. I thought he had failed very much during

days I had been absent. & before
I left him was so convinced
that he was different in
appearance from what he had
been. that I called on the Doctor
before coming home & told him
my feelings & asked him to
go in at once & see him.
He did so. but did not
think there was any immediate
danger. But in about an
hour. I was called from my
lady. to go in again. Mr
D. said he seemed wandering
in mind. & they wanted somebody
to be with them. I took his
hand. & asked him if he knew
me. He did. & answered one
or two questions very distinctly
but his head ached badly.
But a spasm seemed to seize
him at once. his hand jerked
suddenly away from me. and Mrs

he lived for about three hours.
he was apparently no longer
conscious. The Dr called Paralysis
of the Brain. He seemed to
suffer but little after I went
in. & during the morning had
spoken only of a slight headach
He died very quietly.
At Morning Prayers. he seemed
the family pray. more earnest than
usual. Joined with them in
singing a favorite hymn. His
little grandson. had been in
see him. & he bid him Good
letting him he was going to he
room.. In conversation with
Thomas. he did not seem to
think he was so near death
but spoke as if he had lab
thought his disease was to h
the last. Spoke of his re
to go. Could even give up
Choctaw Grammar. to the Sc

At one time during the morning his thoughts were on the glories of heaven. & in speaking of him he said it seemed as if he could almost see the beautiful mountains"

During my acquaintance with him, I always found him the same. I think he was peculiarly of a very even temperament; never irritated; always earnest; never doubtful; always cheerful. He was always ready to talk or preach, was deeply interested in one of my "outstations" & would ride over the hills for five or six miles on horseback every Sunday (if we could allow it). to preach to a little company who would come to hear him. Everybody called him a good old man. He would always have something

to say for Jesus. in season & out of season. / Once. he was present at a funeral of a distant relative who was a universalist & the Preacher. preached very unwisely about her present condition & still more unwisely if possible called Father Byington to lead in prayer. He did so prefacing it with a brief remark. which is spoken of as a complete gospel sermon.

/ He was of a very mild disposition. He who has known him for thirty years, & was with him among the Indians never knew him to be angry or to speak a harsh word. /

His widow mourns very deeply. too much so we feel. It seems strange as she seemed the strong one of the two. he leaned on her. rather than she on him as to worldly matters. She is understood to have some property. & her daughter Mrs Dana with whom she now lives. is able & disposed to take care

It seems as though his life had been such a remarkable one. that its lessons might do good. I've looked for some sketch of it in the Congregationalist but do not see it. I've been surprised at the remarkable fulfilment of Father Spaulding's idea that God gave these early missis an extra lease of life which I find in Mr Byington's life. He had wonderful physical endurance. & Providence again & again interfered almost by miracles to shield him.

Please pardon these hasty words

Yours respectfully.

S. A. Bates

Rev. J. A. Bates.
Belfore, Jan. 29. 1869.
Rec'd. Feb. 3.

" 5.

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Rev. James A. Bates.

Belpre, May 12, 1871.

Rec'd May 16.

Ans. Belpre Ohio '71 May 18th

Dr Beat.

Dear Sir.

I am so
situated as to have some little
influence on Cumberland Presbyte-
rian a Trustee of Beverly College in
Church. am intimate friend of the
Pres't of that institution, and
have a call to deliver a sort of
address at the seat of their
college in Pa. Waynesburg. They
are all talking of S.M. work with
our Board. In this it will
come up in Gen'l Assembly next
week. The churches in our region
in Ohio & in Pa. are very anxious
for a union of uniting with us. What

shall I do? Encourage it
not? I have thought you
could help it along a good
deal unofficially if it is
if not I wanted to be cauti-
in coming East in July
probably. But if you think
worth while to give me any
private instructions I'll try
obey them.

Yours With respect

James A.

Delphos Ohio.
June 6th 91

Rev Dr Treat.
Dear Sir.

In answer to
ours of May 20th let me say
as far as I am concerned I
would feel ready to try the
mission field again. and have
think said to Dr Clark. more
than once I would go anywhere
the Committee would send me.
I have supposed however that
the question was settled from
the fact that Dr Jeffries was
so decided against it. In
fact I do not suppose any
physician of my acquaintance
would advise it as there seems

such a reason to fear a return
of my Chronic Diarrhea in a warm
climate. My own feeling has
always been it was not so much
the climate as the long seasickness
& then reckless exposure to the sun
on our journey down from Madras
while under Mr Smith's care. Not
brought on the disease. But I
knew I cannot take the responsibility
which belongs to the Physicians. I
had supposed the question settled
Mr Shead has recently brought it
up again. I said to him that I
did not think it best for me to
make any application to the Prudential
Board at all. But if he found
were ready to send me to Persia
I should have to leave the whole
question with friends to decide
for me. As to Madura I think
I should say the same. Though

impressions are that its greater
heat. and absence from Sea breezes
make it a harder climate for
one like me than Jaffna. Our
friend Dr Green would I suppose
be delighted to my return to either
place. He has several times wished
I might but. latterly the contrary
has granted. But this should
also be said of his opinion. He
was not in Jaffna when he arrived
and I suppose still thinks my
disease was contracted there,
instead of before reaching the island.

So far as we are concerned
I think we should be glad to
go to the heathen. anywhere. at
any time

I think we shall be in Boston
in July

respectfully
James A. Bates

Rev. J. A. Bates.

Belpre, June 6. 1871.

Rec'd June 10.

~~Miss C. L. Brown~~

Rev. James A. Bates.

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Sec Clark Mondy

Note Mis Home Sept 16.

Durham N.H.
June 10th/71

To the Prudential Com. A B F C Recd Aug. 12. ans 17

I am requested by Miss Persis P. Howe of Belpre Ohio to present to you her application to be sent out as a Missionary to some part of the heathen world if in your judgement it seems best. She is 26 years old. an orphan. For the last six years she has been alone. keeping house most of the time. She is a member of the church in Belpre and an active christian worker. For many years she has felt that she ought to be engaged in the For Miss. work. & for the last six years has been expecting to marry

one who is engaged in a sort
of Missy work in Lima S. A. & share
that work with him. That situation
has been disappointing, as I can testify
by no fault of hers. Now she is
willing to go anywhere when God
may seem to call her to work for him.
As to her scholarship I learn that
she used to be called more than an
ordinary scholar. She has paid but
little attention to the study of the
Languages but I think would acquire
a foreign tongue as easily as most
Missys do. She is a good Musician
having taught both, vocal & instrumental
music with success.
Her health has not been very firm
but my own opinion, after five years
acquaintance, is that steady employment
would so turn away her thoughts
from her ailments real & imaginary
that she might expect to be well and

and strong for years. She was an only daughter. and always kept in doors and cared for as if a very delicate thing as long as her parents lived. She doesn't lack energy now though. and her whole heart seems to be in this Missy work.

If I were to be permitted again to engage in this good work. I should like Miss Howe for an assistant

She has an annual income of about four hundred & fifty dollars 450. She says she should like to support herself to that extent if you see fit to send her abroad. and if this way can be opened so that it may be consistently done.

I enclose a letter from ~~an old~~ life long acquaintance of hers. Rev. H M Walker. Acting Pastor of Congl Ch. in Lorain. Ohio.

That His Great head of his Church. may guide in

this & all your decisions in my prayer. Yours in the cause,

James A. Bates

Pastor Belpre Congl Church.

Ceylon

Delphos Ohio.
Aug 25th

Rev Dr Strack.

Dear Sir.

Allow me to introduce Miss Persis Mann the Lady in whose behalf I write you from N.H.

Yours with respect
Chas A. Butz

Rev. James A. Bates.
Belpre, Aug. 25. 1871.
Rec'd Sept. 11.

Miss Howe.

Ceylon.

Wm E. De Riemer 203

Chicago, May 1. 1867.

Recd May 4.

Chicago Theologic Sem.
Cor. Warren & Reuben Sts.

May 1st 1867.
Ans'd 4th by

Rev. N. G. Clark

Dear Brother

Enclosed you will please find the Medical certificate wh. you wanted when you informed me of my acceptance by the Board. I ought to make apology for so long delay, but I have none to make, but forgetfulness. Secretary Treat has probably told you about our Graduation & Ordination services & I will not add anything on that point, only to say that I regret very much his brief stay with us. I wanted to talk with him at least half a day rather than half an hour. Had I known this, I should long ago have requested an interview with you at the Mission House. I expressed

to you in my application a prefe-
rence for the field of China & you
accordingly sent Mr. Hartwell to c
municate with me - Miss J from
Foochow - I was pleased with hi
& in most respects with the fiel
but there are two serious objec
to my taking that field. 1st H
tells me that for several month
the year they have a rainy seas
which causes the river to flood
banks & fills the air with moi
This would be very unfavorable
one with my antecedents & pres
nasal difficulties & would unfi
me for study or preaching dur
its continuance, so far as I can jud
from the past. 2nd. One thi
of the words of the lang. contain
nasal "ng" which is very diffic
for me to utter when troubled w
enlargement of the Polypus. At
times I could get them & I think I

trouble whatever with the intonations, as I have what is styled "a musical ear" & voice, when not ~~injured~~ obstructed by my nose & its defects.

These things have almost made me despair of China, unless there is some mitigating facts which I do not know of concerning North China. I see by the last Report that Mrs Blodget of that Mission is in this country & if she is still here can you give me her address, or put me in correspondence with any one else who knows about that country from actual residence there? Perhaps I am too particular, but I know that a useful life for me depends on the climate, to a great extent, & I should act criminally to neglect any item of information I can get respecting it.

It would help me vastly in making my choice of fields & in harmonizing my plans with yours & with the needs

~~by~~ of the Board if I could be allo
ed an interview with you at Boston
Yet I am not able to go & bear my
own expenses.

Since I saw Mr. Hartwell
have thought some of Eastern Turk
Kharpoot & Diarbekir - Are any
men wanted there? The Report
also speaks of a ~~ba~~ missy want
at Adana in Central Turkey. Is
supplied yet? Interesting as the
fields are at the present time, I
have not such strong sympathies a
with the nations of gross idolatry,
as it is my purpose to do good
wherever His Spirit plainly leads.

My plans for the Summer all
pend on my choice of field. I
not even ask a lady to go with me
Missy. unless I tell her definitely
I expect to go. Therefore if you w
be good enough to relieve me of
indecision, or suggest some way
of the fog into an intelligent decision
will be very grateful.

Hoping to hear from you soo
please direct as pr. caption & gre
oblige, Your Missionary el

Wm E. DeRiemer

Remembrances to Dr. Treat.

Chicago Theo. Sem.
Cor. Warren & Reuben sts.
Wed. ~~Tuesday~~ May 22nd/67

. Clark

Dear Bro.

Yours of the 15th inst. was recd on Saturday, & the. of 4th some time since. I presume that you are impatient of my delay & I write to say that I am also, but am using every means in my power to arrive at an intelligent conclusion on this matter, reading & praying over the matter all the time. I do not know what Bro. Hartwell said to you of my desire for Foochow, but I am no nearer a decision upon that field than when I wrote to ourself. The probabilities of my going there in view of the language

& climate & my own physical
weakness — are so slight that I
would not have you delay a
moment on my account to
send Mr. H. & company. If I
wish to go never so badly I co
not get ready by the 1st of Jul
even 1st of Aug. I am searchi
for a lady, but don't propose to
marry in haste simply becau
the victim(?) has a love for the
work. I want to know her first
would be a grand chance to s
the lang. on the voyage. I know
other things are to be taken int
account. Don't let my action
lay their departure a moment
less there are other ~~dep~~ develop

I have not yet written to
Saunders, but will do so this
My great fear is of the intense
there, otherwise I am interested
the field. Dr. Lyman recom

either of the Turkish fields very highly for my constitution, but I cannot decide yet.

You did not say a word about the places I enquired about in my former letter – Adana & Kharpoot & Diarbekir, & nor did you tell me if Mrs Blodget was yet in this country. I should be glad to see Mr. Taylor if he comes this way, & but would like to know the exact time of his coming.

I want very much to study medicine as long as I stay here but I am so unsettled in mind just now that I must wait till I get calmed down.

Please bear with me a little longer & be free to tell me what I ought to do. I only wish that the field was not so great then I should be settled at once.

Yours fearfully.
Wm. E. DeRiemer.

Mr. Wm. E. De Riemer

Chicago, May 22. 1867.

Recd May 25.

Ans'd

Rev. W. E. Dr Reimer.

Berlin. Wis. June 28th/67

Sec. N. G. Clark Rec'd July 3.

Dear Brother.

I take, this morning, a few moments to address you by way of letting you know where I am though I cannot report much progress as to what I have done.

This place is the old home of my parents (of blessed memory) & the place where their ashes repose. I wish I could tell you how much their prayers have done toward moulding my life & shaping my decision to enter the Mission work. It is known only by the Recording Angel above. My heart is full of gratitude this morning for the Lord's goodness to me, & for this prospective privilege of preaching the Gospel to the poor.

I came here to visit for a few

days with my friends & try
pick up a little more flesh
I now have - owing to hard wo
& hot weather.

I have just come from Mi
waukee where I attended the
versary exercises of the Female
I heard & was introduced to a
ber of the graduating class who
relationship with yourself - Miss
ter. She bore her part finely & wo
the Valedictory Honors with decide

I had the pleasure of prea
two Missionary discourses last
at Appleton, where I used to
school before going to Amher
I tried to tell them something
but like most of our Western
they are so completely absorbed
the home work that though ha
eyes, they see not. I however
Monday morning in solicitice

scribers to the Herald & succeeded
very nicely. Enclosed you will please
find $8. — together with a list of names
Will you please send with each July
number a copy of the Miss'y. mags.
These are names of my old friends
whom I wish to interest in the work
by reading.

I cannot say that I have
yet decided upon my field though
my mind preponderates toward
Ceylon. I have felt so little like
study of late that I have not entered
upon the study of Medicine yet.
Thinking to replenish my ~~fortunes~~
treasury I have agreed to preach
in Milwaukee next month.
The matrimonial question is not
settled ~~yet~~ yet. The Foreign Mission bait
is not a very tempting one for any of
our young ladies who would grace the
Christian homes of America. Those who

have but moderate attainments a
are of questionable age, are to be h
but such neither the Board nor
self ought to be contented with. Bu
you have advised me to keep co
report when I get matters arran
& so I will.

Please direct to Theolog. Sem
before if you have any communi
for me. I have not heard fr
Hells & Atkinson of late. Will the
sail in company?

But I am too lengthy by far
must conclude this aimless epi
Please let me know how the w
advances when you write.

Yours in great love
Wm Edw DeRienz

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Wm E. DeRiemer

N.Y. Office A. B. C. F. M.
Sept. 2nd 1867

Sec. Clarke

Dear Bro.

I write a few lines to advise you of my coming to Boston either last of this week or the first of next. I hope to see you there & try to settle upon a field of labor with your aid. Shall tell you about the Matrimonial prospects when we meet.

I intend to visit at Wilbraham, Mass. (Rev. Dr. Cooke's) on my way thither.

Yours fraternally.

Wm E. DeRiemer

Please tell S.R. Wells & Saml. Evans of my coming if they happen in.

W. E. D.

New York Sept. 19th 1867

Rev. Clarke

Dear Brother.

I think that I have been vacillating long enough. I do not know of any Mission field where I shall not be obliged to suffer privation & hardship & inconvenience. If I wait any longer for information I shall not learn it all & must draw now at a venture in any case. I read the other morning while thinking on this subject, "He that findeth his life shall lose it, but he that loseth his life" &c, so put me down for Ceylon (or Jaffna) & with God's help will ~~try to~~ do my duty there.

I wish you would find time to commission me to see those young ladies in Philadelphia & give me the address of the person

who recommended them - as o
take a notion to go that way a
the Buffalo meeting. You can g
them to me then.

I found the letter of which
spoke, containing funds, awai
me here, so that it removes all a

Accept my thanks for your kin
Hoping to see you soon I rema

Yours truly
Wm. E. De Riemer

Rev. Hne E. DeReimer.

New York, Sep. 19. 1867.

Rec'd. Sep. 21,

208

Rev W. E. Dettmer —
No. 385 North Dearborn St.
Chicago Ill. Oct. 7th 1867
Ans Oct. 17

Confidential

Rev. N. G. Clark

My Dear Friend

I seem bound to you
& our noble Society by more precious
ties than ever, since attending the meeting
of the Amer. Board. It has been a meet=
ing of incalculable interest & advantage
to me — tending to fire my heart with
that enthusiasm for the cause wh. I
felt I did not before possess. I shall
never forget the glow of those warm
young hearts — so many of them the
children of Miss. nies, nor cease to be thank-
ful for the honor of having my name
associated with that noble company of
christian workers in foreign lands. I
only hope that I may be able to impart
something of this feeling to others during
my stay in this country.

There was also a feeling of

depression & apprehension in my m
before going there, with reference to a
able companion for the work, but I fee
anxious now. Your advice to take Mi
is good - a sweet disposition & tempe
life she surely possesses - but, as I
a combination of circumstances occu
while at Buffalo wh. left me no rou
doubt that Providence would yet open
the way in the first case. I have n
rect evidence that the parents ~~with~~ h
relented, but I have faith to believe
it is only a question of time. Now
er, (it may be presumption or it m
be impossible or indelicate for you
such a thing, but) I wish that in
way you might remind those fr
of the blessedness of giving their bes
use to this work, without any refer
to me or my name. Can you do
The address is Rev. S. H. Ashmun - Rural
Iracca Co. Wis. I shall not despair

a favorable result, because assured that God hath the hearts of all men in his hands. You know that there is the same hindrance in Miss. W's case as in this. God alone can remove it.

I have heard of a place near here where I think I may be wanted during the winter to preach, but my address will be No. 385 North Dearborn St. Chicago - for a long time till Jany. next.

If Bro. Sanders & wife are not off yet, tell them my prayers are with them & my heart is ever turning toward the field of Ceylon with increasing desire to be there. I am so sorry not to have been in their company.

God bless & sustain you dear Bro. in your work, is my prayer.

Yours in sympathy.

Wm E. DeRiemer.

Rev. H. E. De Reimer, 209

No. 385. N. Dearborn St.

Chicago Ill. Nov. 1st/67

Sec'y N. G. Clark Rec'd Nov. 5.

Dear Brother

I rec'd yours of Oct. 17th with great pleasure. I thank you much for your kindness in writing to the Parents, though the effect seemed rather unfavorable, if I have been rightly informed. I hope you did not write so that they inferred or believed I had urged you to write. Such knowledge would defeat the intention of the letter completely. I do not know what the result of all this renewed effort will be, but the way looks very dark now. I seem to see no way out of all this darkness. Am trying to get some permanent place to preach, but ~~to~~ have not yet made any engagement.

Bro. Wells has been here somewhat more than a week, but goes in to Michi-

gan tomorrow, I think. He is no
settled yet, either,

A member of the Middle class
at the Sem. - one of the choicest spi
there - died of Congestive chills this
Bro. H. A. J. Church, was a complete
metrical christian character, & many
one at his rural home testified
he owed his hope in Christ to the
forts of this departed brother. He was
of the eleven graduates of Beloit at
Sem. this year. Who next may go?
is it I? He died in deep sleep, no
knowing beforehand of his nearness
eternity, but he needed not to know
for his was the constant assurance
Jesus' love. Pray that this first-d
here may be richly blest to the Sch
Did not Mrs. Sanders leave a list
articles needed for outfit, to be sent
May I entreat your further petition
behalf these Parents who think it is
ous & cruel to send a daughter to
lest she should die instantly.

Yours - confidentia
Wm E. DeRienz

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Rev. Wm E. Dr Reimer 210

Friday evening - Nov. 1st

Sec. Clark. Recd. Nov. 5.

Dr Brother. I open this letter to insert the one you requested to be returned which I have but just recd. It does really present a dark case & shows petulance & irritability to exist in that father's heart. Under other circumstances I do not think his reply would have been so ungracious, but your letter reached him just after I had seen & tried to argue with him. He was insensible to any spiritual argument & unwilling candidly to listen to a refutation of any of his erroneous ideas concerning missy. life at my particular station. His is the desperation of one who has determined to cheat the Lord, & my only fear for him is that He who will not suffer any other gods to be before Him will suddenly snatch away his idol.

What to do now, I do not know. God can change his heart. It almost seems to me He will. Yet it is a tremendous stretch of faith for me. One thing I have concluded that I must do, viz. to "wait patiently on the Lord." I cannot hurry up these mat-

Yours truly W. E. Dr Reimer

ters. Dear Bro. Thayer has just got ov
this "hill difficulty", but Wells, Evans
myself must flounder awhile longer
the "Slough of Despond". Undoubtedly
need ~~it~~ this discipline, but - but - -- well, God
will direct to his own glory.

I am so sorry to have brought this
ungracious retort upon you, dear frie
but your ~~disappointment~~ surprise can not be
than my grief & disappointment was b
at ~~the~~ his summary manner of disposin
~~the~~ my arguments & plea. The remembra
of these rejected incitements to duty wi
some day be thorns in his pillow.

Again I thank you for this generous lin
My love to Thayer & his wife when you se
& kindest regards to Mr. Childs & to your

Yours - with trid

Wm E. DeRiemer.

211 W. J. DeRemer

St. Charles Kane Co. Ill.
Feb'y. 12th 1868

Sec. N. G. Clark Rec'd 15th Feb.
Dear Bro. Ans'd 20

Happening into Mr Humphrey's office yesterday I was handed your note of 5th inst. & I hasten to reply briefly. I thank you for your words of sympathy & try to appreciate the force of your words - "that there is a good object in it all". But I am utterly in the dark as to what to do next. I have neither time, nor means, nor inclination to travel about from place to place investigating new cases, & I do not know of any one among my acquaintances whom I should select for such a work - who would be at liberty to go. I guess I shall have to go East & preach for a season till I can find some one, the chances are better there than here. I have been laboring at this point for 3 mos. past, & had about given

the people a farewell, but they seem so anxious to retain me, that I have consented to remain a season - longer or shorter as the case may be - in the expectation of holding extra meetings & trying to gather in some souls that seem very susceptible to truth just now. God is evidently near us. Pray for us, dear Brother that we may be faithful, & for me that all boldness may be given me to open my mouth for Jesus' sake.

I do not know how I can hasten matters <u>successfully</u>, unless I submit myself wholly to your direction & set still alone or go to work where you direct. I think God has work for me to do here & I want to trust Him to bring it around happily.

I suppose you would suggest a further acquaintance with Miss Hebb. whom we saw at Buffalo, but so long as I have to contend with the ~~bit~~ decided opposition of a Father, I should ask to be excused. Perhaps you can suggest something feasible.

I will notify you when I get ready to leave here, unless you order me off. Please write if you have time, to

Yours cordially
Wm. E. DeRiemer.

No. 585. N. Dearborn St.
Chicago Ill. Apr. 11th 1868

Wm. R. G. Clark

Dear Brother

Yours of Feby. 26th deserves notice. I must apologize for not giving earlier heed to it, but I could report no progress & so thot. it better to keep still. I write now more to inform you of my changed address than for anything else. I concluded to finish my stay there because I saw no light upon my future course from any discoveries made there. I shall be here for a time until I make other investigations. I am obliged to you for mentioning the name of Miss. Knight. Possibly I may make some enquiries in that direction. I shall make some offensive(?) movement as soon as

possible, but I tell you it goes mightily against the grain.

As to going out alone with no prospect of a companion, I can entertain the thought a moment, because I would not give up all for Jesus, but because I am confident I cd. not stand it alone a two month. I must patiently await the slow development of things. I cannot crowd Providence.

I recd the letter wh. you forwarded from Mr. Sanders. I was delighted to learn tht. they had safely arrived at their beloved island home. I told me they had written for a young lady teacher for the Bascotta schools & hoped she would be ready to come out with me. I hope so too.

The Seminary term closes last day of April, but they

furnish a single man for the Foreign field, much to my regret. I am glad to learn, however, that the Miss'y. feeling has been very strong & the number of students in the other classes who are looking at this work is quite large.

If any thing new developes, or you have any suggestions to make regarding my course, or any work which you wish me to do for the cause, do not hesitate to tell me of it.

Yours sincerely
Wm E. De Riemer.

Rev. Wm. E. De Reimer

Chicago, April 11. 1868.

Rec'd Apr. 16.

Ans'd " 19

Rev. W. E. Dr Reimer. 213

No 385 N. Dearborn St.
Chicago Ill. Apr. 25th/68

Rec. N. G. Clark Rec'd Apr. 30.

Dr. Friend & Bro. Ch. &c

I am today in rec. of your indorsement of Prof. Seelye's communication - also rec. a line from you last week. I thank you for the interest taken in my successful preparation. I am inclined to follow out your suggestion in a week or two, unless something definite transpires within that time here. I want to be present at Anniversary exercises next week at our Sem. & I want to hear from one or two places where I have written to find employmt. before I decide upon an eastern tour.

Please write & tell me wh. are the studies to wh. I ought to give more attention there, or wh. will be of most advantage in my Miss'y work.

By mere accident I made the acquaintance of Miss. Ballantine last week. She is here teaching in a Family school. & returns to Amherst this summer.

There are twelve who graduate n
year from the Sem. but not one
them now has the Foreign field
prospect. I am sorry for this, bu
am glad to learn tht. the Missy. m
ings have been more frequent than
formerly, & that quite a number
the other classes are determined o
this work & are enthusiastic over it.

I will keep you strictly in
formed of my movements. Wit
many thanks for your assista

I am most respectfull

Yours ever

Wm E. DeRieme

We are rejoiced to hear of Atk
son's safe arrival at his station & th
joy he experiences in entering u
the work.

Rev. H. E. Dr Reimer 214

Cleveland O. Tuesday eve
May 12th 1868.

Sec. N. G. Clark Rec'd. May 15.

Dear Bro.

I have got this far on my journey East, & drop you a line giving the result of my investigations today. I stopped at Norwalk, which is on the Mich. Southern route, this A.M. found Miss. Jackson after some enquiry & considerable travel. She lives on a farm two miles south of the village but I was bound to see the lady at least. It seems she did not know of my coming, so I had to announce my name & purpose, & was gladly received by her. I found her to be just what you described her — "a first rate young lady" — the description is accurate so far as I had time to observe. She is really in earnest about

becoming a Miss'y. - without having any de-
inite choice as to where. She tells
that her thoughts were fixed upon the
work 3 & 4 years ago - even before she made
public profess^n of her faith in Jesus
as it appears by ref^c to her journal.
She has had but little read'g. or inf-
ation on Miss'y. matters or the claims
of the dift. fields, & does not even
the reading of the Herald - Your trac
on China fell inter her hands & gre
stimulated her desire for the work
She certainly ought to have some
reading & nothing would fire her
so much as "Ten Years on the Euph
in my opinion. (Isn't it splendid
She is not handsome, but next
to it - very good looking.

Now for the objections - or hinde-
es. (Do you think I am an inve
fault finder, my brother? Well
not going to give my own objecti
but those of ------ her parent

In one respect my visit was quite inopportune, for her Father is very sick & failing rapidly with consumption. He has lost his voice & can hardly sit up. I had a short talk with him & he would make no objection to his daughter's purpose if she alone was interested, but his wife has never given the least countenance to it. The thought that she might be called to part with both husband & eldest daughter seemed too much for her to bear. She said but very little except to express her settled conviction that Lucy's work was nearer home. I could not say much to her under the circumstances, & was sorry that my coming seemed to give her more sorrow. I tried to assure them that the Saviour would not deprive them of a single prop without furnishing another support; quite likely his own strong arm underneath them — that their daugh-

ter's desire to go among the heathen did not indicate want of filial affec toward them, but greater love for t Savior.

My stay there was little more than an hour, but I did a great deal of ta ing in that time — perhaps it was a just what was needed. I am sure Miss J. was encouraged to cherish purpose for the work — though I told she must expect the Savior would h her faith & patience in many unfo ~~pected~~, & perhaps, unwelcome ways before he could use her in foreign la & if He wanted her in his service, in o own best time the way would be p pared. Of course it is the wrong just now to urge this matter, but the addition of a few years to her ag the way opens, she will be fitted for valuable Miss J. No use of my wai there, is it Sec.?

I shall go leisurely to Amherst may be a week before I get there, a am desiring to stop once or twice yet I am only here by mistaken direc — trains failed of connection at t place. I have not written Prof. Seel that I am coming. Will it make a dif.ce? Perhaps I should inform him Heard Bro. Wheeler dissect Lurkey Sab. morning at N. Eng. church ch He was well, but looks thin — too hard It was Miss Anna Ballentine whom Is Hells interested in her return to Marsh

Yours fully — freely & cord
W. E. DeRiemer.

Amherst Mass. Tuesdy.
May 19th/68

Sec. N. G. Clark

Dear Bro.

I arrived at this famous town today & will drop a line to you. I want to ask if the Board is particular that Miss'y. wives must be of same denomination with their husbands?— Will you send a Cong'l. Miss'y with Methodist or Baptist wife onto the field? Please send me Candidate's Manual.

Another thing. I have been reading "Ten years on the Euphrates" & I am delighted with that style of Miss'y operations — so much so that I almost want to go to Turkey — now is Wheeler's mission in operation at Ceylon or can it be set in operation in any time less than

a life time? I cannot bear the
thought of going as pastor to some
one or more hindoo churches or
of acting the part of Theo. professor
in a native Sem. where there is
a self supporting system to bear
it. It has rather occurred to me
of late that there are enough men
at Ceylon already to carry out
a system if it will work among the
heathen. If so, might I turn my
attention in some other direction. This
is merely an enquiry wh. was sug-
gested by reading the above mentioned
book. Is the quota of the Eastern Sun
or Marhatta full?

Please send me a copy of Theeler's
for circulation among my personal
friends, with bill of same.

I think I discover a glimmering
light on the Matrimonial question —
haps the mention of it is premature
however. I presume you

rec'd the hasty message I sent you from Cleveland - concerning my visit to Miss. Jackson at Norwalk.

I have not yet seen Prof. Seelye, but shall go this evening.

Yours ever

Wm. E. DeRiemer.

Rev. W. E. Dr Reimer.

Amherst. May 19. 1868.

Rec'd May 21.

and May 22

Rev. N. E. Rimer. 216

Amherst Mass
June 6th / 68.

Sec. Clark Rec'd June 9.
Dear Brother Ans'd 10

I am once more at my trysting place & will drop you a few lines. I brot Miss. True into your office that you might see her for a few minutes. Of course you could not judge much of her during those few minutes for she is very retiring & shy in presence of strangers, but I think there is pure gold there. She comes of good health & family, whose ancestors were very long lived. Her father whom you saw is nearly 60, but shows it very little. He is a D. D. - was Profess^r for 11 years at Middletown & has published an elementary Logic which is much

used in schools, &c

She has had a fine education
Andover, Boston & Middletown - i
good musician & has been either
ying or teaching since 10yrs of age.
is nearly 26yrs old & is now teaching
at Wesleyan Academy, Wilbraham. S
small of stature & quite delicate a
ing now, but she has no constitu
disorder & has twice been pronoun
sound by physicians, she has w
so hard of late that she is somew
nervous, but rest will probably
store her vitality. Dr Jackson - S
Librarian - who resides at Andover,
her Uncle. Of him you could
out much concerning her by go
to the State House any day. She
Methodist, to be sure, but her p
are willing, & even advise her t
the Congl. church, & I think she h
serious objection to doing so.

These in brief are her qualifications &, if accepted, she will doubtless go with me. I have not written this in lieu of the formal application which you require, but having lost my "Manual" I wish you to send one to me & one to her, so that she may answer such questions as are necessary. I forgot to ask for one when I saw you.

As to a "change of Base", I hardly know what to do. I don't exactly like the look of things at present nor the prospective change into the hands of Pres. board. Yet my heart has been set more on positively heathen people than upon nominal Xtians. The work is the same, to be sure. If I should change, where should I go? that is the awful question which bothers me. If I only could get out of the fog on this "Miss". question I should be thankful indeed. I shall get to be

gray before I find myself on mu
ground at this rate.

Dr. True thinks that Emily's h
would be better in a warm climate
than in this, & that is what I imag
is true of myself, yet there may
such a thing as overdoing the m
ter. Well I will see Mrs. Ballenti
again & post up. Maybe the li
will shine upon me soon.

Please do not forget to send
uals, one to myself & one to mu
Emily F. True, Wilbraham, Mas

Yours hopefully.
Wm E. De Riemer.

W. T. DeBenn

Amherst Mass.
June 15th/68.

Rev. N. G. Clark.

Dear Bro.

I rec'd. your pungent epistle last week & am also thankful for the Manuals sent. I think, with you, that I am hardly equal to the nervous anxiety of trying to choose another field, though I am not so courageous about "going in" as you are confident in advising me to do. Yet I hope to be able to do good, & that is all I can do anywhere.

Didn't Bro. Saunders send any message to me?

Miss T. will send in her testimonials soon, though I do not imagine we shall make such haste in our preparation for sailing as you seem to think we will. Miss T., though well, is

quite worn down with her work
needs some months of rest to recu
perate. If she is obliged to pitch in
the preparation of outfit immediately
she will be too much exhausted to
leave the country, so I must stiff
for extension of time.

How much are you going to all
us for outfit, & when can I draw
you for it?

Now Sec. is there no hope that I
be sent overland? It would do me
much good to see something of Eu
pean civilization before entering
Heathenish darkness. I tell yo
it would kill me outright to be
ject to such harshness & inhumanity
ship voyages as some of our mi
relate in their own experiences.
don't know but there is a more
liable set of sea-captains now tha
formerly, but unless you have
liar facilities for finding the good

I should prefer to risk my head in a shark's jaws. Does it not require an immense amount of clean clothes for such a journey? Please to send us the short way if we are to go alone. I hope to get my Western friends interested in preparing my outfit, although this is the wrong season of the year to propose such work to the city churches.

I shall want to say a great deal to you by letter, now, & you will please bear with me if I borrow some trouble & ask some very foolish questions.

Yours sincerely

Wm E. DeRiemer.

Amherst Mass. 1868
June 17th

Rev. N. G. Clark

Dear Bro.

Yours of yesterday is at hand & I presume you will anticipate my reply from the letter I sent yesterday. If I were the only one to be consulted I should desire to be ready when you state, especially for company's sake, but, as I have said, my lady really needs some respite to recuperate physically, & beside that her decision is so recent & her affection for home so strong that I do not want to be unreasonable in tearing her away from friends & country before her purposes have grown strong & her own mind will be at

wife

rest in going. Our acquaintan
has been comparatively brief &
would be cruel to ask her to lea
her home & sunder these ties bef
she has come fully to trust & k
I do not mean to say that she has raised objection. I trust she u
me. ^ readily whenever I say I must go. But of course you will c
prehend my idea. I have alr
expressed to her my wish to lea
this Fall, ^ giving as reasons ~~because of~~ the pleasan
voyage (as I supposed it would h
the advantage of reaching the co
a month or two in advance of the
hot weather & my own anxiety
be at work. She is a woman of
excellent judgment & will not a
any trifling excuse to stand in
way of a speedy departure, but
wants time to consider & then
she is ready, she is ready.

Are there no boats going in
Is not N. York a better place to fre
Eastindiamen than Boston?

If you have decided that I can

go Overland of course I should be most anxious for company, but I do wish the time could be arrang^d for Oct. 1st. I dare not say that I can be ready any sooner, nor even then, till I have had time to consult. Miss. T. will not be released from school till the last of next week & I will then have more definite reports to give.

Will you please to send to Rev. Chas. K. True D.D., Newton Upper Falls, Mass. a copy of your Annual Report for 1867 & oblige me.

Of course I will tell you just how I think & feel about all these things. I know no other way of being understood than to be honest. Please let me know if any time is set at Sept. 1st, or forever.

Yours cordially
Wm E. De Riemer.

Rev. H. E. Dr Riemer

Amherst, June 17. 1868.

Rec-d June 18.

Ans d " 25

An Report sent ✓

219

1868

Chicago Ill. Sept. 9th
No. 385 N. Dearborn St.

Sec. Clark.

Dr. Brother

I drop you a brief note to acquaint you with the fact of my safe arrival in this Western city with all the members of my large family. Weather has been very propitious & journey as pleasant as one so long could well be.

Every thing is lovely thus far, & I am expecting to have a delightful time. People here are very cordial in their greetings — ever so much more so than when I was an odd man.

I want to ask if you can intercede for me at Norwich for accommodation in case we do not have to post off before said meeting occurs. I have not written because I did not want to engage a place which I might not be able to occupy.

Perhaps I will write at any rate to the Com. — but no! it is too late & will do no good. Can I get you to speak a good word for me in case you have any correspond^c in that direction?

Have seen Bro Humphrey today. He is well. Give my respects to Mrs. C. My wife says give my love to him.

Yours truly W. E. DeRiemer

Rev. W. E. De Riemer

Chicago, Sept. 9. 1868.

Recd Sept. 14.

Ans 14.

Rev. H. E. DeRemer 220

Mch. 8th 1869.

c/o Mr. Myers - Cey

Negapatam

Tanjore District

India

Rec'd May 1.

Dear Brother N. G. Clark

I am at last where I can sit quietly down to send you my greeting from the borders of old India. I have already sent you indirect information of our arrival at Madras, but have not really had any time or place to write directly to you until now. During all our stay in Madras we were so thick in the Mission "Bungalow" & had so much shopping to do that letter writing was next to impossible. Now our Jaffna party are at this point of progress on our way to Jaffna - one or two hundred miles south of Madras on the coast. We come hither by Rail road (for reasons which I will presently give) & are patiently waiting the arrival of the "Doney", or native vessel, having our effects on board, & on that we hope to cross the channel which separates us from our island home. O how anxious we are to have our travels come to a conclusion! It seems so very long since we had the luxury of a quiet & secluded home, - so long since we have had the sweet luxury of private prayer & meditation in a comfortable & retired place that it seems as if we could leap for joy at the prospect of such a sweet hour & place of prayer. But I must not begin to moralize or my story will not be half told.

Perhaps some of our party have already informed you of the prosperity that attended us on our long voyage across the great waters

-of the excellent captain we had - the faithful, respectful crew, - the almost unheard of exemption from storms - all these we look back upon with plea-sure & thankfulness. Had it not been for the unpleasant landing at Madras we had been almost without incident or accident, to mark the voy in our memories. Two weeks ago yes day morning (Sunday) we dropped ou anchor before the Ice House, but unfortun ly too near the shore, & the good vessel pou ed on the dirt so heavily that we conclud that our safety & comfort would excuse for leaving the ship in something like i decent haste. It was entirely contrary to our expectations of a final quiet Sabbath o board the vessel, but it seemed to be go way of introducing us to the strange peop of India. Not knowing where to find our proper place at the Mission & having no to direct us, we were taken by our interpr to a hotel & next day we found by inquir the Scotch mission the house formerly occ pied by Mr. Hunt & were received by our brother & sister Hastings of Jaffna. They only just reached there the day before we landed. Bro. Chandler came from Mad that day & then there was a big family o -19 including the children, aside from servants.

Then came the trial of purc a few necessary articles of furniture to plete our outfit for housekeeping. Bu found it no easy matter to get anyt to suit our taste. Every thing in the of furniture is so heavy, clumsy & devoi grace. Madras is pronounced by all bodies to be the most provoking place the world to do any trading.

Our journey hither by rail via num - Arcot, Vellore, Salem - Erode - o inopoly - Tanjore &c was decided upon view of the uncertainties of a voyage by at this season of the year - & the discomfo

the little native vessel which is to bring our goods. Our lady folks had become so wearied with the water that it was judged best not to imperil their health by an uncertain passage on the ~~des~~ unsheltered deck of a native craft. We have also had a fine opportunity of seeing a little of central India - her extensive temples - the multitudes of senseless ~~of~~ images of stone & clay before which these poor creatures bow down adoringly. We have met & been very warmly met by Brother Little of the Wesleyan Mission at this place. We & his good little wife have been even more delighted to see us than the members of our own Mission - They seem like blessed people, young - hearty - cordial - attentive & more free from the iron shackles of English custom than some we have met. And now I am on that point allow me to say that as loyal Americans the efforts which have been made & are making to put on us the straight jacket of English customs are utterly repulsive to us. It may be that we cannot resist the pressure, but I can not consent to be an Englishman without vigorous resistance. It seems as if the first chief thought of those we have met is how they can conciliate the English - they hob-nob to these formalists as though they had come out to evangelize the English - I don't know what may be the result, but if I cannot be an American Missionary & do good, then the sooner you transfer me to America the quicker I shall be in my native element. They quickly told the ladies that it would never do to say "yes sir" or "no sir", to any body but "the nobility" & that vulgar Yankee word "guess" would bring us into great contempt.

It has been decided that we are to reside next door to Bro Sanders at Batticotta & Miss Webster is to be our protegé or young lady friend. We like the arrangement for we esteem Miss W.

very highly, & Mrs. D&R. is desirous of being
her own house.

I wish that I could report as favorably
Miss. H. as of Miss. H. It will not be to gratify
personal feeling that I say what I ought to
respecting Miss Hartley. You & many others w
be greatly disappointed to hear that she is no
the proper person ever to go beyond the limits o
America to do Miss'y. work. ~~[illegible]~~
~~[illegible]~~. I was very much disappointed in her &
are the brethren who have seen her here. I have
wondered if you knew her history and co
tions before she was appointed. It seems
her Father is an infidel, her Mother a Spirit
ist, & she has been drifting about from childho
through all the various isms & errors of mode
times, till she settled down, about five years si
into what she supposes to be Xty. But O wha
crude notions — what distorted views of the
damental doctrines of the Gospel. I never
so highly the instructions of pious parents as
I have had such intimate acquaintance with
person. I could not dare tell you all the
dents of the voyage which revealed her charact
lest you should think I was making a sy
atic effort to break down her character, ~~but~~
you must see her as intimately as we hav
last four months to ~~[illegible]~~ appreciate what
To be brief & concise, she is ~~not~~ governed
much by principle as by impulse — She will
submit calmly to any restraint of others. She com
out on a romantic & scientific expedition
teach school six hours in the day for 10 mo
of the year & spend her vacations in visits &
cursions to the Pulneys, the Neilgherries & the
Heimmalayahs. Of course she found our
ety very unpleasant — was "thoroughly disgu
with the whole party" & could not be satisfi
until she had given ~~the ad~~ every lôdy of the
a thorough overhauling. Her language & her
at such times, if it had not been too indec
for repetition, was certainly too scandalous & unchristian
tolerated. But lest I should wax too seve
forbear to say anything further. If you wi
know the whole history, you need only to wri
assured in the mean time that neither my wife
myself have written home a word to prejudice,
will we say anything that shall hinder her usefu
here. We bear her no ill will — though we greatly pi
& I only say these things to you, for the benefit of the com

which she is no fair representation, I hope. I have no time to tell you over impressions of India, these I omit for the future. The hope some time to write you from Calcutta. Give regards to Mrs. C. & the different members of the mission family.

Batticotta Mch. 29th 1869

Sec Clark.

Dr Brother

Our "Overland" goes to-morrow & I must seize time to just write you a few lines of cheer if possible. Thankful indeed are we to be again on shore & at our journey's end. The good Lord has protected us all our journey through so that we have suffered nothing worthy of mention. And here we are in idolatrous India — the embassadors of Jesus Christ! What a fearful yet what a delightful responsibility! I only pray that we may not be so much absorbed in the temporal wants of our stay here as to forget the main urgent business on which we have come. The Mission have settled us in the north Batticotta house which has been the home of most of the later Missionaries — a very comfortable house indeed. So large a house in America would be thought "extravagant" for a young parson — but here large & roomy houses are indispensable because of the heat. Miss. Webster is to live with us this year & our presence seems to be a great comfort to poor bro. Sanders in his af-

fliction. Oh how sad we were to learn of Mrs S. as no longer of the Missionary company below. We are only too glad to be of any comfort to the lonely mourner.

We saw all the Mission family save Mrs. Smith the first day & were very warmly greeted. It is a delightful field indeed. Many, many unexpected comforts & blessings. Stations are quite near together - almost too near for some accounts but delightfully so on other accounts. We have not entered on the whole programme of house keeping - Our crockery & Wagon (the Organ has not yet been shipped, I learn) have only today been heard from at Kaits, 7 mi distant, tho. the landed at Galle Feby. 22d the day after we reached Madras. So you see there is little choice in time whether one lands at Madras or Galle to reach Jaffna - its a hard place to reach. We finally got here Mch. 16th - almost two weeks ago. The journey did not wear on me or Miss W. but did affect Mrs. D. I have not been as tough on shore as I hoped to be. I find a Yankee or Westerner must be content to stop work, physical or mental, when his job is about half complete. The Sun is a monster to be feared. But the details must follow at another time. Have heard from Atkinson. Mrs D. wishes to be remembered with myself to Mrs. Clark. Yours in Heathen lands

W. E. De Riemer.

Satacoy, Mar. 20. 1846

Res'd. May 8 & Ans'd.

Batticotta, Ceylon Apr 24th 1869

Sec R. G. Clark D.D.

Dear Brother.

I have promised you something more satisfactory than I have yet written about the field & the work upon which I have so recently entered. Let me try to give you some idea of things & of the prospects.

Of our arrival in good order you have already heard. The Lord bro't us safely to this great field & gave us "an abundant entrance". As I have always been told, the greetings of fellow Missionaries on a foreign soil are such as none know save those who have experienced them. To be welcomed by entire strangers with all the sympathy & cordiality that prevails among members of the same family - to find at any one of five or six homes a hearty welcome & an open door - to find a large & comfortable house, all ready to be taken possession of & ready hands to assist in its preparation - these are some of the early joys of the new Missionary.

A day spent at the house of the veteran Missionary - Father Spaulding - sufficed to get our effects thro. the customs & ready for unpacking. The Natives were curious to see the new Missionaries & came often to claim acquaint- & pass a few words. The native christians especially were

frequent callers — & there were none whom we delighted so much to welcome. We looked with the greatest interest on one & another whom we were told had been associated with the "good angels" who have been here before us & gone to their reward. What an honor to have left among these heathen people a monument of "living stones" to mark the places where one prayed & labored for the Master!

"We have not been at all disappointed with the appearance of our island home. The Continent did not satisfy us. It looked very barren, & wore the appearance of having been baked & parched by the extreme heat. No green grass or tidy looking fields during the first day's ride. But here the scene is different. The cocoanut & Palm trees abound. Here & there are extensive fields for rice & other grains with their wells for irrigating them. These growing grains ~~which~~ offer a most beautiful sight to the eye as you pass. Wherever vegetation receives any care, it grows luxuriantly. The villages, too, are numerous & much neater than on the continent — no large cities exist at this end of the island, but any number of villages, neatly protected by ~~an~~ impenetrable fences of thorn interwoven with Palmyra leaves. These enclosures usually contain several houses & families, but you cannot see within the ~~them~~ yards while walking along the road, except at the gates, & there you will often find several

pairs of black eyes peeping out from dark faced boys & girls. You need not laugh if you find them quite innocent of dress, & utterly unconscious that they are not presentable.

Another thing worthy of remark is the splendid McAdamized or gravelled ~~turn~~pike roads, on which you travel to any part of the island. Such smooth, hard & level roads I have never seen anywhere in the U.S. except ~~in~~ the villages streets of N. England. Not a pebble or stone does your carriage jolt against in the regular path; It is equal to a newly laid Nicholson pavement for smoothness. Then too there is a delightful way these roads have of winding & curving about in a manner quite as artistic as the drives of Central Park or the streets of Boston. Just as you think the road ~~is~~ at an end, you are switched around a village corner or brot. under the shade of some huge Tamarind, Margosa, or Jack tree. At this time the Margoso is covered with delicate white blossoms, which emit a very pleasing odor. I am not sure but a photographic view of some of the streets, where the large trees arch over the road, would be quite as beautiful as pictures of Andover parks & avenues. So much for the country. What of the religious aspect?

No. Here again I have been pleasantly disappointed. The land is not so heathen as I expected to find it; or rather, Xtianity is a greater power here than I supposed.

very few of the idolaters in Jaffna mission are such this ignorance of "the way of Life". I have not come to preach to a people who hear for the first time about Jesus. Most of them (the men at least) sin wilfully, having a knowledge of the truth. Yet there are 77 ~~large~~ famous temples; & upwards of 400 idol temples (all told) in this Jaffna district. If Xtianity prevails here, it will be sufficient proof of its divine origin. Yet it has gained a footing - a very strong footing - against all this darkness. The hearts of the people are very hard, but ~~O~~ the arm of the Lord is stronger. I am pleased to find, too, that the work is progressing according to the most recent ideas of mission work. Really, my Brother, I think you gave me too gloomy a picture of ~~they~~ Ceylon field before I left. Perhaps they have recently changed their plans of operation, but I find that they are not a whit behind the most recent ideas of Mission work which you are advocating at Boston. In matters of self support, + of tithe giving, + of education of native preachers &c. they are pushing steadily in the same direction with Bro. Wheeler. Their success has not been so great because the fields are entirely different. To the Hindoo the Vedas are more sacred than the Bible., ~~not so with the Armenian.~~

Three native Pastors are ministering with acceptance to native churches & one of these has long been supported by his church. It is a powerful example for good. (English is not now taught in any school supported by the Mission. Strong efforts are made to encourage the Vernacular schools & some headway is made in spite of the excessive thirst for English.)

"Of the Christians themselves I have great hopes, & for them I am inclined to exercise much charity. They present a great contrast to the heathen, in personal appearance & in life. Yet they are not ripe Christians, like multitudes in our home churches. They breathe a tainted atmosphere, mingle with a degraded people, & lack the helps & stimulants which a Christian community & country affords. As a consequence, they are wanting in spirituality & thorough consecration to the Master. Like the Corinthian Christians they need a Paul to shame them out of their deep seated covetousness & parsimony. One thing I deplore, is the almost universal want of voluntary labor for the Master. Except on the Sab. there is scarcely any missionary effort made by native Christians unless it is paid for. This sin of avarice is not one peculiar to Ceylon by any means. It is true of every heathen people; that here is the Devil's strong hold.

time & faithful preaching of the truth will doubtless rectify this serious defect. The natives are moving toward a Jaffna College, but there are many discouragements at the outset.

Concerning ourselves I may say that we enter upon this work with feelings of great joy, tho' it seems as though the language would prove too much for us. I hope we shall be allowed the full year for study without having the care of a station. But the chances are against us. We really need more men to look after all these stations. True you have charged against the field 7 or 8 families, but to tell the plain truth — two of the eight are absent, & all the others are members of the invalid corps, except Bro Sanders. I am unfit for duty & none but the last named can be called out as minute men — by reason of age or feeble health. I know not what we shall do if you allow Bro. S. another vacation, tho. of course he needs it. But we can never take care of Batticotta. If every missionary was ~~we were all~~ in good working order, there ought to be a seventh man on the field to give his whole time to the Seminary which has young men in training for the ministry. Then there ought to be besides ~~some~~ an eighth man on the field to act as treasurer & secretary — postmaster, paymaster, librarian, & store keeper. At present these burdens fall on Dr. Green & Mr. Sanders. But it makes them slaves to the mere temporal affairs of the mission — Here now would be a good chance for some earnest christian business man who wants to enter the Missionary field. Fix it the best you can, there is work enough for one whole man in the secular business of such a Mission. Of course I am not writing officially — only giving my first impressions of the mission & its needs as you invite us to do. Our health has been quite good thus far. The hot season is upon us & has been very trying. For a few days past we have had rain & it is cloudy now. The intense heat is probably broken & when the S. E. Monsoon sets in we shall find it more endurable — For a week the heat was steady, keeping the thermometer at 86° at 6 A.M. 92° at 2 P.M. & 88° at bed time — 10 P.M. Not much sleep can be had such hot nights. Our goods are all here but my carriage, & mattresses packed inside of it. They are the most necessary articles I purchased & I am annoyed at their detention. Enclosed is a note for Hutchins concerning them. Mrs. D & R also encloses a letter to Mrs. Clark. God has given us abundance & peace. What more do we want but ---- his Holy Spirit.

Yours affectionately
Mrs E. Dr Riemer.

Batticotta, Sept. 24. 1869.
Rec'd Dec. 15. 1869.

Rev. W. E. De Riemer 223

Private - Ack^d Dec. 28.

Batticotta, Ceylon.

June 15th 1869.

Rec'd Aug. 17.

Rev. N. G. Clark

My Dear Brother

I want to write you something, not by way of a Report, but by the easier method of saying what I wish directly to you. I presume that by the next mail I may get some note from you in reply to those we sent on reaching Madras, but I must make a beginning before then. It will be just three months tomorrow (16th inst.) since we landed at the northern shore of Ceylon & it really seems as if we were old settlers in this region. Everything is beginning to appear stale & monotonous which then excited our curiosity if not our admiration. But that which will tend to make this monthly anniversary more memorable

Batticotta, Nov. 24th 1869

than anything else just now is
termination of the short missionary c
reer of the young lady whom you
sent out to be a Mission helper. Tom
is the wedding day when Miss. Webster
become Mrs. Wood. Strange conclus
to the many hopes that have been
cited by reason of her coming! A su
den termination of the work which
so gloriously opening for her amon
the women of this field! Some are
clined to style it a mysterious Prov
but I am not so much inclined to
charge Providence with what human
sagacity & wisdom could easily avoid
it might be called a mysterious dis
pointment to those who suffer so
by the person's leaving - but the aff
itself is no mystery & no Provide
but a plain violation of contract
in all honesty & good faith, & that
eyes wide open to see the conseq
Of course you have heard long ago
the disposition Miss. H. made of here

but you hardly expected the affair could wind up so speedily as this. Some were more shocked, worried & disappointed at the suddenness of things than were Mrs. D. & myself & it is but due to you, as well as ourselves, that we should "ventilate" the facts. The history is thusly. One week after our arrival Mr. W. called to see us - as did his colleage the previous evening. Four weeks thereafter he called again with a definite purpose, & being left alone with Miss W. a few moments, he ~~thrust~~ offered himself at her & quite shocked her with his abruptness of speech. She plead other engagements & plainly said "it was no use to continue" the suit. After his departure Mrs. D. was immediately let into the secret & ~~the~~ as Miss W. had during our voyage given all the ladies distinctly to understand that there was a certain somebody at home to whom she was undoubtedly attached if not already engaged, the matter was discussed as something impossible ever

to be dreamed of as a reality. Of c
the embarrassments & disadvantages of such a propos
were fully, strongly & ardently present
by Mrs. D. because she thought it impossib
ever to occur. Late in the week a ver
ardent & beseeching letter came. S
there began be signs of relenting. So
how it did not seem so impossible
A reply was requested & there was co
erable debate with Mrs. D. what the message sh
be, To be consistent with of her own acco
herself, she
a discouraging reply - Rather alar
at what she has done, she becomes
& more unsettled, wavering, regretful
goes to another station to visit. She
burdens her mind to these women, w
are warm friends of Mr. W. & had frequ
ly been consulted ~~about~~ by him. Of c
they regret the hasty refusal & she c
to see him. ~~Of course~~ You can easily
the result. That very night, just si
weeks after the arrival, she is virtua
engaged to Mr. Wood, without a mom
thought of the Mission - The Board, the chur
her native lond

She returned to our house which has been her home & announced that she had seen Mr. Wood & talked matters over with him "she should probably go to Copay (his home) to live before long" - Imagine our surprise! Mrs. D. supposing that she was already engaged had discouraged such a course most unsparing by showing how it would change her whole mission career, how awkward it would make it for us for the Board - for her church at home or the Women's Board - ~~for~~ &c. She seemed to join Mrs. D. in condemning the whole step at first, - thought two persons of dift. nationalities would not sympathize very well, but chiefly dwelt upon the point that "she was interested in another gentleman." Why then did she give this proposal a second thought? Ah that was the mystery which Mrs. D. could not see through. Later developments prove her to be shockingly unfaithful to the first party, or show the affection was ~~was~~ all on her part, & that nought but a passing fancy.

We hoped that matters were not settled, so, as she talked very freely with Mrs. D., she suggested new the difficulties which would not render her happy in such a step, & the dishonor it would be to sever all connection with the Board without their consent, but all in vain. She deliberately put herself beyond reach of the Board, before even the Mission could say a word pro or con.

Now the explanation —

In the first place the girl is young & very impressible - It seemed as though she could not be happy without a Beau. She yearned for some man to be her escort as she had been accustomed to have for years past. (Strange she did not think of this when offering to come as missionary!) We noticed this weakness on ship board. She was much too intimate with our Capt. to please our squeamish notions - seemed to court his society - sat up late on deck read to him - would ask him to do little favors for her which Dr. P. & myself repeatedly volunteered

to do for her — & when we reached Madras had quite valuable exchanges of presents with him, & rode out with him against our remonstrance, or rather with our disapprobation pressed. & capped the climax with a correspondence which has only been terminated by this new relation. I say this not to the Baker's detriment — for I do not suspect him of them of the least evil intention. simply the desire to show their interest other prompted by a warm generous nature. Capt. B. also gave presents to Dr. & myself has exchanged letters with us, & we shall ways hold him in high repute — but on point both he & Miss. H. lacked judgment was supposed to be gratitude, on her part intended no harm —

A second reason for her course seems be that certain persons in the Mission were not favorable to the project of having a young woman here, knowing this than to be in all respects a fine man one who wanted a wife badly, had p to bring this thing about or ever the she had left Boston. Such hints & tions were made to us at Madras. This explains — the

Third point — her seeming disre of all obligation to the Board. The with whom she consulted smoothed matter over so nicely that she got idea the whole Mission were eager to comfortably disposed of as a Miss. Th They suggested that she would be more a Miss. only a few miles away at an station — that the Board would never be mean as to ask any return of outfit sage money, & it would be a noble to show their high appreciation of the Ch Mission to vote this trifle over to their & so help on the cause. — That the Board home would readily approve the doing this Mission & we would all vote for it. — With these facts before you it is not to see how the matter went so sudden yond the reach of the Mission who feel appointed & mortified at looking the

e asked no advice of them till she found
r course was becoming unpopular & then
they could not recall her action & there
s danger of offending the Native's sense
propriety by a European courtship of
g continuance, they advised haste; as
h have already been advised.
ngaged at the third interview, or sight of
ch other & six weeks after landing - Married
st three months after landing & that before
news of her engagement reaches home
-- this verily is haste!! May we see no
ore of such haste in our Mission circle!
n will perceive that as Mrs. D. & myself
re especially adverse to such a proceeding
r advice was not effective against such
ds, nor was it sought for after she con-
ed to other persons.
But enough! I have been thus specific
cause the affair has affected us more nearly
n any family of the Mission, & because
n would like to know the "undertow". The
y for her to work among the women was
rly opening. She could ride out any day
the week from one to six miles & have a
ngregation of 20 to 50 women to whom she
ld talk through an interpreter. She tried
several times with success, & promised to
elope well. She also made good prog-
s with the language. She was also a very
asant & desirable inmate of our house
ese things it is due I should say in her
ise. The Native Xtians, while they ap
ve of her being married - are astonish
and that she did not marry in America - They
ought she was "consecrated" to this work, from
fact that she came out single. How
tle do we know of the real motives which
Chuate us!
The Mission will undoubtedly ask for
another woman - & Mrs. D. & myself have
ought of a lady (Miss. Hattie McReading) who
s teaching in Upper Falls when we left.
d was almost persuaded to offer to ac-
mpany us when we told her a single
dy was wanted. She is over 30 - has no de-

desirable home life. It shows poor taste at least. I do not charge any intention of evil upon Bro. Baker or Miss W. but simply a lack of proper discretion. Perhaps W. regards to Mrs. C. is a staunch christ
(Methodist) & cheerful spirit. As far as we
could judge, she was well fitted for au
work & could easily be persuaded to co
Perhaps you can find her out. Mrs. D
father has removed to Munson, or he
could give you further information

How sorry I was to see the death
our Bro Childs in the papers. He was
lovely christian man.

We are enjoying ourselves as well a
our circumstances will allow — Sa
is our principal diet, but it is usefu
a source of nutriment only for the futur
Have seen but few snakes yet. One tremen
fat snake crawled out from under
sofa on which Mrs. D. had been lying
scared her some. It must have been
feet long.

Saturday Evening — June 19th/69

Overlands last evening — Good
ports from home, but no notes from the Bo
I am sorry indeed not to hear that my wagon
left America by recent shipment to Galle. Al
Mattresses will spoil if the box is left down u
that dock. When will it come! The very bed u
me is a borrowed one. Shocking destitution

I am trying to make myself useful here & the
As I am the "new aicheek", I am trotted out
every occasion to speak through an interpreter. I
ways feel distressed before to know what to sa
the people, & am frequently told afterward that
just the right thing. Happy the man who is
tunate as to say the right thing in the right pl
I never refuse to preach or talk to children w
there is an interpreter, but my Tamil vocabulary
much too limited to talk therein. One thing I can
in good style, that is to sing Tamil hymns to o
good music, & do it well enough to lead a co
gation. A great help too it is wherever I go.

On reading this letter over I want to ask that it
not go into the Public records unless necessary.
is no untruth in the statements, but I would not
have Miss W.'s father (e.g.) read it lest he should th
was influenced by some wrong motive in writing.
motives were to clear my skirts of blame or acquiesc
in the matter — to give you a distinct idea of the
case, & to help you find the weak spots of others
may wish to become Missionaries. I have written
dently because being here on the ground I see such a splendid field for a young woman to work in, & so feel more keenly the want of laborers of great fitness & earnestness for the work. For myself I long to be too

Batticotta Station.
July 3d 1869 - Saturday

Rev. N. G. Clark.

Dear Friend & Brother:

Yours of Aprl. 10th came to hand last night - the only letter that we rec'd. - I am very happy to hear once more from you at head quarters in reply to our first reports from India. But I am especially happy to hear you say what I supposed you would say respecting the preservation of our American idividuality. As tomorrow is the day of Independence for the year 69, I may be excused for saying that our hearts beat responsively to the good old tunes "The Star Spangled Banner", "Hail Columbia", "Yankee Doodle" & "John Brown". We shall try to sing them on Monday with a relish. I wish we might hear some of the reverberations of that grand Chorus & Orchestra celebrating Peace, in Boston last month. Perhaps we shall become as much interested in England as in America after a few years of residence in a British colony, but at present our feelings of patriotism boils over toward "the land of the free & the home of the brave".

Perhaps you have inferred from what I wrote that all the mission were as obsequious toward the English as those whom we met at Madras. But I am willing to acknowledge a difference. I think that there is not such an aping of them in little things by the most of the brethren as I feared from what I first saw. Happily for us the English are some distance (7 mi) from us, & I shall not be careful to make their acquaintance. Our English Miss'y. Brethren we have met several times at Tract & Bible & monthly meetings, & I find nothing very crank in them, with one exception perhaps. I sometimes fancy that the Americans are a little afraid of them in meetings but it may be purely fancy. Our last meeting with them was on the occasion of the wedding which I described or mentioned in my letter of last mail. That affair was pleasant enough in itself, but could not receive the hearty God speed from our Missionaries. We have lost Miss. H. from our circle, but our round of studies & duties is so constant that we have no time to be lonely. Mrs. D. is now reciting to her Munshi, in the same room & is doing bravely with Tamil. She has become quite enthusiastic over it, & what is so hopeful in her case is that she persists in trying to speak it notwithstanding her blunders. She is determined, if the Lord gives her health, to acquire the lang. so that she can pray with the women — a thing which no woman now in the Mission has ever tried.

You speak of patting the arm around these natives to convince them of your love for them, but if you remember that the men are not clothed above the waist, & that they are all afflicted more or less with vermin & cutaneous diseases, you will not urge those directions. It is a great trial to me that I dare not shake hands with them in true American style on acct. of this tendency, but it does not trouble them for they never think of such a thing except we propose it. They make profound bows touching the hand to the forehead & saying "Salaam". I am visiting a little during the week & am busy at the outstations every Sat. trying to encourage by a few words thro. an interpreter. Every day the work seems more necessary & attractive, though I fear that Bro. Sanders' return to Amer. will throw such burdens on me that I cannot acquire the lang. correctly. The Mission have a heavy load of responsibility to assume, & need new laborers greatly.

I am thankful that my wagon is at last on its way. We need it so much here. I see that Wells is married & that four men from Auburn have been ordained for the work. Good! May the Lord bless & prosper them all, is my prayer. With love to Mrs L. & yourself — I am Respectfully Yours W. E. DeRiemer

P.S. I purposely wrote my last letter on small paper because I did not wish it to be considered a public document.

Mr. Chandler wrote from Madura last month suggesting that Miss. H. might be turned over to us to supply Miss. Webster's place. Perhaps there is no thought of doing so, but if there is, allow me to suggest that if the whole Madura field is not large enough for her to work without abusing those who associate with her, how much more annoying would it be to have here here. If any removal is expedient, let it be one of removal to a home field. The difficulty is a radical one. - She has never learned how to obey, & so cannot submit graciously to the direction of others. We have never said so much as this concerning Miss. H. to any one here. But the letters between this & Madura have let the case have light for which we are in no wise responsible.

We are pained to hear of Mrs. Hazen's severe illness & that others of that mission are not well. It seems that no woman who is suffering from chronic or hereditary diseases can be of permanent value to the India missions. When you send us another, please do not send us an invalid nor a woman's Rights advocate, nor an impressible young girl, if it is possible to avoid it.

Again Yrs.

W. E. DeR.

Batticotta, July 3. 1869.

Rec'd Aug. 25.

Ack Dec. 28.

Batticotta, Ceylon
Monday Sept. 13th/69

Sec. Clark

Dear Bro.

I have only time to say before I send my mail that on Sab. Sept. 5th the Lord blessed our family with the gift of a dear little son. Rejoice with us for "the Lord hath done great things for us whereof we are glad." Both the mother & child to this date are prospering. The lad - our son is a fat, healthy child whose disposi can scarcely be improved upon.

By this mail also you will learn of Bro. Sanders departure for America & of the great burden which is laid upon me in consequence. It is unfortunate that I should be so burdened before I have acquired the Lang. but I will do all that the Lord gives me strength to do & praise his name for the privilege. Respects to Mrs. C. & the brethren at the Mission rooms

Respectfully Yours N. E. DeKiemer.

Over —

P. S. Can I write you my honest views of this field without having them published in the Herald or sent back to those who are here? Experience has shown that it is not safe for a missionary to give an unbiased opinion on any point of policy, because it is sure to be plagiarism afterward. I frequently want to write you a letter which should not be open for general inspection.

Yours H. E. D.

Battacotta, Sep. 13. 1869.

Rec'd Nov. 1.

Ack'd Dec. 28.

Batticotta. Ceylon
Oct. 20th 1869 –

To
Rev. N. G. Clark D.D.

Dear Sir

My brother Missionaries have each prepared a Semi-annual letter for the Mission House, & as it seems quite desirable to have uniformity on this point I herewith enclose a similar paper.

It seems quite impossible after a residence of only seven months in Ceylon to present you with any mathematical detail of work performed in this station during the past six months, for the secular care connected with it has only rested upon me about a month, & I have hardly got the harness adjusted to my shoulders, as yet. My predecessor will, ere this report reaches you, have given you a verbal account of whatever is worthy of notice in this field, I trust.

So far as I know, the labors of the Catechists have continued as heretofore, & by their statements I notice no decrease of interest upon the Sabbath, except among heathen families during the fruit-gathering season.

that season being about past, the schools begin to ~~assume~~ receive their wonted number of pupils & *sabbath watching (?) is less necessary. I know you are not content simply to hear that religion is just holding its own at these various stations. Aggressive efforts ~~labors~~ are necessary, & these have not been wanting in this field. One catechist has been quite absorbed with the work of building a chapel for his little flock on the island of Pungertive - 15 miles distant. His work is still unfinished, but the Lord has added to his flock a former despiser of the truth of whom Bro. Rice makes mention in his Report. — Another itinerates over a large district containing seven villages which receive his attention every week. He reports enquirers at several of these points & is faithfully ministering to them all. Another has visited about 100 houses & conversed with 300 persons during the past two months. The other two under my charge are so out of reach that I cannot report any thing definite concerning them.

* The people have to guard their fruit night & day to keep it from being stolen.

When this station was assigned me, the care of two large stations formerly under Bro. Sanders care (Chavagacherry & Navali – at each of which there are native pastors) was assumed by the brethren. Quite enough remains, for in addition to station cares*, I am made responsible for the Mission Training School. From the membership of this school come the teachers of our schools – medical students – the catechists & eventually the pastors for the churches. When this came into my hands there were twenty boys under instruction. I am pained to report that two of this number, having become intoxicated(?) with the desire for English, have gone out from us – one by honorable dismission – another without. Those who remain are progressing well with their studies. As the instruction is wholly given in the Tamil language, & the number of scientific & theolological treatises which has been translated is quite limited, the difficulty of selecting a varied course of instruction is great. I deeply regret that my ignorance of the ~~people's~~ language makes me, to all intents, an outsider in most things concerning the station

* I have 11 mission & station helpers to supervise, 3 teachers – 8 places where Sabbath schools & preaching are sustained &c

& especially with reference to this school. Yet in this respect I have an advantage in Batticotta station over other stations in the fact that all but one of my helpers understands English. The teachers of the school however are not thus favored, & I am only consoled by the frequent presence & aid of our most excellent native Pastor (Rev. B. He. Rice) who was formerly at the head of the school, & upon whose advice in all practical matters I am happy to depend.

After this statement of duties & cares you will naturally conclude that my time for the study of the language is quite limited. In this particular I am sorry to be crippled, but I could not avoid the the care, whatever happened to the study. I find my health remarkably good — my heart & home made glad & happy by the presence of noble wife & precious newborn babe & a wide field opening before me for usefulness. Trusting in God for strength to meet the future, & to you, dear sir, for direction & encouragement in my work

I am Yours Respectfully

W. E. DeRiemer
Missionary A. B. C. F. M.

Batticotta, Ceylon, Dec. 20. 1869.

Recd. Dec. 20

Recd. Jan. 17

Batticotta Station – Jaffna
Ceylon, April 1870

Rev. N. G. Clark D. D.
Sec of A. B. C. F. M.

Dear Brother.

The six months which have elapsed since my former letter, have been our winter months. It is usual in America to expect greater activity in religion during these months than during the summer. Here, however, the season is by no means favorable to more frequent meetings & intercourse of Christians. Even catechetical work is greatly impeded by the heavy & continuous rains, during which the people suffer much in their damp, cold houses. Yet these rains do not so materially affect their Sabbath audiences here, as storms in Christian lands affect church-goers.

In general, the audiences at the several out-stations do not seem to have suffered any reduction. Now that the severe hot weather is again upon us & the sickly Spring months are passed without serious epidemic diseases prevailing among us, the season is fairly open for aggressive work.

The past six months have not been saddened by the death or removal for immoral practices of any helper under my charge. All have been usu-

ally well & diligent in their work. The di
minished appriations for this year, however, have
compelled me (the mission) to part with the oldest native
Preacher in the field. He has been in mission
employ since the early labors of Dr. Poor, & was
most highly esteemed among the natives as a kind
& consistent Christian man. He has raised up a
a large family of christian sons & daughters who stand
prominently connected with other Christian bodies.
I also parted with the most efficient secular agent
in the Mission. His work was shared by those who
remain. Another catechist will probably
be transferred from this to a neighboring field
Though parting with these, I have been glad-
dened by the coming of a new catechist to occu
py the long-neglected field at Moolai.
The working force of Batticotta & the Islands will
then consist of one Native Preacher & four catechists
beside the native church & its pastor at this Station.

"No apparent progress has been made
at the little churches on the islands of Caradive
& Valany. A few have been recieved from, & others dis
missed to other churches, but no additions from
the heathen. Heathenism almost swallows up the
little church at Caradive, while the Christians

at Pungerative have grown in ~~size~~ number & in lively interest. Two persons of influence - a father & his young son - have joined the church, bringing much enthusiasm in their new life & profession. They rejoice that their new chapel has been made ready for its roof, though it has cost them a hard struggle, & may yet take a long time to finish it. I need not add that they feel very happy.

At Moolai, where the new catechist has gone, they are also attempting to build a new chapel.

But the best signs of progress are at Sangahney. Since the "week of Prayer" the interest continues. No wonderful "Revival" can be reported, but a growing interest among the Christians & increased attendance at all meetings. Several Heathen men & women now come, & the audience frequently number 24 men & youth, 13 women & 45 S. S. children. A converted man - the son of an old Christian - & his wife, who has heathen relatives, have recently joined the church, & promise to be zealous workers. Several more are deeply interested. The greatest interest seems to be among the <u>women</u>. The preacher's wife goes, with several others, on Sab. afternoons, to visit their heathen neighbors, ~~to~~ read & pray with them. Her visits were at first coolly recieved, but they are becoming increasingly interesting to both the visitors & visited. Many heathen women are thus induced

to attend the chapel services. It is a great triumph for the cause here in Ceylon, to know of unpaid female laborers interested in saving the souls of their own sex. There are also one or two faithful, courageous men there, who daily exemplify Christianity. With their aid the Preacher has held several moonlight meetings among the people, the past month, which have aroused some opposition. This little company sustain a daily morning meeting where the voice of prayer is heard at day break.

At Batticotta, likewise, there has been increased exertion on the part of the church. The Sab. Sch. has been changed from afternoon to early morning (9 o'clk) that the Christians might have the time to spend by companies among the people, in this & the adjoining villages. This enables me to gather an audience to speak to on Sab. afternoons.

Beside this the morning prayer meetings were found so pleasant that they have been continued thus far" // But Pastor Rice will give you a more complete account.

// "We have enjoyed the annual season of Thanksgivings in this district. The Xtians, following the customs of the Jews, as well as those of the heathen who bring their gifts to the temple, make their thank-offerings also, in their chapels. Some of the small

churches do better than the larger ones. ~~At~~ The christians on Pungiratiw island are a branch of Batticotta church. As they are 15 miles distant & have two straits (arms of the sea) to cross, it was thought best for them to have a separate offering there this year. Pastor Rice went to the island to attend it. The christians brot. their offerings of rice, fowls, cocoanuts, money &c, & enjoyed their first attempt at praising the Lord by giving. They were not the only ones affected by it. The heathen who passed their bungalow looked on with astonishment when told what they were doing. We never knew before that Christians gave anything; we thought they always recieved", said they.

At Batticotta station the members assembled from the various outstations & had a pleasant occasion. A new feature in the giving was the present of a nice bed-quilt to Pastor Rice from the little sewing school. It was mostly the children's sewing, & the materials were paid for by their industry during the year. Mrs. DeRiemer proposed this disposition of their industry to which they assented, though it is a new idea to make gifts to a pastor beyond his real salary. This collection of thanks amounted to $10-16s. being larger than ever before.

The Training & Theol. School deserves especial notice. The school year closed last Decem. the

29th. day. At that time a class of seven young & choice men left the school. Some of them had been five years under instruction & had been all this time studying in their native tongue. The members of Conf. who heard their examination told them they had recieved fully as good education ~~instruction~~ as those who graduated from this old English Seminary & studied eight & nine years in English.

It was a gratifying fact to learn that every member of the class was a church member & gave good evidence that his heart had been changed. Not one of these seven was a christian when admitted to the school. You have frequently heard how difficult it is to inaugurate vernacular education of a high order where there is such a rage for the English ~~language~~ language as here. We hope that the departure of these seven men will help to turn the tide in favor of the vernacular. It has been necessary also to recieve a new class to enter upon a course of preparation. The great rush of applicants proves that the education is somewhat desirable. It was necessary to limit the class ~~to~~ the number of twelve & to & make other restrictions which have somewhat delayed the class. It is my misfortune not to be able to give any instruction in the school, & you can readily imagine what a bother it is to give my orders all thro.

an interpreter. If I have been long in acquiring the language, I can only point at the overwhelming cares of this double station as my sufficient excuse. With grateful heart I lift my eyes to God as I enter upon the second year of life in Ceylon, & thank Him for so much of health as I possess & so much of duty as lies before me in the way of promoting Christs cause upon the earth.

Yours ever & sincerely
W. E. DeRiemer
Missy in charge of
Batticotta station & the Islands

Batticotta, Apr. 1870.

Rec'd June 1.

ack^d June 3.

No 2 228

Batticotta Station.

Jaffna, Ceylon Oct. 10th/70.

Rev. N. G. Clark, D. D.

Sec of A. B. C. F. M. — Boston.

My Dear Brother,

Our last Semi Annual Letters were written after the protracted heat of the early part of the year; & this is written under similar depressing circumstances. This depression is more noticable by us new comers this season than it was last year. It is quite difficult to get through my continual round of duties with cheerfulness & patience, & yet there is no let up. Let me see what I can report for this half year.

Shortly after my last Report, I was sent to the Continent to escort the two young ladies whom you sent with the Madura party. Misses. Smith & Hillis. This required an absence of three weeks or more & gave me a fresh sight of Madras, though it afforded me no rest. We have since then had Miss. Hillis as a member of our family, so that it has not been so dull at Batticotta.

In the last letter I mentioned the building of Chapels at Rungerative & Moolai. The

former of these is now covered & nearly ready for use, tho. not quite finished. I hope to attend a formal dedication of the same before I write again. Beside these two, the Araly chapel has removed its thached roof - replacing it by one of tiles. We are gratified at these ~~physi-cal~~ material improvements, for when these three chapels are completed, every outstation where we have a Catechist in this field will be furnished with a permanent building for worship.

"At Moolai, where the new Catechist has gone, there is great encouragement in the increased size of congregations. The three day-schools of this district have been condensed into one famous Sab. School, numbering each Sabbath about 125. So straitened are they for room, that some of the classes sit beneath the neighboring trees. Three or four young men from the Sem. aid in teaching, & simple questions are prepared by translating one of the old Amer. S. S. U. books, I think. This successful gathering of a Sab. audience, even tho. they are children, has its effect ~~influence~~ on the community & gives him quite an influence.

There have been three additions to Caradive

church by letter. But this does not signify an increase of strength, because two of them are women "only women" — & the third is a torpid sort of man.

At Valany there is no change, the several are interested. Bro. Rice reports other changes as connected with Batt^a church.

One sad case of distrust of God I will refer to — a man who was rec^d not long ago to the branch church at Pungerative. He is poor & his heathen relatives have not failed to put before him every temptation to break the Sabbath. His brother owns cattle which he can only borrow on the Sabbath to plow his fields. He resisted for a time, but one fatal Sab. he yielded & plowed his field.

Again, he owns a share of Palmyra fruit with a heathen man. The man — his partner — one Sabbath day cut all the fruit from the trees, took his own share (and a little more) then sent word to him to come & get his fruit before it is stolen or destroyed. This temptation also was too great for him.

Besides this, his own trees are yielding unusual amt of fruit this season. The fruit matures each day & needs attention or it will spoil. He reasoned as the cheese-makers of America do. God

has given me good crops & He does not want me to let them spoil. If I do not take care of them I shall suffer hunger before the year closes, so the poor man satisfies himself that he is performing a religious duty in caring for his fruit & he stays away from God's house for this purpose. He has been faithfully talked with and warned of his folly & sin, but thus far has not heeded the warnings, nor repented of his sins.

"Another Christian acted quite differently. Old Paul, of Caradive, (whom you already know & love, I trust) has fruit of this kind - (Palmyra) & he refused to prepare it on the Sabbath, though all his neighbors thought him silly enough. But it appears that none of Paul's prepared fruit has spoiled by damp & mildew, while most of his sab. breaking neighbors have had serious losses. This fact might well go along with those incidents concerning Mr. Yanni in the Aug. Herald.

"This same Paul is very exemplary as a Christn in all respects. Some educated men, who long since turned their backs on Christ & the church of which they were members, recently ridiculed him for his relign, & spoke sneeringly of Missionaries, as fools & deceivers of the people, & proposed

their infidel objections to the Bible as a book of Fables. He calmly replied that he had not learning sufficient to answer their objections, but one thing he did know, viz: In former times he was a troublesome man, going about from house to house with the express purpose of keeping people in trouble, & stirring up strifes, originating stories & scandal, & doing his best to perpetuate law-suits. But now, said he, since I began to read the Bible & pray to Jesus, I have become a changed man, & have thoughts of love & kindness toward my neighbors. Of these facts I am sure, & you who know me, know this to be true, said he.

"His adversaries were completely foiled, for they dare not contradict his words, but they wished to impugn his motives, so they asked again. 'How much do the missionaries pay you, Paul?' 'Nothing!' he replied. 'Well, how much are you expecting to get from them?' 'Nothing but kindness!' he said. 'Well, why did you quarrel with your brother about some land, Paul?' 'I can only say that that difficulty to which you refer was not one of my making. More than that, if I had not been a Christian I never should have yielded all my just claims to that property rather than to continue a quarrel, which would trouble more than the loss of the land.' 'Why, Paul!' did

you do this?' said his inquisitive auditors. 'Yes, friends,' I did do just this', said he."

"I need not add that these scoffers found that the faith & conduct of a simple child of God was more than they could contend against. Would that we had more of such simple, consistent, Christn lives among our church members! (This incident I had from one of the catechists who heard the talk.)

Concerning my progress in the language I can give no good report. It has been almost nothing because of constant interruptions & overmuch labor for one unaccustomed to ~~the~~ it. Expecting the early return of Bro. Sanders & being disappointed from time to time, has thwarted my plans for study. I do not reproach myself for want of faithfulness in general, however much of wisdom I may have lacked.

"In behalf of the women, Mrs. DeR. has made the circuit of the outstations (excepting the Islands). With the aid of Catechists as interpreters, she has held some very encouraging meetings. Generally, a meeting among these uneducated women is a precarious affair, & success in controlling their attention is not always attained. The result is much better when they can be privately

assembled without the presence of men. When there is no one near to scoff & report the proceedings, they often listen with wonderful attention. For this reason the Zenanas of the North of India are much more favorable places to sow the good seed (if access can only be had) than these houses of ours, which open upon the highway. The ridicule of a passer by will kill the most precious truth which the Missy can utter. As I look upon it, this is the great advantage of our Young Ladies' Board Schools. Work among the women is our strong hope of effecting permanent good.

It fell to my lot to preside at our annual Convocation at Oodooville this year, Oct 6th. It was a meeting of unusual interest. The great events of the times in which we live gave great range of topics, & the speakers seemed animated with unwonted interest. Pastor Rice gave a glowing account of the Sandwich Island Jubilee; Mr. Stickney reported the Lords work in China & Japan; Mr. Snell depicted the progress in Turkey & Syria; Mr. Arnold deeply amused & interested his audience by suggesting the wants of the Native Evangelical Society. Father Spaulding was ripe to represent the troubles of that

greatest of all blasphemers, # The Pope of Rome; Pastor Asbury told us of wonderful things in Madagascar, & Bro. Howland concluded with a reference to the interesting spiritual condition of American churches. These interspersed with prayer & singing, kept ~~took~~ the best attention of the great audience of Christ's people from all our field. The services concluded with a Communion service, which seemed unusually solemn to me. Oh that the Lord would penetrate that great company of believers with more divine love & power!

But I am sure I have written enough.

Yours in love & sympathy for the Lost.

W. E. DeRiemer.

Baltimore, Md. Dec. 16

Rec'd Dec. 21

Ans'd Jan. 4.

Private! 229

Rev. W. E. De Riemer
Batticotta Station
Jaffna, Ceylon.
Dec. 19th 1870.
Rec'd. Feb. 14. 1871
Ack'd Apr. 4.

Rev. N. G. Clark D.D.

Not to go upon the public records or be left for a special search among the public letters!
It is Private!! for the most part.

My Dear Brother

I feel constained to write you a short letter by this mail. We as a mission need to be represented fairly to you in our weakness. It seems as though we are nothing but weakness. We are a little company of five families - but, I pray you, do not look upon us as five whole families - not one of all can be so considered. Bro. Smith has not yet recovered from the overwork of last year, so as to be able to make use of his evenings for any purpose. Bro. Howland has long been so feeble as to feel as if he ought to go home & it is at last determined by the Miss'n to send him to the Pulneys in Jan'y as a substitute for going home. Dr. G. is one of us & yet "not of us", for his work of translation takes him out of the circle of the preaching trials & leaves him an establishment of his own - Beside, he has not as much real vigor & strength as a consumptive parson at home would have.

Batticotta, Oct. 10. 1871

Again, the dear souls who so long been the life - the guardian angels - of Dodoville are failing health & strength very rapidly. They are a marvel to us all; & yet we notice their rapidly declining strength with daily apprehension & alarm. Auntie S. is now very ill. Her disease was pronounced by the Dr. to be "Shingles", but it is evidently something worse than mere surface eruptions. For many nights her sleep has departed, & as there is no one in the Mission who can be detached as nurse the care falls upon Miss A. by day & Mr. S. at night. What should we do if Dodoville should fail us. To supply the place so long held by these devoted laborers would be no easy task, even if we had a family to spare. Already Panditeripo, Manepy & Chavagacheri are vacant. Does it not look as if the Lord meant to crush this Mission? Perhaps it is time that it were given to other hands, but our force must then be replenished or our work we had better relinquished. It will not be sufficient simply to send Mr. Sanders to us, for we may loose any one of the families now here, & it were better the things should be surrendered than to die a lingering death. Do send us an installment of earnest missionaries, for

will require two years & over to get the language as I have tried to get it.

I hardly wish to make complaints, yet I feel quite dissatisfied with the manner of our work here. Perhaps it would be pleasanter if there were two or more vigorous young men here, but in present circumstances you have little idea how trying a position it is for a young man to be placed in.

The brethren here are all infirm in health & I think that circumstance accounts in part for their timidity in not wishing to try new measures or even to push with vigor the old ones. Father Spaulding is as ~~old &~~ indulgent with all the people as a child could be, & it would be impossible for him to conduct his work on any economical principle. Bro. Heowland is a dyspeptic & if he consents to a plan today, after consultation with his wife he will withdraw his consent & vote quite the contrary way. Dr. G. is out of the line of our duties & is rather indifferent on many subjects - though he belives fully in throwing responsibility on natives as fast as possible. Bro. Smith is not quite so ~~radical~~ conservative as others, though he thinks me a great

deal too radical on all points
So you see there are some points
Miss^n Policy in which I am at var
with every man. Mr. Wheeler's most vigoro
measures quite scare them, & I thi
I am considered quite an ogre for
venturing to suggest similar me
ures. But the matter of greatest reg
is that with such yielding & plia
natures we should be so closely c
ed with other Miss^n bodies. As it
is - the* Chairman of the Wesleyan bo
is the strongest & most Dictatorial ma
among us, & if he gets up to sneer a
motion, it is lost. If he says, gentle
if this thing don't go, "I'll have no
to do with this society" - - - - -
man who doesn't vote for it, will a
by not vote against it. I have had
or two severe public castigations
this Dictator because I dared be a
& give utterance to my own opinio
his pet schemes. I send you a pr
ed address of his delivered at one
our Monthly gatherings of Mission
It was aimed pointedly at me becau
I had dared to suggest a few month
fore at a Miss^n meeting that we we
going too largely into schools as a
of evangelization instead of relyin
the agency of the preached Gospel
sect efforts at spiritual results. I th
you will read his vindication of present me
with interest. Please notice the paragra
page 14. Does it not appear as though
would completely forestall all efforts
progress - benumb every hope of ever
ing or proposing anything different

*It is rumored that this Chairman is soon to return to England - but he may be succeeded by one equally annoying - It is in Rules & Regulations - The latter is not entirely unnecessary to be associated for. We can easily point to buy what has led us to this deal.

which has already been #2.

I mention these things to show that the Missionaries are apt to regard every new-comer as an alarmist & fortify themselves against new measures. I presume I should find a similar state of feeling in any other of the India Missions - though the feeling prevails here that this Mission has been ruined by the coming of Deputation to close its schools. It certainly was a defeat of the most cherished plans of some of the circle. I love these brethren all. They have warm, & earnest hearts - but that is their weakness. The Mission is run too much upon the basis of making things accommodate the family ties or the individual preferences of helpers. Personal sympathy for the applicant prevents the strict enforcement of any rule made by the Missn & makes us appear like boys in our business meetings to recall by a counter vote the previous action. It arises, I say, out of the exceeding tenderness of the Brethrn's hearts, & I often wish that they would act with more decision. If there are deficiencies in our church-members they are too easily excused as quite similar or no worse than the weaknesses of those in Christian lands. The Missn as such, hardly dares come out decidedly to denounce mixed marriages - dowry giving - caste distinctions in social relations &c - yet in spite of individual remonstrance & preaching - some of these evils are getting to be grossly practiced. Undoubtedly there would be less to condemn if the Spirit were present with us. But are not plain preaching & decisive measures to prepare the ground

for his coming?

Notwithstanding their fears, the mis
has taken one or two remarkable forw
steps during the year. The reduction
propriations compelled a step which
have since regretted - & others say they
not have dared to take, even then, h
they known the trial it would subject
to. I refer to the dismissal of Helpe

These Providence compelled us to th
the burden of our newspaper (Morning
upon the efficient proprietors of the Miss

Again, Providence seemed to inter
oblige us to form a native Board of Edu
tion who should take the responsibili
our village schools & thus relieve th
sion of some of its heavy work. Of co
neither of these schemes proves as su
ful as we might hope they would -
as full of energy as if under Miss. g
but the natives must learn, even if th
do make mistakes. They are every day
ing to appreciate what the Missionaries h
always done for them. These results are wor
notice, I think.

It is now our Rainy & cool s
Some days are delicious & the country
ally beautiful. As a family we now ha
cellent health - quite a contrast to our feel
during the hot season. Our little son Wal
a fat healthy boy - getting with & learning Jam
hope the Lord has need of him somewhere i
vineyard.

We trust that your health is quite
ered & that your wife & children are also well
We wish you all a Merry Christmas & Hap
New Year, & in order to make it such we
you a set of models of the principal too
used in this country by farmers & fam
& ordinary cooly laborers. They are cu
ties indeed - the wooden parts are from h
-azind tree, - the Elm of this country for
of form. These tools are packed in a box
ed to Rev. C. K. Imse & will be opened at Miss
Accept with them our best regards & prayers,
me to be thankfull for the honor of laboring
Jesus among the Heathen - faithfully Yours

W. E. De Riemer.

Calverley Health Bungalow
Feby 28th 1871

Rev N. G. Clarke D.D.

Dear Brother

I have been allowed during this month to remove hither for the sake of enjoying the health giving sea-breeze. Our time expires with this day, & we intend to remove to our Batticotta home on the morrow. The stay has been a pleasant one for us all. The young son has goown hale & strong I have had a coveted chance to study some Tamil & take a little rest, while Mrs DeR. has had time for a little light work & pressing of sea mosses, etc. etc. We must prepare for the pressure of station cares & the hot season now at hand.

We learn with regret by every mail that Mr Sanders finds it nec-

essary to remain in America, be
if the Lord's will is best accom
plished in this manner, we ou
not to complain. It really loo
as if the Lord meant to take us
out of the way of the progress
His cause, by thrusting the work
upon the Natives & crushing us

We look forward with joy
the prospect of soon recieving S
Smith as a helper among us. Ma
he be equal to a multitude.

I may as well mention to y
what I am not at liberty to s
anything about here. viz this.
One of the Church Missionaries
told me in confidence that their B
has proposed to close up their effo
in this field & transfer the two Mi
aries to the Tinnevelly district.
Sec. had written to know their w
The younger Misy is favorable t
proposal provided their work c
be transferred to the Amer Bo
Since then the Church Mission

at Colombo have petitioned the Board to send one of the Jaffna men to supply at C. while one of their number returns home to recruit, & this will probably be done. These facts you should know. If the Church Miss'n thinks their field too small to cultivate vigorously, might they not be disposed to take up our work. Or if they think to withdraw would it be well to ~~to~~ take charge of their unfinished work.

If I thought you were to send us any more men I would propose that Father Spaulding be allowed his pay as a Translator & Retired Missionary — & that he be relieved from station cares for ~~t~~ which he no longer has strength or precision. —

We hear with sorrow of Mr Taylor's recent death in Madura. It is sad also to hear of the departure for home of Miss Hartley — our ship companion. But the Mission do not seem to part with her with regret.

I cannot add any good news from our field to cheer your hearts. I've been reading with deepest interest the story of Miss Fiske's Godly life as it is told in the volume called "Faith working by Love". I feel a deep sense of unworthiness in comparison with such a life. I feel too how much this Mission needs the deep fervent piety which ~~will~~ captivates souls & teaches them to bow to Jesus in humble confession of sin. Pray much for us, dear Brother, that we may be faithful servants of Christ.

Mrs De Riemer unites with me in kindest regards to Mrs Clarke & the children — Yours hastily

W. E. De Riemer

Rev. W. E. De Riemer
Valverde, Feb. 28. 1871.
Rec'd Apr. 21.

Rev. N. G. Clark D. D.
Mission House
Boston
Mass.

Batticotta Station, Ceylon
Mch. 27th 1871

Rev. N. G. Clarke D. D.

Dear Secretary.

I must write a hasty note by this mail just to let you know what troubles we have experienced during the past week. You know that it was found absolutely necessary to allow Bro. Howland & family to go to the Pulney's. Miss Townshend also accompanied them to visit at different stations & gather any new ideas she could concerning work among the women. We hear frequently from the whole party that they are getting great good & cheering up remarkably by their visit, for which we are abundantly thankful.

But in the midst of our rejoicing Mrs. Green was taken sick - (suffering confinement) - & for two weeks she has been lying very low. What can we do? She has no one to nurse her but Tamil friends & neighbors (whose hands are utterly unskilled in such labors of love) & the Doctor's young men of the medical school. I am five miles distant, with this crushing load of station work upon my shoulders, & Mrs. D. with not proper help to care for our teething child. The Spauldings are only 1½ mil.

distant, but Mrs. S. has been such an invalid for months as not to leave her room till quite lately & Miss. Agnew has had the care of her, in additions the cares of her school upon her hands. The Smiths are 15 miles distant & both of them too feeble to be comfortable away from home. This is all our force. Distressing case, isn't it? Well, under ordinary circumstances all would have got on nicely, but despite the Dr's skill & knowledge frightful hemorrhage set in which nearly drained the fountain of life & left poor Sister G. so prostrate that even the Dr. had little hope of her recovery. Poor man! All last week he spent his entire time with her, not finding time for sleep or refreshment. Mrs. D. & myself spent several days & nights with them, but so great was his solicitude that the Dr. could not be persuaded to leave the room. Faithless & sick servants, improper care for the infant & the presence of three other children in the house whom the mothers anxiety would scarcely permit to be removed from her room, made matters complicated indeed. Twice word has come to us that she was dying & we hastened to give our assistance, but she has rallied from her fainting spells & still lingers with us, but very low. It seems like a miracle that she has stood it, but the Lord has been merci-

ful to us & spared us from almost utter annihilation as a Mission. Of course you will comprehend the dreadful state of our feelings under such prospects. Had she died, the Dr. with his family of 4 small children must hasten home, & the Spauldings already down-hearted at our feebleness & debilitated with age & sickness would hardly survive such a shock. These were our thoughts when summoned to what we supposed would be her death bed. Would you blame me if I again plead with you for help or for some reinforcement to help us bury our dead. I fully endorse what Mr. Parsons of Turkey writes in the Feby Herald about the need of society in times of sickness. To be sure, our Miss^ry policy of separation may be at fault, but if all the families now in the field were living at one station we should scarcely be able to do more than to care for the sick. The fact is, we are <u>played out</u>, <u>utterly demoralized</u> & do not deserve the name of a Mission. The coming of Thos Smith & wife <u>alone</u> is a forlorn hope. Brethren Sanders & Howland (if here) would start things on a fresh, but those now here cannot be counted as working men.

I am afraid you will exclaim "when will that fellow stop grumbling"! It is really too bad to pester a poor Secretary with such complaints and

Batticotta, March 27. 1874
Rec'd May 19.
Ans. May 22.

groans, but how shall the physician understand that his patient suffers if he does not utter some tall groans now & then. Pardon me, dear Bro. for hanging out the flag of distress so often, but we are so far away, & are such a little company, it would not be strange if you did not discover our signal. We know we have your love & sympathy & prayers, but the peculiar discouragements of this isolated, hindoo island none can comprehend who have not lived here. An iron constitution & a hot heart are not proofs against the terrible monotony & awful stagnation of life which one must endure here. It can all be endured patiently, purely, & for Jesus sake, but this hoping against hope is a terrible process. Let us have your choicest words of encouragement, dear brother, but more than all, let us have more men, or an order to wind up the Mission. My feeling is that the Board should make some decision respecting us (we are in suspense now as to what is to be done with the mission); either to abundantly reinforce us with the determination to carry on the work vigorously, or, we should have orders to close up the work as soon as practicable. Hoping you will pardon my persistence & presumption in thus speaking, I will close with ~~my~~ our united regards to yourself & all the brethren at the Rooms.

Yours earnestly & the Lord's
W. E. DeRiemer.

P.S. I ought to add that matters got so bad Mr & Mrs. Smith left their school & sick daughter & came down to Dr. Ogilvie's for rest. It proves to be a charge for the better or worse. DeR.

Letter 1. 232

Battiotta. April. 12th 1871.

Rev. N. G. Clark. D. D.

Dear Sec. of A. B. C. F. M.

In reporting the work of this field for the past six months I will mention first

I. The Training & Theological School.

With regard to its temporal prosperity I cannot report very favorably. It was not intended to receive a new class this year, so our number could not increase. On the contrary we have lost two boys & we have but 18 remaining. One of these Samuel, baptized son of John Tolman, died at the Friend-in-Need Hospital Dec 11th /70. He was first attacked with Inflammatory Rheumatism which terminated in heart disease. He was a good boy, the son of a Godly mother long since dead, but we have no sure evidence of a change of heart in him. He seemed to love his little Scripture portion (John's Gospel) which lay by his bed, & we hope he was gathered into the Shepherd's Fold. His death produced a great impression on his class-mate's minds.

The other boy was dismissed at the close of the year to become a village school teacher at his native Island, Pungerative.

In spiritual respects there is coldness. None have joined the church from this school, though two are interested. It is my great grief that my ignorance of this language will not let

let me into the hearts of these boys, nor allow me a more positive part in their education. Many disagreeable things might be remedied had I the key to their minds & hearts, & nothing else to do but care for them.

II. The field at large.

With reference to the Field around, there is no particular progress in spiritual things to report. No great or self-denying efforts are being made by the Christians for the glory of Christ's name. Neither is there any "pressing into the Kingdom" under a deep conviction of sin & of the preciousness of Christ as a Savior.

"I have frequently been visited by a young Brahmin to whom I lent a Testament some time since. He has had some contact with Christians in India, & he has a candid mind in the investigation of Christianity. He reads a great deal, is interested & astonished at the truth, & wishes to be possessor of it. His bold confession of the sin & folly of idolatry astonishes me & brings him into no little ridicule, & loss of confidence from the heathen. Yet he does not gather strength for the final step to Christ. On that point he wavers. His wife & family stand in his way, & it is a fearful thought for a Brahmin priest to come down to the earning of his bread by honest & deligent toil. I have purposely avoided offering him any situation under the Mission, lest it should corrupt his motive for ~~becoming a~~ Christian.

One

"One morning he brought with him a very old Sivite priest who for sixty years has had the honor of officiating in these largest temples. It was a strange yet interesting interview. The old Gooroo (Divine Teacher) as he is called, after enjoying his "living" for so many years, is now in danger of losing it, & he asked whether he should join the Christians? I assured him that the Christians had no temporary reward to offer him, but that Christ would receive him & give him a home in Heaven at last. With considerable emotion the old man dwelt upon the honors he had received from the Tamil people & from even the English Government, & then spoke of the waning of his star, & the diminution of his salary, & worst of all, & the want of reverence & respect which was becoming daily manifest in the conduct of the people toward their Gooroos & other religious teachers. Said I to him, do you not see in all this the shadow of the future, indicating that Christianity will soon take the place of the Tamil Religion? Raising both hands with emphasis he replied — "undoubtedly! most certainly! The time is very near at hand. Only a few days!"

"Very interesting were the two hours thus spent in conversing with him, & when he left I gave him some Bazar Tracts, with the promise on his part that when he had read them for himself he would also read them to others. Pray for these two men.

III. Our Churches -

1. Pastor Rice reports the church at the Station. He labors with great patience & constancy, in the face of many difficulties. He is a man of rare wisdom & discretion, & really seeks the honor of the Master before all things.

2. The church at Caradive experiences no change for the better. Its members are not very harmoniously dwelling together, & they are far from having joy in their religious life. The catechist, who has labored there several years unmarried, has finally married a young girl scarcely 14 years old - his cousin - & the daughter of an excommunicated church member. He fought his way against all advice by the Missionaries, or other friends to the contrary, & is not at all helped in his work by such a union. The islanders are a very reckless people, throughly wedded to idolatry - & bitter in their hatred & opposition to Christians. One of our former teachers is now a resident there & though he is a church member, his indifference to religion & church services make him an injury to the Cause - Poor Caradive! I hope there is a brighter day coming for its people.

3. Valany church still retains its own, but <u>nothing more</u>. Nay! I can hardly praise them so much as that, for the central School has quite run down. The activity of the heathen headmen of the Island in establishing heathen schools to receive Government patronage, & using their influence

influence to persuade parents to send to the new schools, has operated very badly upon the church school. Influences at work there of a secular nature which it is not easy to describe briefly, nearly rob the Catechist of his spiritual power. One infant has recently been baptized, & this is the only event at this point. The Thanksgiving of this church occurred March 30th & amounted to 25/-.

4. At Pungerative there is material prosperity well worthy of mention. Their little chapel is at last ready for use, though not quite furnished outside. It was thought best to dedicate it. Taking with me two Catechists I attended these solemnities, on March 29th. The chapel has cost thus far £36,- £32 of which has been raised in the region about, through the Catechist's efforts. It was found that there was a slight debt of £1 ~~x~~ 7s.- on the day of Dedication. I proposed to the brethren that this should not be left unprovided for. They thought likewise, & after proposing to them to raise half of it if they would meet the balance, we succeeded in the effort, & dedicated their temple to the Lord untrammeled by debt. The Catechist and Church members rose & gave their assent to a written dedication of the house to the worship of Almighty God, after which the Ten Commandments were read by the Catechist & repeated by the people; Solomon's dedication of the great Temple was read, after which all joined in a prayer that God would accept this house as His own, & let his glory dwell there.

Nothing

Nothing, lately, has so much refreshed the hearts of that little band as this service & the "Thanksgiving" exercise which followed. This new chapel deserves a little bell, to complete its furnishings.

5. The new chapel at Moolai is rapidly approaching completion, & will be ready for dedication, I hope, before I write again.

IV. Bible Tours.

1. Special effort has been made this year to send out companies of men to these islands, & to the more distant island of Delft. A company of 14 persons started in January for Bible colportage just after the week of Prayer. They had scarcely left here when heavy rains came on, which continued for a week, & so hindered their work that they were obliged to return. In the latter part of February another company of seven persons made a trip of ten days to Delft visiting Valany & Pungerative in the way. They were pleasently received at Delft, selling many portions of the Bible & two whole Bibles at 3/- each.

2. Another company of five persons spent five days at Caradive. Owing to the unfriendly character of the people & harvest having begun when all are busy, they sold hardly anything.

Such in brief is a report of the work, attempted in my district within the last six months. Spiritual results cannot be given. May it be found at the last day

day that some souls have been saved by the efforts now reported.

I must only add that I & my family were absent from the station during the month of February with the hope of recruiting a little at the seaside Bungalow. In consequence of this absence & the recent sickness among us, the burdens have been heavier than usual. When, O when! shall relief come?

Affectionately Yours.
W. E. DeRiemer. Miss J.

Batticotta Apr. 12. 1871.

Rec'd June 15.

Sta. Report.

Ack'd July 24

Jaffna, Ceylon, Aug. 14th/1871

Rev. J. R. Worcester
Acting Sectty of A. B. &c
Dear Brother

I must write to thank you for replying to my letter of discouragement which was recd at the Rooms during Dr. Clarke's absence. Your reply was dated May 22nd/71 - Recd July 14th - Brethren Sanders & Smith with their wives arrived July 4th thus bringing to us more substantial joy than we are accustomed to experience on that glorious Anniversary Your Independence. We had no music & fire-works & processions, but a hearty greeting awaited them as they were brought from the sea to Batticotta Station, & not a few thanks arose in our hearts to God for this new accession to our weary forces. Since then we have taken life easier! That is, I have. At the Mission meeting Mr. Sanders was again put in charge of this station & time was given me to study so that I might at least have one year for study of the language. The other brethren are toiling on as ever, & the hot weather is again at hand. (It comes twice a year here - at least once too often).

Our great excitement in the Mission now is the pro-

posed Jaffna College. Mr. Sanders' return has given a fresh impulse to the movement among the natives, who have been working very slowly at their end of the lever. If you will allow me I may as well write my thoughts about the matter.

1st I cannot be persuaded that such an Institution is necessary to the Evangelistic work of the A. C. Mission. Being a firm believer in the policy adopted by the E. Turkey Missionaries I cannot feel that the planting of a Coll. (even though it be a Xn Coll) is any legitimate part of our work. I can commend it as a great Philanthropic enterprise, but I do not feel that there is any call upon American Xns to uphold a Coll on British soil for the benefit of British subjects & that too where there are British Missionaries on the field who would gladly have been invited to share this work with the Natives.

But the enterprise having started, & been pushed to an extent which encourages the hope of success, what then? Why

2ndly It should be so conducted as not to be a perpetual dependency of the Board, or a Barnacle upon the sides of private Christians in America.

Is not this the plan you ask. What are the facts. The proposal, as I understood it, was to raise $50000 in America & send out an American as Principal of the Coll. in consideration of £5-000 ($25 000) to be raised by the Natives here. If that plan succeeds it gives two dollars of American money for every one dollar of native endowment. The Board also proposes to turn over these premises as a site for the Coll. Better do this than let them rot, to be sure, but I am referring to the relative burdens assumed by America & Jaffna

The collections only show to this date $28.000 from America & £445 --- ($2225) from Ceylon fund. Not enough of the latter to endow one native professorship, you see.

Our Missionaries now say, as soon as sufficient fund is obtained for one native Teacher let us start the enterprise. —

Moreover, it is proposed to ask Mr. Sanders to head the Coll, & the Missn think to ask the Board to do so, that they may start at once. No writings have yet been made, no Trustees elected to carry out the plan but it is proposed that the Missionaries act as Trustees for the present. Starting under such colors I very much fear that it will not swing clear of the Mission or the Board. I regard it as a very perilous experiment to call ~~out~~ into use these American funds (& that under-

cover of the American Board) until enough of the native fund is collected to render it quite impossible to fail of the whole. Anyone having had experience with native character in India should see the force of this, as soon as they are satisfied that the Coll. is well begun under the auspices of the Am. Board, they will at once cease their efforts, for the Coll. will languish for years in an unhealthy condition & be obliged again to take refuge under the sympathies of the Amer. churches.

It is my opinion that not one dollar of Amer. fund should be appropriated till this "Great native enterprise" is far enough along to entitle it to that name. In other words, that ~~native~~ American funds should supplement their best efforts. Only thus can the Coll. start on a safe & permanent basis.

But more! How can we spare Mr. Sanders? We have been begging for more men. We cannot do our present work with less. You say that there are no more to be had at present. Mr. Sanders could manage the Coll, but it can bring no return to the Miss^n for years. Even then, where the faith of one christian young man or baptized child is confirmed by Christian teaching, dozens of Sivites with no sort of regard for the religion, are highly educated & go out into the world under the crazy desire for money, & subjected to tenfold the temptations (such as no Christian land can possibly present) that they would have with such education as Jaffna now affords. & the probabilities are (judging from the past), that two thirds of them will prove violent opposers of the truth - regular Colensoites.

Ah well! The subject is a large one, one on which there is a variety of opinions by good men.

But looking at the matter in a business light, & judging from what I can observe of the results of the old Batticotta Seminary, I fear that the brethren of the Mission are far too sanguine, ~~to~~ so much so that proper caution to insure the success of the native part of the enterprise is may not be taken.

Give best regards to all at the Rooms, especially remember me in tenderst sympathy to Mr. Hutchings of whose bereavement we have recently heard. May the Lord comfort him.

Many thanks for your words of cheer & comfort, pointing us to the Master's tearful interest in us & in His own work & reminding us of the great & final reward.

Your fellow disciple &
Younger Brother in the Lord's Work
W. E. DeRiemer.

P.S. These proposals to start the Coll & set apart Bro. Sanders for that work may not be carried out, but because they are now under consideration I have written you the thoughts uppermost in my mind on the subject. You will soon hear officially more definitely than I have said. — W. E. DeR.

Feb. 1st, 1870
Rec'd Oct. 1st

Batticotta, Aug 29th 1871
Jaffna, Ceylon, India

My Dear Friend & Brother,
Cor. Sec of A. B. C. F. M.

"It is with anxious troubled heart that I sit down to write to you. This morning at 6½ o'clock God called away from our station & from our Mission, our dearly loved Brother Sanders. It is a very sad affliction. As yet we cannot realize the extent of our loss, for we have not recovered from the terrific shock. It is too much like a dream. Last night he was in health & strength like one of us, today he is apparelled for the tomb. Ah! How are the Mighty fallen. How are the weapons of war perished".

The particulars are these. It seems that he had remarked to Mrs. S. ~~only~~ a day or two previously that he thought his tendency in this country was to apoplexy. He feared that he was getting too stout. Only Last Saturday night he heard of the

Jaffna, Aug. 14, 1871

sudden death of Mr. Penfield, of the
ura Mission, & it made a profound
impression on his mind; so much
that he went through the unusual
of this month to three meetings at
stations (morning & afternoon) & in
of his remarks spoke particularly of
& the necessity of a preparation to me
it. The remarks at morning Monday mo
prayer
with the Fr. School boys, were also u
this point, as if in anticipation
his departure. His exposure on
sabbath to the great heat affected h
seriously, for he complained of mu
pain in the back of his head, & so re
ed at home, writing & other home du
engaging his time. In the even
he finished up his Overland letter
which contained messages to all h
five sons & to other dear ones, and at
o'clock of the evening he walked, i
his usually energetic manner, o
to our house to bring sundry lett
& papers for our circular ~~capital~~ o

lox, which stays at our house over night. As it was only a business call, he went out immediately, stopping by the way to answer a question asked by Miss. Hillis, & give a little advice concerning the best way to one of the outstations. Scarcely 15 minutes afterwards a school boy came running in to say that Mr. L. was very sick. Knowing how easily the natives get scared, I laughingly asked "what misfortune now?" He replied that the case was urgent & I dropped my pen & ran over immediately. I found him sitting on a stool, leaning against the wall in his bath room. He had been vomiting & purging & was perfectly helpless ~~[illegible]~~. I said to him, "Why Bro. Landers what are you doing here? What's the matter?" "Oh", he said, rather languidly, "My strength is all gone, all gone. Apoplexy, I think." He was perspiring profusely, & seeing how really helpless he was I called two boys who helped me carry him to his bed. He lay down

with the cry "Oh my head, my head! seems as if it would burst." "What shall I do for you Bro. S?" I asked, "O my limbs" said he rather despairing. Not knowing how seriously the case might turn, after a little chafing & cold application to his head I left him for Mrs Sanders to comfort while I ran for Dr. G. & prepared some mustard drafts for his feet. By this time he was rolling heavily on his bed, groaning & muttering indistinctly about things. He seemed to be suffering about as much as one with a severe headache or fever in its first stages. Pastor H. & the teachers in Training School were soon on hand, & these with house servants gave constant attention to rubbing his limbs & making hot water applications to the feet. He soon ceased his tumbling movements & settled into what I thought to be a peaceful sleep, but it proved to be a state of stupor from which he never roused. He spoke

but very few times during it all, & neither Mrs. S. nor myself asked him any but the most necessary questions, thinking that he needed rest, & not knowing or dreaming how short his time was. No remark of any nature (except concerning his pain) escaped him, ~~[illegible]~~, no fears, anxieties, or hopes found utterance from his lips. All the machinery of life seemed paralyzed, all the brain seemed to stop, & the heart strings to be sundered by one crushing blow, of God's hand. In one short half hour from the time I saw him, all speech had ceased, life was virtually extinct, & nothing remained of life but the slow, heavy pulse, & the deep, weary breathing...

It was three hours before the doctor reached us. He first bled him, with the hope of relieving his stupor but it seemed to produce but little effect, save to soften the beating of the pulse. The morning dawned at

last & found him very weak & still sty
and at 6½ o'clock he gently fell asle
wake no more upon earth. Less than
9 hours after he was first taken he
breathed his last on earth. Do you w
der that we are shocked as if a thun
bolt had smitten him to the earth?
Surely the Lord's ways are not alwa
our ways. As I look today (Aug. 30th) at the
serted house I say to myself, Is all
a dream? Can it be that he for whe
we have waited so long has come & go
soon! Is Bro. Sanders yet to come fro
America?...//

The general feeling seems to be tha
he has worked too hard & exposed h
self too much since his return. We th
he was so fresh from America that he co
easily take up his old work at this
tion, and so it was laid upon him that I s
be relieved for study of the language.
Beside this the Frat Society elected
as its Secretary, which position made
editor of its Quarterly Tamil Magazine
Besides these, the greatest & heaviest b
of all was his anxiety concerning the
new Coll. enterprise. He had spent

much time & strength in America making
collections for this purpose, & the Natives
were anxious that he should serve as
the Prest. of the enterprise. Of course it
required his best thoughts & strength to
direct the Natives in their work of col-
lecting &c.

Now, all these great efforts come to a
sudden conclusion. What can we do?
The loss of two other men ~~in the Mission~~
would not have crippled & involved matters
as the loss of Bro. Sanders does. He was
our strong tower. We thought him equal
to any burden. In view of his coming
we had decided to ask for a separate station
(Chavagacherry) at the beginning of the year.
Most of the brethren had somehow come to
feel that if Bro. Sanders only returned, all
would go well. Then the starting of
the Coll. was looked upon as ~~the great~~
~~[illegible]~~ the summum bonum for our
field of labor. ~~[illegible]~~
~~[illegible] the Missionary~~
The eager hearts of most of the brethren could
hardly be content to wait till the enterprise

could be planted upon a firm financial b
But where are we now with reference to all th
hopes & plans? Ah, how helpless! Our
standard-bearer has fallen! We are in tr
idation & alarm!

I am sure I know not what lesson
God means us to learn from all this, u
less it be this that it is vain to trust in an a
of flesh. This verse keeps thrusting itself
on my mind: "Not by might, nor by po
but by my Spirit, saith the Lord." It is
lesson which all have need to learn, that th
work is the Lords, & He knows how to make
prosper.

As for our regard for our departed B
I may say that it amounted to almost a
ration. He was admirably adapted to hi
work. He had a most comprehensive vi
of the wants of the mission field. He was a tr
friend of the Zamil people; he would lis
to their sorrows & joys & difficulties, & where
could not approve he had the happy fac
of not offending by his counsel. He had a
remarkable equanimity of mind, never a
ed or snappish under the shortcomings o
vants or helpers, but charitable toward
He wore always a look of wonderful cheerful
and his frequent calls at our house made
feel stronger & livelier than when he came.
had indomitable energy & foresight to arrange for
labor far in the future (a most desirable & nece
missionary virtue) He was also a model of promp
& precision, as dependent upon his watch, as
his feet. His servants almost invariably kn
early each morning his principal appoint
for the day. He loved his brethren of the missi
was fond of asking their advice in his plans.
seemed omnipresent in his field, visiting wi
happy effect every family of his outstations, & co
continuing to speak a word or two with every pe
who shewed any interest in Christianity. Each
worker is rarely found on foreign soil. Ma
Lord raise up many more like him in the
stant devotion to his Saviors cause."

"The Natives feel greatly disheartened by the
Brother's death. How much, I am quite unab
tell you. They do not weep much. They s

ike ourselves, quite stunned by the event. hey stand about the premises, gazing long earnestly at the house, ~~not knowing what ey want~~. Something in their faces seems to say, e have lost a great friend. Our brightest opes for Joffre's glory & success are blasted. ur candle has been extinguished, our light ne out in darkness.?

"As for myself, no words can tell ow my heart sinks in looking to the future. This ield is a great one, too great for one so oung & unprepared as I am. I have imply filled the station as an incumbent, ad interim, till Mr. Sanders could eturn. My bright hope was, that with he time just allowed me for study, I hould soon get a little facility in the anil so as to be able to man a vacant tation less ~~troublesome~~ onerous than this. My pirits were ~~beco~~ sinking under this bur en, & I felt that I could not take it again. od seems to have thrust it back upon my houlders, whether I will or not. Just now he future looks dark. I can only hope hat a gracious God will bestow spirit- al grace & bodily strength sufficient r this emergency. I listen in vain for r rumbling of his going or returning wagon & he very silence is ominous of the toil hich awaits me.

"Well, it is noble to die in the harness he died. I will try to gather strength by oking to Him who is the fountain of life strength & joy.

You will pardon the unusual length this letter & believe me to be one of the many who sorrow at this great loss yet re- oice in the glories which have been revealed to is departed Spirit — Wm. E. DeRiemer —

Rev. Wm. E. De Riemer,

Balticotta, Aug. 29, 1871.

Rec'd Oct. 28

Ackd. Dec. 4. '71

Batticotta Station, Jaffna
Ceylon. Oct. 8th 1871.

Rev. N. G. Clark

Dear Secretary & Brother.

Allow me to inform you of the birth of a little Missionary boy on Saturday A. M. Oct. 7th. He seems to have forgotten his name, if he ever had one. If he does not remember it soon, we shall have to furnish him with one ~~soon~~ & report it to you.

Both the mother & child are in excellent condition, with the most flattering prospects of health and joy.

Praise the Lord with us for his unmerited blessings, & reserve a small place in your memory & in your heart for this little Ceylon Miss'y child.

Yours with much regard
W. E. De Riemer

Sec or Treasurer of
A. B. C. F. M.
33. Pemberton Square
Boston.

Batticotta, Oct. 8. 1871.

Rec'd Nov. 23.

Ackd. Dec. 4. '71

236 Batticotta Station, Oct. 12th 1871.

Jaffna, Ceylon, India. —

Rev. N. G. Clarke, D. D.

For. Secty. of A. B. C. F. M. — Dear Friend & Bro.

Although Mr. Howland has had this Station in charge ever since the death of Mr. Sanders, I may be permitted to represent it for a large portion of the past six months. Allow me then to mention a few items of personal interest which have occurred, also a few changes which have taken place.

A. Items of personal interest.

1. In the Training School two members of the second class have been interested. One, who is the son of Xn parents but whose father is dead has come out brightly as a Christn & joined the church. Another is the son of a Christn mother, & has long had Xn training is now a candidate for Church membership.

2. The young Brahmin previously reported has lost none of his interest but has rather gained. Mr. Sanders held a moonlight meeting at his house which was largely attended. I also had one there a few evenings previous to his. He comes occasionally to talk with me & always welcomes me to his house. He says that nothing now is needed but the consent of his wife to allow him to stand out as a Christn. His debts are a load about his neck. He owes several hundred Rupees. So long as he only talks about Xy his creditors dare not trouble him. But let him leave the sacred ashes from his forehead, sever his Brahmin cord, and

submit to Xn Baptism - he at once becomes an outcast from Hindooism. None of his creditors will then give him a moments peace. The Hindoo knows well how to worry the life out of a fellow creature whom he hates & who is beneath him socially. The Brahmin's wife possesses property suffict to cancel his debts but she will not use it for that purpose while she remains a heathen & has fears of his becoming a Christian. Of course he dreads the thought of being cast off by the world, despised & hated by his wife. He really hesitates to take a step which will bring the maledictions of of his creditors on the head of his innocent wife. Ah! it is a difficult step for one of his rank to take, yet it is just the duty which Christ demands of every man.

3. I have sometimes been visited by a young man - an acquaintance of the Brahmin's - who has had instruction in this English School. He also comes to talk with me simply about Religion. Some years ago he wished to become a Devotee, but was prevented from carrying out his plan. His thoughts now linger upon the problem of a Deity who is one God, & upon the further question "What are the methods by which He may be approached?" He loves to explain his thoughts upon these points, & is greatly pleased when I catch his meaning through his imperfect English. He is a real thinker, not a receiver of unexplained fables, - not a dull, passive intellect such

as the purely Heathen man possesses & delights in. I have great hopes that he may be caught in the Gospel net.

4. The very day of Mr. Sanders' arrival I received a letter from a lad, unknown to me, who was employed in the central part of this Island. He told me of his desire to embrace Christ, because he was convinced that he was the only Savior. I answered him immediately, giving him such Christ^n counsel as I could. The lad has since been baptized for admission to the Wesleyan Church. Becoming sick of a fever, he has recently come home to Batticotta. His relatives being in the front ranks of Heathenism, are greatly enraged at his course & seem bent on employing every deception & torture which they can invent "to drive this Devil of Christianity out of him". Devil doctors (who, by the way are identical with those in America pretending to perform cures through the agency of Spirits) have been operating upon him with witch medicines charms & the worst forms of animal magnetism to bring about this desired effect. Poor boy! He is like a bird in the snare of the fowler - perfectly helpless before his tormentors. I fear for him unless he has cast all upon Christ. Pray for him.

5. I am pained to report that two of our Christian young men have married heathen wives, who are their

own cousins. This they have done against repeated remonstrances because they could secure a large property thereby. One of them has been in our Training School for four years, daily studying the Bible. He was recently dismissed to become a school teacher in his native island.

The other young man has studied English five or six years. Alas! this practice of heathen affiliations is the Devil's chief instrumentality for entrapping our Christian young men.

C. You will not be greatly surprised when I tell you that Paul Casinathan - who has been mentioned in all our reports for the past two years, first as a convert & a church member, afterwards as an apostate & an excommunicated man - after causing his poor wife to go crazy of a broken heart, ~~caused~~ brought on by his harsh treatment added to the bitter disappointment of her hopes, has taken a concubine to live with him. Surely "the latter end of that man is worse than the first."

Having spoken of these incidents, let me mention the changes that have occurred.

B. Changes. —

At none of our stations has there been such transitions as at Batticotta. This station has unavoidably been the center of observation - the locality

cality of deepest interest. It was the focus of bright hopes & anticipations not only for our Mission Circle, but for the Native Christian residents throughout Jaffna. The very atmosphere of the place was quivering with anxious expectations & hopes awaiting fulfilment. This was to be the abode of Bro. Sanders. This was the site of the proposed Jaffna College!

At the time of the last writing I was still bearing up under these heavy burdens, hoping that I should soon hear of Mr. Sanders' coming. This hope was realized in July. Mr Sanders left America May 10th coming by the Overland route. The days sped swiftly by while we were diligently engaged with necessary preparations for his reception. The 24th of June brought us a telegram which startled us with the news that Mr. S. & party had reached Galle that morning. Ten days more seemed a long time for us to wait for their arrival here, but they came at last on the day which is dear to every American's heart – the Fourth of July. Never could we have given three more herty cheers in honor of the day than then. Our hearts desires were at rest – our fainting spirits refreshed.

On the 11th of July the Mission held a meeting to settle questions of importance, & to divide the work so that relief might come to the weary & a share of the work be borne by those who were fresh & able to bear it. In this division the Mission kindly recognized my claims to an allowance of time for the study of the language which had not been previously allowed me. They

transferred the Station & Training School to Bro. Sanders' care & left me only my studies & the Library to look after. This being done, I felt young again, & the work which had so long delayed now moved forward with majestic step as if guided by a master hand. Schools, churches, villages & islands were speedily visited, teachers interrogated, catechists encouraged, church members addressed, interested persons & absentees visited at their homes, children conversed with; & all the power of a strong personal influence brought to bear on all parts of the work. The effect of this was as pleasing as might be expected. The discouraged ones took heart again; the indifferent assumed at least an appearance of cordiality; while those more worldly were not slow to take advantage of this new life for the purpose of urging their individual claims to a generous support. The movers in the Coll'g. enterprise with elastic step went about the work of collecting, feeling that they had a tower of strength behind them & confident of a speedy success in inaugurating their darling scheme.

Alas! How mysterious the Providence which was visited upon us on the morning of the 29th of Aug. He who was the center of these fond hopes, who exerted all this influence was suddenly snatched from us as in a chariot of fire. Well might we exclaim as did the

Prophet of old, "My Father! my father! The chariots of Israel & the horsemen thereof".
Our Brother, with less than two months of renewed labor in the field where he loved to dwell, is smitten down at the very threshold of his greatest work & hurried away from earth without the opportunity of uttering a wish, a hope, or even a prayer in behalf of his work. He has entered into his rest, but we are left amazed & speechless.

His wife, too, suddenly bereaved of her husband, & worn with anxiety concerning her aged parents & her home in America, bearing this double burden on her heart, left us to return to the U. S. Sept. 13th - just two years after her lamented husband departed to bring her hither.

As we look at these sudden transitions from longing hope to joyful participation; from hopes realized to sadness & darkness too fearful to be expressed, we can find comfort in this one thought alone - "The Lord God omnipotent reigneth".

Among other changes I may mention that Miss. Hillis is not now a member of our family, but in her stead the Lord has sent us a little Missy, son to gladden our hearts. He was born Oct 7th 1871 & with this brief mention of our domestic joy I will conclude this chapter of Changes & this survey of Batticotta Field. Let us always continue to find a place in your heart & in the prayers of God's people. I am most sincerely

Your Younger Brother in Christ

W. E. DeRiemer.

Battiscotta, Oct. 12, 1871.

Received Dec. 20

?

ack fem 22 70

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Worcester Mass

Sat. 25. Aug. 1860

To the Revd Dr. Anderson
Ceylon

My dear Sir

Your of the 22 inst was duly recd. Answering your first query categorically & strictly in a medical view, I wd say, the brother in question shd not go to the tropics again.

Yet knowing his rare excellence as a missionary I confess I still cling to a hope of his return. I expect considerable improvement in his case by another winter & a long voyage. And I fancy that engrossment in a work which he is evidently attached, wd divert his mind from unhealthy symptoms, & do him as much more good than either. He went out the first place, rather an invalid; yet filled up a good period of great usefulness. I believe the effect of his return wd be peculiarly happy on many in Jaffna & that he might labor, likely a shorter term, yet still more usefully than before. Shd he have gained markedly by close of winter, I think he might venture out April or May next, with prospect of staying 3 or 5 years. A great mean towards securing the gain, wd be his now engaging in some work which wd keep him moving about & moderately occupied.

// To fourth question I wd say.

On the way to Ceylon, any time after early July & before middle of October will do for arrival at Madras. Persons leaving America

late in the year, wd do well to reach there as early as March.

On the way to Madura, travellers st avoid the heats of April to July & the rains & winds of October to December.

Yours

Samuel F. Green

Rev. R. Anderson D.D.

Boston Oct 29 1860

Mr. Webb thinks Judge is a good man for assuring at Madras.

Worcester, Aug. 25, 1860.

Rec'd Aug. 27.

Mr. Hurlbut -

V Pub. Cal

Worcester Mass 7. Nov. 1860

Revd R. Anderson D.D.

My dear Sir

Just subsequent to the embarkation of the brethren for Ceylon I conferred with Dr. Jeffries on my prospects for return to India; after wh. I looked in at your office but failed of seeing you.

I wished to mention that his opinion is still decidedly adverse to my going in the Spring as is that also of an experienced & intelligent Physician in this city. My head is not so fully recovered as it ought to be for pressing business even here; far less for the same in the tropics.

I still wish & hope to engage again in the good work among the Tamils, but the day seems ~~still~~ distant. The field for a Missy Physician in Madura is exceedingly inviting & one I could enter upon with all my heart; but I must relinquish for the present my expectations in favor of some one blessed with the vigor to meet fully the demands of the position. The community there is so large that perhaps two physicians could each find abundant

Worcester, Mass. Oct. 1860.

usefulness; and should health hereafter warrant, I should be happy to act as a colaborer with another in the same department of the Mission.

I hope the beloved members of that Mission who have so kindly been pleased to expect so long my arrival may be early favored by the presence of a Physician who shall satisfy all their desire.

With very kind regards & Xtian fraternal affection

I am

My dear Dr Anderson

most truly Yours

Samuel P. Green

No. 25.

Worcester Nov. 7. 1860.

Rec'd Nov. 9.

Notice Dec. 1.

Phil. Cox

Worcester Mass 10. Decr 1860

Revd Rufus Anderson D.D.

My dear Sir

I am in receipt of two letters from you which has thus far slid pack daily intentions of reply.

I am very much impressed by the kind consideration of the Committee, & should most joyously accept their proposition did health warrant. I believe however it is wise for me to defer my return yet a year. I earnestly hope the Mission may be provided with a physician far earlier than I could in such case reach them.

Allow me to refer you to my letter of 25. Aug '60 for the best months for arrival in India. If everything favored a departure at such time as to necessitate an arrival at even an unfavorable season, I should think extra precautions there could obviate any

serious additional risk; and one should hardly hesitate to go at any time circumstances seemed to require.

Most truly
Yours

Samuel T. Green

Worcester Dec. 11, 1866

Rec'd Dec. 12,

Worcester 23. August 1861

Revd Dr. Anderson
Secy &c

My dear Sir

My transfer to the Madura Mission was based upon the appointment of Dr. Ward to Jaffna. I acquiesced in this arrangement, sanguine of a complete restoration to health. This expectation having been only partially realized, & Jaffna being again destitute of a Missy. Physician I think it expedient to request my reappointment to the Ceylon Mission.

Please inform me of the action of the Committee soon after they shall have considered my case.

& oblige Ys.
respectfully & truly
Samuel F. Green

Worcester, Aug. 23, 1861

Rec'd Aug. 24.

Ans

Rec'd Cal

My dear Dr. Anderson

Kindly allow me to remind you to acquaint me with the action of the Committee in my case when it shall have transpired —

Yours
S. P. Green

Worcester 2. Sep '61.

Worcester Sep. 2. 1861.
Rec'd Sep. 3.

Ans. Sep. 3.

Revd Dr. Anderson
Miss Howe

Rev. S. F. Green 242

Rec'd Dec. 30.

No. 1. Fifth Avenue N. Y.

Sat. 28. Dec 61

My dear Dr. Anderson ans Jan 31/61

I am proceeding with my outfit - Somethings, such as meds & books it will be desirable to take as recent & fresh as practicable - If there be any light at the Mission Rooms which may properly influence me in completing preparations for embarking I shall be glad of it - With present impressions I see no better way than to go forward expecting the road Ceylon-ward to be opened - An English war cloud just now seems to lower -

With much affection & great respect

I am yours

tly

Saml. F. Green

Rev R. Anderson DD

Worcester Feb. 2. 1861.

Revd Dr. Anderson

No 1 Fifth Avenue New York
Tues. 7. January 1862

Revd Dr. Anderson
Secy A.B.C.F.M.

My dear Sir

Thanks for yours of the 31. Dec'61 – I hope to be all ready for the first vessel & shall be glad of the earliest notice of any that may offer – My health seems sufficient to warrant the experiment of a return – With Christian love

I am respectfully & most truly
Yours.
Saml. F. Green

New York, Jan. 7, 1862

Rec'd Jan 9.

Ans'd March 20

No 1. Fifth Avenue New York
Mond. 24. March 1862

Revd. Dr. Anderson

My dear Sir

Thanks for your recent line informing me of probable time of sailing of Mr & Mrs Howland & self — It is almost trying to think that some eligible ship might have been had in place of the Resolute just now off for India — & that three Missionaries are detained two months perhaps needlessly — But God not only permits mistakes but overrules them & we are to wait & see the meaning of His Providence — We may be delayed not only to escape the shock of some Privation but to hearken to the salvos of Peace restored —.

Yours respectfully & truly
Samuel T. Green

New York March 24, 1862.

Rec'd March 25.

Manipay Jaffna Ceylon
31. March 1863

The Revd The Secy of The
A.B.C.F.M.

My dear Sir

I have been both safely here & prosperously reinitiated into my work. I find much to encourage me & still more to interest – Indeed, I consider my sphere of action, as one of special privilege. The dwelling at South Manipay fell in during the rains, & was for about three months untenantable – Now however all is repaired, & it is again, as before one of the pleasantest abodes in the Mission. The Medical Class I find composed of intelligent young men of about 20 to 25 years of age – Eleven in number of whom four only are heathen – two having recently joined the Church – Some of them are careless about their studies, but for the most part they give good attention to instruction. They study in English, & most if not all in the hope of being employed by the Government. With the concurrence of the Mission I have recently consented to attempt the superintendence of the "Jaffna Friend in Need Society's Hospital"

New York Mar. 24, 1862.

The Institution is situated near the town of Jaffna at a distance of 5 miles from this station — I expect to go in twice a week — I am making a trial of the arrangement for three months in hope of being then able to decide whether it enhances any usefulness. The Society are to allow the Mission £50. a year for my services besides £25. a year for travelling expenses.

The Dispensary goes on as formerly under the immediate charge of C. McIntyre — He is assisted by three of the students in daily rotation. I find him ripened into an experienced practitioner — as also his quondam Classmate Geo. M. Reid now settled as a private practitioner in the town — where he seems popular & widely useful — He has two students in medicine under his training.

The No. of patients registered since my return is about 2000 — The No. at the L.F.S.S. Hospital is over 3000 since 1st January last —. I am happy to state that the translation of Medical works by some of the graduates is in progress —. I am desirous of receiving a class for the study of Medicine in Tamil — & should be glad to conduct two classes simultaneously in English & in the vernacular —

Yours respectfully & truly

Samuel F. Green

Mangey Station
Received Feby 16.
Ans Mar 30 —
Madras 31. 1869.

Manipay Jaffna Ceylon
12. October 1863

Rev. Dr. Anderson
Secretary A.B.C.F.M.

My dear Sir

During the past six months I have been allowed & enabled with comfort & a good degree of vigor to prosecute my work.

I give two days a week to the Care of the Jaffna Friend in Need Society's Hospital. I find it affords great facilities for practical anatomy - the Class, having had repeated dissections there already. The arrangements for this purpose are ample. The room retired & commodious. This advantage, together with the opportunity to endeavor for the stated teaching of the Gospel there, is the main inducement for undertaking the supervision of the Establishment. The Revd Mr. Phillips, a venerable Wesleyan native, has acted as a sort of Chaplain & is expected to visit the place twice a week. The No. of patients registered at this Institution, is upwards of seven thousand since 1st of January last.

As the Class is now in their last year of study, I purpose having a Surgical Clinique

2 once a week, for them & for whatever graduates may be able & desirous to attend occasionally. We have a good deal of Surgery first & last, details of which would be of little interest to the general reader. We have been prospered, to introduce here most successfully & repeatedly, Dr. Sims' famous operations which constitute one of the most important advances in surgery of the past quarter-century.

The Class progresses very well, tho' I find them more prone to study the book than objects themselves. They meet in the morning, just previous to their recitation, for reading the Scriptures & prayer. On Sundays, most if not all, regularly attend Christian public worship. Seven of the eleven are professed Christians.

I should think the existing English Schools, would keep the Medical Class supplied with eligible candidates from time to time; & a question arises, whether it is expedient to decline wholly instruction in English, & insist on study in the Vernacular solely. The preparation of a series of Text Books in Tamil, must be a work of time — & they can be introduced one by one, as they are ready. The only volume in the vernacular, available

for the present class; is one in obstetrics — in elucidating which, I have valuable aid in the use of a Manikin kindly presented by Dr. Delafield of New York. One graduate is preparing a Surgery for which we have in hand an ample supply of illustrations — & two others promise each a volume on the Practice of Medicine & Medical Jurisprudence.

The Dispensary proceeds as usual. The No. of patients registered since 1st Jany '63 is 858. The gospel is daily proclaimed & tracts distributed to the patients. Mr. McIntyre, the former assistant in charge, has accepted employ at the Hospital under the Planter's Society in the Eastern part of the Province, at a salary of £50 a year. Mr. Latimer, his successor, is a member of the Class of 1855-58. He serves on the same terms as his predecessor, drawing no wages from the Mission, but depending for his support on fees & profits on medicines. I am happy to see that he manifests somewhat of an active interest in the Cause, holding moonlight meetings where his practice gives him access to the neighbours. We have now two independent educated native physicians settled in the town, & two

others who have become recently disconnected from Government service, will probably also begin private practice among their countrymen — & one can but hope, that notwithstanding the tendency to seek salaried positions, the country will gradually become duly supplied, with well trained medical men, professing to live by their own individual enterprize —

Yours very truly

Samuel F. Greene

Marcopy Oct. 12. 1864.
Resd. for
Ack'd Apr. 13 1864

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Jaffna 2. April 1864

Revd Dr Anderson -

My dear Sir.

For the past six months, the affairs of the Med. Dep., have progressed as usual. The no. of patients registered in the Mission Dispensary, during that time, is 742. The Med. Class, have passed a satisfactory examination, on three of their studies; and have been rewarded, by the gift of the text books, they thus prove themselves, to have properly studied. Pursuant to the plan proposed in 1855, an advertisement for a medical class in Jaffna, has been issued in our Newspaper, to which the response has been very encouraging - Sixteen have applied, & others still are expected. Among these, only two ask for full support - while two others, ask for a third part of their current expenses. I hope early in May, to commence this class - employing two of the present class as their teachers.

Technical terms, secured some years ago, when accomplished Anglo-Tamil Scholars were available, come forth at this juncture, as hid treasure -. The Lord prospering this enterprise, the class will not only turn out quite as useful physicians as heretofore - but it is hoped, a series of vernacular medical books, may be produced, which may do good, far beyond the reach of the graduates -. On the whole, the condition of the Dept. is most encouraging, & I consider my self singularly privileged, to foster its interests & cultivate & extend its influence for good in the land -

With respect & affection

I am Yours truly

Samuel F. Green

Jaffna, Apo. 2. 1864.

Rec'd. June 18.

Jaffna Ceylon
Friday 4. Nov. 1864

Revd Dr. Anderson Secy &c

My dear Sir

In reporting my work for the last half year, I have to speak of the Medl Classes & of the Dispensaries & Hospital. The Senior Class, educated in English, has about completed its three years' course. I hope to retain about half the Class, for another year, to aid in teaching, translations & in the Dispensary. The vernacular Class, has been in progress for more than four months. I have the planning of their studies & the preparation of the technical terms required. Two of the English Class are teaching, one Anatomy one Physiology — One has completed the course in teaching Natural Philosophy & is elaborating the manuscript of it —. One serves as my Munshi, aiding me in the selection & coining of terms. One (the fifth member of the Class employed) acts as assistant in the Mission Dispensary — Instead of acting without salary, his functionary is paid monthly — It is hoped, that fees & profits on sales, will meet his wages & the other expenses — & that the ~~Establishment~~ Dispensary will be self supporting — By the way, I hope you

have received a copy of a pamphlet by John Murdoch Esqr. Agt of the Xn Vernac Ed. Soc for India, entitled "Self support of Mission Native Churches". I wish it might be sent to the Committee of every Xn Miss. Soc.

The Vernacular Class numbers eleven - selected from about 30 applicants - Two of the Class only, receive a monthly stipend. One earns his by care of the premises - another partly earns his by service as a Monitor & Librarian - the rest, he gives his note for. The prospect of the Class is encouraging - but, greater than the value of the education of such a set of youth ~~trained for service~~, is the development (~~secured in such measure by the existence of such a class~~) of a series of scientific medical text books in Tamil. This is largely secured by the existence of such a class.

The Dispensary at the Station, has been conducted as usual. The No. of patients registered during 6 months is 683. The Dispensary & Hospital in town, have been visited twice a week. The No. of patients in the wards there for 6 mos. is 171, of whom 92, have been fed by the Society. The No. of out patients is 2969.

The Friend in Need Hospital & Dispensary is an admirable institution. It was planned & founded, mainly by the enterprise of our Govt. Agt. P. A. Dyke Esqr, who has for a third of a century, energetically controlled the affairs of this Northern Province.

It is believed that an English Class, could be taken on an entirely self supporting basis, purchasing their own books & instruments & paying their own teacher - They would require from the Mission Physician only direction & supervision - but it seems best, to give all attention to vernacular medical study, till it shall become an established success - after which, it will probably be easy, to conduct simultaneously, two classes one in each language -.

I feel much interest in the matter of Church Music as a means of propagating the truth - Could the music be made of the native system, it would prove a power second only to preaching - I regret usage has established a foreign system in our Congregations, which I fear hinders rather than aids our work - About this matter I believe, the Mission is equally divided in opinion -.

Yours respectfully

Samuel F. Green

Revd Rufus Anderson D.D.
For. Secy A.B.C.F.M.
33 Pemberton Square
Boston
U.S.A.

Jaffna, Jan. 4, 1864.
Recd June 5, 1865.
Ansd June 9.

Jaffna. 10 April 1865

Rev. Dr. Anderson Sec. &c

My dear Sir

The No. of the Medl Class is still twelve, tho' two or three changes of members have occurred. They will, I expect, finish Anatomy & Physiology by the close of May. The No. of patients attended at the Station for 1864 is 1260 – at the Hospital in Town is 6480. A weekly clinique at the Hospital is arranged for the students. It is believed that there are many who would like to study medicine if taught in English – & I am inclined to conduct classes both in English & Tamil so soon as one vernacular class has well passed thro' the course. It would be well, if there, more accommodation were provided for the Medical School. Perhaps, the salary received from the Friend in Need Society, might profitably & properly be applied to the purposes of the Medl Dept. So soon as the finances of the Board are easy. It is feasible eventually it seems, not only to conduct medical teaching in two languages, but to graduate a class annually in each. For this, would be requisite, spacious premises & a good corps of teachers. There are Mission buildings enough which could be made available by a little rearrangement. I never knew the Medico-Missionary work more interesting & promising than at present –.

I am hoping for a visit from Dr Paterson Med. Miss.y at Nuddy – He thinks to start a vernacular Institution for the training of Medl Mission Helpers. I wish to confer with him on the various branches of our common enterprize –.

The conversion from Romanism, by the Pope's last Bull, of the leading Priest in his Province, is most cheering & we cannot but hope for decided & wide influence for good upon that Community. It had be=

come here within a few years very rampant; but the Holy Spirit has seen fit thus to give a check to the evil & to rejoice the good.. The Sivites are holding meetings every Sunday evening in the Native Town & on Tuesday evenings following, the Christians connected with the Wesleyan Mission, hold a meeting near by & review the statements of the opposing Camp. Their meetings are numerously attended I am told, & some are ~~stirred~~, if not to read, at least to ransack, the Bible..

Thus the Romish & the Sivite communities are stirred. The Mohammedans however need awakening. They seem left as yet, in undisturbed lethargy.

The recent death of Mr. Dashiel, a heathen astronomer, who divulged to our late Brother Poor the system of the Hindu Star Gazers, & death as was that, a heavy blow at the system of superstition, brings that venerated & beloved Brother afresh to mind.

Yours respectfully

Samuel F. Green

Rev. Dr. Anderson
Secy &c
Boston

Rec'd Aug 31, 1865
Rec'd Sept. 13.
No. 1865.

Jaffna. 3rd Octr 1865

Rev. Dr Anderson, Sec. &c.

My Dear Sir,

In reporting my work for the past six months I have to speak of the Dispensary and Hospital – of the medical class, of the progress towards the production of the medical books.

From the 1st April to the 1st Octr there have been registered at the Station Dispensary 513. At the G.N.S. Hospital and Dispensary 2997 out patients and 172 in patients.

The Establishment in Town has been visited twice a week regularly. As far as the conduct of Medical Education in the Vernacular is concerned, my particular work seems to present itself about as follows.

A class of intelligent youngmen having been selected, they are being trained practically, by showing them occasional cases at the Dispensary, and by a regular clinique at the Hospital in Town, which they attend ~~weekly~~ weekly, with apparent interest.

Their systematic class education, is being effected, by putting the best Text Book in each Branch, into the hands of a Teacher, and furnishing him with equivalents for all the Technicals, either selecting or constructing them according to

definite

definite rules, as the case may require. The Teacher precedes the class, in writing out a translation, which he communicates in daily dictations to the class, who write in form fit for binding, and the next day, review it in examination. The teacher is enjoined, to avoid as far as possible, the use of technical terms, and to give them instruction in ordinary language.

It is contemplated, to improve and prepare these translations of the teacher, for printing, and to affixed to each book, its Glossary, which will be an expansion of the Vocabulary furnished to the Teacher for use in instructing the class.

The series of books proposed, is to comprise a volume each on Anatomy, Chemistry, Physiology, Materia Medica, Practice of Medicine, Surgery Obstetrics and Medical Jurisprudence.

To this it is desirable to add eventually, a volume each on Diseases of Children, Diseases of Women, Pharmacy and Botany.

Of this programme, thus much may be stated as done, viz; A Volume of obstetrics printed in 1859.

A Translation of Diritt's Surgery with additions from Erichsen and experience by Dr. Danforth of the F. & N. S. Hospital a former student under the Mission.

Vocabularies for Natural Philosophy, Chemistry, Anatomy, Physiology and Materia Medica have been prepared. These should be filled out in both their direct and reversed forms. Ultimately all the Glossaries should be brought into one Tamil=English medical Dictionary in Tamil, which, with the set of vernacular text books, constitutes the object immediately aimed at. The conduct of a class, though important, is regarded as secondary and auxilliary to this.

The present class, consisting of 11 members, began in May '64. They have finished their course in Natural Philosophy, Anatomy and Physiology, and are now well advanced in Materia Medica and Chemistry.

There are at least six medical Missionaries to the Tamils. It seems most desirable, that at least in the matter of Technical terms, and vernacular text books, all should work in concert. Dr. Lowe of Tranquebar, and Dr. Paterson of Madras, seem much engaged in direct medical teaching, giving preference to the native language.

Pursuant to the settled plan of giving any individual Graduate but a year in the Dispensary

The last year's assistant has left to settle in private practice, and is succeeded by another member of the same class, who at some pecuniary sacrifice, comes to complete his training. There is much of interest & variety constantly appearing in the course of practice here - much that illustrates the character of the people & the bondage of superstition in which they are held. I have an unshaken hope, that the spread of Medical knowledge by the School & the Press, will disperse much of the existing darkness & greatly hasten the dawn, for which, for a half century, so many have prayed & toiled.

I am encouraged to see a beginning made to extend the number of Native Pastors. Three of our best men, have been notified to prepare for examination for license to preach the Gospel. I long to see within a few years, a native Pastor to every one of our Churches - I think this ought soon to be done, & can be, by no more than a prudent degree of venturing.

The matter of Female Education, is much to the direct tending of the Gospel, the first claim on the Mission. I think our present Boarding School should be increased by the addition of a number of paying scholarships, & that we should aim at another similar school at Udayagiri. Our efforts in Village Schools, should be principally for girls. The education of boys is already well established & needs only improvement & guidance.

With kindest regards

I remain

Yours very respectfully

Sam'l Sawyer

Letter, Oct. 13.
Rec'd Dec. 14.
Dispatched

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Jaffna Ceylon 4. April 1866

Revd Dr Anderson Secy &c

My dear Sir. Allow me briefly to report my doings for the last six months. There have been 675 patients registered at the Station Dispensary; & 3393 at the F. M. Soc. Hospital in town. To this establishment, semi-weekly visits have been continued. The Class have pursued their studies steadily. Since my last Report, they have completed the study of Chemistry & Materia Medica & are now well advanced in Surgery & Physic. I feel more than ever convinced, that work in the Vernacular, is the most effective way, to bring down the blade of Truth upon the many ties & tangles of Superstition which wreathe into & thro' out the Medical System of the Land. We rejoice that the Truth is spread, that minds around us are intelligent & informed - but hearts remain stubborn still. We need the heaven sent fire, which shall melt obduracy, burn out prejudice & set aglow these 'thrice dead', with love & light & life -.

Yours very respectfully

Samuel F. Green

Jaffna, April 4. 1866.

Recd. May 31.

Ackd. July 11/66.

Manippay Jaffna Ceylon
1st October 1866

Revd Dr. Clark Secy &c

My dear Sir I wish briefly to report the doings of the past six months. The Dispensary at this station has registered 576 patients. The business of the Dispensary is now wholly in the Tamil Language; the names of Medicines & Diseases, the Register & Book of account, the Prescriptions & Labels having been fully built into the Vernacular. I rejoice greatly in this change. It has been effected with some endeavor, but its aid in the practical training of future Classes in the mother tongue of the Land, will abundantly reward this. The present Dispenser was installed on the 1st of last month. He is a Christian & with his intelligent wife, also a Christian lives near by. He is still a member of the Medical Class, but pursues his book studies only as his new duties may allow. The stated hours for attendance on the sick are 8 in the morning & 12 at noon daily except Tuesdays & Fridays. Urgent cases are seen at any time. The Dispenser is expected to be always ready for calls, day or night. Ordinary cases requiring attention at other than the regular hours, are charged a fee in addition to the price of medicines furnished. The Dispenser is instructed to read to the patients assembled a synopsis of the Christian religion, followed by the reading & explanation of a scripture portion, according to a table of Bible selections for every day in the month. The Dispenser who was assisting me last April, now holds a good position at the Friend in Need Society's Hospital in the town of Jaffna 5 miles distant. This establishment I have visited statedly on Tuesdays & Fridays. The number of patients there the last half year has been 289 in the wards & 2967 applicants at the Dispensary. This Institution is an honor to its enlightened foster-father our able Government Agent R. A. Dyke Esq. It is a blessing to the Province. I like to contemplate it with its spacious grounds, orderly & cleanly - its corps of educated Christian employees, each head of a Christian family in its separate garden & house, secluded yet close at hand for duty.

The Medical Class steadily pursues its course & is now in the last year of it. The students have just completed Surgery & have, besides the study of Physic which they have now in hand, but two more branches before graduation. One member has been called away to serve as a Health Officer at Mullitive a Government post some sixty miles distant. I exceedingly regret to say, I see

no religious interest among these young men – They meet daily at 10 o'clock in my study for Scripture reading & exposition & prayer – It is a privilege to pain them as they are; but what a delight would be my task, were they earnest Christians seeking preparation for usefulness among their countrymen. May the Divine Spirit descend upon them & their teacher – The power of the Holy Ghost upon us & around us is our sole need.

The printing of the Surgery is already commenced. It will be a pretty large volume & is fully illustrated by excellent cuts liberally furnished at a nominal price by Messrs. Blanchard & Lea of Philadelphia. The next volume in the series that shall be printed, is a translation of Gray's large work on Anatomy. I feel greatly the lack of illustrations for this & should be most grateful were the Master to incite some Christian Physicians in America to select, procure & send you for this purpose a set of electrotypes. If Engravings speak pointedly & well in English, how forcibly clearly will they not talk in Tamil. They will ~~at stand~~ vastly lessen the obscurity inevitable in putting anew into a strange tongue, ideas stranger still to the minds the book should reach.

With kind regards I am

Yours respectfully

Rev. Dr. Clark

Samuel F. Green

Sec. A.B.C.F.M.

Boston

Rec'd Nov. 28, 1857

Answ. Dec. 28, 1857

Jaffna Ceylon Tues 30 octr 66.

To Rev N. G. Clark D. D.
Secy A B C. F M.

My Dear Sir

I hope to commence printing the traslation of the "Anatomy descriptive & Surgical by Henry Gray F.R.S." published by Mess. Blanchard & Lea "Philadelphia 1859" Early in 1868 or as soon as the Surgery now in press shall have been completed. The Surgery is a translation of Druitt's work & is to be illustrated by nearly 200 cuts. These cuts were furnished by Mess Blanchard & Lea 187 in no for $100 – a little perhaps of their market value

I feel deeply the importance of illustrative cuts for the Anatomy also – I hope Mess. B. & L. may with their former liberality, entertain an application for the cuts in the "Anatomical Atlas by H. H. Smith. M. D. published by Mess Lea & Blanchard Philadelphia in 1844. There are 634 cuts in this Atlas, of all of which I could make ~~could~~ good use and am willing to give pledge that they shall be used only in the Vernaculars of India & Ceylon Electrotypes of these could be afforded I suppose for 25c each – & perhaps Mess. B. & L. would let the Society have them all at 25c or 50c each.

Although the salary of £50 per annum allowed by the Friend Need Society of Jaffna to the American Ceylon Mission for the services of their Physician as Superintendent be equally with monies from any other source, a part of the common fund of the Board yet there might

seems to be a peculiar propriety to its Constituency in allowing from this source a sufficient sum for the purchase of these cuts. I hereby request that so much as may be requisite for this purchase, be granted by the Committee. I may add, that in this application the Mission are unanimously agreed. Should the demand of Mess. B & L. exceed the rate above surmised. I suggest that some Intelligent Physician be asked carefully to select from the cuts in the "Anatomical Atlas" 200 to 400 (according to expense) of the more useful of them.

On the 10. Oct 66. I wrote to Rev M. D. Sanders of this Mission requesting him aid in this matter and I now, by letter herewith, apprize him, that I have applied directly to the Board for the cuts and ask him to act in communication with yourself.

I regard a volume of this kind as most distinctly aggressive on Heathenism. There is a radical antagonism between the truths it will spread & the prevalent ideas here concerning the body. It should be shown that the body is the Lord's wondrous mechanism & not the lodgement of divers gods, nor its various parts controlled by the constellations. With plenty and good illustrations the work will be doubly useful. It will be as different from a non illustrated volume as daylight from dawn. There will advance one item at least of Missionary work for towards that desired state, in which "the light of the sun shall be as the light of seven days"

I remain Yours Respectfully,

Samuel Green

Please glance over enclosed letters and kindly forward both to Mr. Sanders & oblige.

30 Oct 66
Thos Lord. in Jam. Eng. 30.

Manippay Jaffna Ceylon
2nd April 1867

The Revd Dr. Clark Secy &c

My dear Sir // Since my last Report, the Medical Class, has progressed favorably. It now numbers Eight. There have been fourteen connected with it. Of those who have left, one is Mission Dispenser; one a Health Officer under Government, & one has lately gone, as Head Assistant, to the Ceylon Sanitarium Hospital. This is half the year at Pamban & half at Devipatanam on the adjacent Coast of India. Thro' these two ports, as many as one hundred thousand Laborers, have passed in one year. Many of these die in Ceylon. Three others have quit the study after longer or shorter continuance in it.

The Class has now only one Teacher, the other having gone as Physician to the aforesaid Sanitarium Hospital.

Two of the members of the previous Class, tho' withdrawn from the Mission, are still rendering us valuable assistance. One continues his translation of the volume on Physic; the other, has undertaken the further translation and revision of a work on Physiology. The remaining Teacher, is translating, & teaching to the Class, the Treatise on the Diseases of Women; also is teaching, the work on Physic, the translation of which is so kindly furnished us.

The Munshi, is engaged in translating, the last book in our series, that on the Diseases of Children,

For future Classes, we expect to rely, in Natural Philosophy & Medical Jurisprudence, on the published works of others, which, tho' meager, must serve us for awhile. I hope, moreover, some one will soon give us a work on Botany, also a work on Chemistry. This would leave us freer for such works as are more strictly medical. The series before us then would be, a volume each, on Anatomy, Physiology, Materia Medica, Physic, Diseases of Children, and Diseases of Women. The work on Obstetrics, was printed some ten years ago; that on Surgery, is now in the Press.

I have now been thro' in the rough, with the work of ten Vocabularies. The intention is at once to revise them all; expanding somewhat those for Chemistry, Physiology, & Materia Medica. The way will then be clear for the commencement of a new Class. The three years allotted for the present Class, end with the close of May; but I think they can hardly finish before the end of August. With this class, I shall regard the practicability of the vernacular teaching of Western Medicine established. The success vouchsafed in this, has been far beyond my expectations. I would humbly thank God & take courage.

We need a hundred village Physicians in the Province, as soon as they can possibly be trained. A Class of twelve graduated annually, would not meet this demand even in ten years; for experience shews, only a part of them will settle at home. While we think, Government should educate its own medical subordinates, they do not do it to such an extent as to free our graduates from the temptation of lucrative positions in their employ. I have great hope that when books are provided, many will fit themselves privately for practice among their neighbors."

At present, I see no way to provide teachers for each Class, but to select for this purpose, two students from each Class as it graduates. This would afford very indifferent aid in training students & turn out but one Class every three years. I should like to invite Government aid for the pay of two permanent teachers, (at say £3 each a month) & so keeping three Classes going at once, graduate a Class every year. Did the Mission incline to accept the money, I think the Island Treasury, would allow us sufficient for this. We should need, & do need even now, more adequate accommodation for the students. With the requisite premises & teachers; one could supervise three Classes, with about the same ease, as at present, only one.

Thro' Mr. Sanders, I learn that the Committee have granted the application for Anatomical Cuts. I regard this as an answer to prayer & as a cause for thanksgiving.

The judgements of God have been heavy upon this people; heavier still on the local Christian Community. We pray this may be seen to result beneficially. Our one great need, is the influence of the Holy Spirit; equally needed on the Missionaries, that they may wisely convey; & upon the Heathen, that they may believingly receive, the Gift of God.

Yours respectfully,

Samuel T. Green

Manipay, Apr. 2. 1867.
Rec'd June 3.
Ans. July 16 by Mr. Clark.

since Bothered – S. Thorne
Rev. Southgate's predecessor
seven or eight years ago
in the Island?

Jaffna Ceylon 10. Feb.y '68

Mrs. Quick, has been for many months, in a state of great debility; from which, she can hardly rally in this climate. She urgently needs, the invigoration, of a change to America. This, I hope, would gradually restore her, to comfortable health.

Samuel F. Green
Physician A.C.M.

Manitowoc, Oct. 2, 1868

Dr. Samᵘ. F. Green

Jaffna, Feb. 10. 1868.

Recᵈ Apr. 3.

Mrs. Quick.

Manippay C. April 1868.

~~Revd~~. Chas Hutchins Esq.
~~Editor~~ Gen. Business Agent of the Missionary Herald,

Dear sir.

I observe you seem to have a desire to systematize the pronunciation of the names occuring in Mission Fields. I think perhaps the accompanying remarks and examples may be of some interest to you. Our present Geovernor of Ceylon and a late Governor of Madras, have deemed this subject, of proper spelling, one of sufficent importance, to claim their official action.

Herewith is given a list of some of the names of places more common in the Field of the American Ceylon Mission, spelled in conformity with the Tamil alphabet as given at the close.

The vowels should be used strictly to correspond with the Tamil vowels. The consonants, may be also soused, but as the sound to an English eye, could be represented by fewer characters and as single letters, might stand instead of double letters, it may be expedient to depart from a precise parallellism in their use. The names might else look clumsy.

Every Tamil word is accented, more or less, on the first syllable. Every long vowel has a strong accent. Every mute not terminal, has at least a slight accent. A "mute", is a pure or solitary consonant=sound, a consonant *per se*. It is a letter, with which no vowel sound coalesces and is indicated in Tamil, by a dot above it. thus க்= k but க்=k as in book.

In a Tamil word, every letter is sounded; there are no silents.

These two sounds of a, 1st as in fan, sand &c and 2d as in fall paw &c, tho' very common in English, do not exist in Tamil; (e.g. The first is by mistake given in "Manepy" "Panditeripo") neither do the sounds of f. h or z.

Written Tamil cycels written English, in indicating directly to the eye, the pronunciation, the accent and the syllabic division of words.

Some of the ~~Work~~ more frequently used names of places in the American Ceylon Mission ~~Ceylon~~ field.

Achchuvéli	Pungkudutthiva
Alavedóli	Puththur
Élálai	Sandiruppáy
Madduvil	Sangkánai
Kángkésanthurai	Sangkuvéli
Kópáy	Sávakasséri
Káraitivu	Siththankéni
Mallágam	Sulipuram
Mánippáy	Sunnágam
Mávicdlapuram	Tellippalai
Máthakal	Tolpuram
Mayilidódi	Udupidódi
Mukamálai	uduvil (2 ⓑ ⌀ ⌀, 4 letters only, in Tamil.)
Mulay	Usan
Nallur	Vadduk kódolai
Navali	Valluvedóli
Pandatththeruppu	Vannaippannai
Pásaiyur	Varani
	Vélanai

In pronouncing Tamil words in Roman letters, sound

அ = a as u in fun	எ = e as in fell
ஆ = a' as in far	ஏ = e' as ai in fail
இ = i as in pin	ஐ = ai as i in pine
ஈ = i' as ee in seen	ஒ = o as o in peony
உ = u as in full	ஓ = o' as o in pony
ஊ = u' as oo in fool	ஔ = au as ou in pout

The sound of the short and long vowels differs only in duration, the long (indicated by ' being twice the length of the short.

க = k as in kit

ங = ng as in king

ச = s as in sin When doubled or mute, as ch in church.

ஞ = ny ~~as nch in punch~~ or better, ñ as in the Spanish language.

ட = d as rd in hard. When doubled or mute, as rt in heart

ண = ṇ as rn in barn

த = th as in thread.

ந = n as in pin. This more frequently initial.

ப = p as in pin

ம = m as in dam

ய = y as in yard

ர = r as in rest

ல = l as in low

வ = v as in vow. (India.)

ழ = ḷ as rl in curl. (~~This letter, in the middle of words, is pronounced like rt.~~) ~~Peculiar, double the tongue so the tip of tip, may touch the roof of mouth back.~~

ள = ḷ as rl in curl.

ற = ṟ as in hurry When doubled or mute as t in pat.

ன = n as in pin This more frequently terminal.

With kind regard & best wishes

I remain

Yours respectfully

Samuel T. Green.

Monmouth, Nov. 6. 1888

Rec'd June 8.

ans'd July 10.

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Manippay Jaffna Ceylon
11. April 1868

Revd Dr. Clark
Secy A B C F M
My dear Sir

Since my last report, a Medical class of nine has graduated and a promising class of twelve been received. There were more than thirty applicants. This class commenced late last Decr. They have completed the study of Natural Philosophy and are about half through chemistry. Six of these students receive stipends of 8/- 8/- 7/6 6/ 6/ and 4/6 per month respectively, for which they are expected to render service. Four of them are members of the church and one is seeking admission. About half of them can read and write English. There is but one in the class under twenty in age.

The printing of the Surgery has reached the 384 page. The entire volume will probably contain 500 pages. The MS. of Gray's Anatomy is now under revision to be printed next. I feel greatly encouraged by and grateful for, the very liberal supply of illustrative cuts for it. I would again mention, my strong desire, for a set of cuts, to illustrate a work on chemistry, which I hope to issue next, if life and health be spared.

The station Dispensary and the Dispensary and Hospital, of the Friend in Need Society in Town, have been conducted as usual. The No. of patients registered at the station for 1867 is 1316 and for the same period at the Hospital is 5887.

The Government has been pleased to double their annual grant to the Medl Deptt making it now £100. This greatly facilitates our progress.

I have learned very recently, of the removal by death, of one fellow Medical Missionary to the Tamils, the Revd Dr. Lord and still more recently comes the news, that by the ill health of his family, another, Revd Dr Lowe of Travancore, is called away. In view of these providences, I desire to be humbly thankful for permission to remain and prosecute the work.

I am glad to hope, that the Board have adopted it as a settled policy, to reinstate returned Missionaries in their field only after confidential consultation with the Mission to which they have belonged. I should wish such a course pursued, were the case my own and I am sure it would always be better, for both the individual and for the Mission.

With kind regard

Yours respectfully

Samuel F. Green

Madras, Nov. 11, 1868.

Rec'd June 8.

Ans. July 10.

Manippay Jaffna Ceylon
8. May 1868

Revd N. G. Clark D.D.
Secretary.

Dear Sir.

Allow me gratefully to acknowledge the receipt on the 27. Apl., of your letter of the 4. March last; conveying the very kind action of the Prudential Committee toward me.

I am glad to inform them, that I am enabled to prosecute my work, with a good degree of comfort & regularity. I propose to spend some weeks, with my family on the sea shore, the week during reason. Should a need of further change arise; I would thankfully avail of the privilege extended me by the Committee.

Respectfully
Saml. F. Green

Rev.d A. G. Clark D.D.
Gen. Lec.r &c
Berlin

Leamington, Aug. 8. 1868.
Rec.d July 1.st
and Ans.d

1. October 1868
Jaffna, Ceylon

Revd Dr. Clark
Secretary A.B.C.F.M.

My dear Sir,

The Medical class progress favorably. They have completed Chemistry & are now about half thro' Materia Medica. They have also about half finished Anatomy. Five of the twelve, are now members of the Church & another is an applicant for admission. One of the older Teachers of the class now acts as my aid in translating & revission. His place is supplied by a younger man a member of the last class.

Our neighbors' press is so crowded with work, that I can make but slow progress in printing. The Surgery is long since off my hands, but still drags with the printers. The printing of the Anatomy is advanced a few forms. The printers are, I am glad to say rendering the illustrative cuts very fairly. As soon as the MS. of the Anatomy is wholly ready for press, I hope to prepare the volume on Chemistry, for which I desire a good supply of cuts may be furnished.

In hope to secure more time for Book making, I closed my connection with F. N. Society last month. The number of patients attended at the Mission Dispensary for the year past is 1368 and at the Town Hospital is 4345. This latter Institution, is to proceed in charge of Dr. Danforth, a graduate of the class of 1848–51 who has been employed there for ten years past. For two years or more, he has himself performed all the important Surgical operations presenting.

The Society kindly continue open to the Mission, the

advantages of their Institution for Clinical Teaching & Practical Anatomy, also to reciprocate accommodation in the way of medical supplies, on favorable terms, as need may arise.

I may say, I feel much encouraged in my work. I see room for four fold my strength, to carry the enterprize forward to early completion. But I am thankful to be allowed to prosecute it at all. If life be lengthened sufficiently, the diminished vigor will I believe prove no hindrance to a final success.

With great respect & fraternal regard

I remain

My dear Sir

Yours truly

Samuel J. Green

Jaffna, Oct. 1, 1868.

Rec'd Dec. 5.

Ans Dec. 8

Rev. Dr. Clark
Dec 5 1868

Manippay Jaffna Ceylon
20. April 1869

My dear Dr. Clark

Much needs to be told of my last half year can be told in few words, the every day church, present matter of interest, & any concerned for the liberation of the Tamils.

The Medical Class still numbering eleven, have gone thro' Materia Medica & Anatomy. They have about half finished the volume on Surgery & have commenced that on the Practice of Medicine. Six of the students are members of the Church.

The printing of the Anatomy advances well, above 100 pages being done. We are much grateful for the supply of illustration cuts for a Chemistry. I wish, the earliest possible, to bring Anatomy Physiology & Chemistry into Tamil. Subsequently, the rest of the various practical branches of Medical Science.

The Number of patients attended the past six months, is, according to the register 581. The Teachers seeing some of the important achievements lately, of their Seniors at the

Jaffna, Oct. 1. 1868.

N. E. S. Hospital, an unusually rare in the use of the knife. I habitually decline operations myself, with the double purpose of economizing my time & strength for book work & of developing the students into surgeons as fast as possible. The presence of one of the first Class of 1848-51 within a few miles of me, whose reputation as a surgeon stands very high, is a very great aid to the success of this policy.

With fraternal regard

I remain

Yours respectfully

Samuel D. Green

Pres. Dr. Clark

Secretary.

Mass. Med. Soc.

Rec'd June 16.

Ans'd July 6

Manippay Jaffna Ceylon
1. October 1869

Revd N. G. Clark D.D., Secretary.

My dear Sir

Since my last report to the Committee, the Medical Class have completed the study of Surgery & Obstetrics. They still prosecute the study of Physic, on which they were engaged and have commenced the study of the Diseases of Women.

The Printing of the Anatomy still drags at the slow Press near by. The volume has reached the 248th page. The illustrations for the Chemistry, have arrived and that volume is being translated as rapidly as circumstances will allow. Hooper's Physicians' Vade Mecum, is translated & now in course of revision. It is hoped, that the printing of it, will soon commence at Nagarkovil in S. India. The translation of Dalton's Physiology, is in progress.

The number of Patients registered at the Dispensary for the last six months is 572.

572. The Class still visit the Hospital in Jaffna weekly for Clinical instruction. Dr. Danforth is Chief there, graduated under the Mission. In recognition of merit, the College of Physicians & Surgeons of N.Y. City, have conferred upon him, the honorary degree of Doctor in Medicine.

It seems most desirable, that a fund of £10.000, should be secured & safely deposited here, for the sustaining of a Bibled College. This should be founded in Tamil, garnished with English and Roxbury under the control of the Mission, but no drain upon its funds. To this, youth will flock & their fees, will gradually serve, to support our Girls' boarding & other schools. May the Lord stir some one or more in America, to furnish enough of his own gold, for this purpose. It needs early attention, to forestall the efforts of the Romanist & of a Skeptic Civilization, to mold the opinions of this Community.

In our common Cause, Yours truly

Samuel F. Green

Manipay, Ceylon, Oct. 1. 1869
Recd. Dec. 20.

Jaffna Ceylon 7. April 1870

Revd Dr. Clark Secy &c.

Dear Sir.

The Medical class still numbers eleven; six of whom, are professing Christians. One is now Dispenser to the Mission. They are still engaged with the volume on the Practice of Medicine. They have nearly completed that on Diseases of Women and are about to commence Medical Jurisprudence.

The Colonial Surgeon for the Province, highly reputed as a Botanist, has kindly given the class, weekly teaching on indigenous herbs.

The printing of the Anatomy, has advanced in the last six months 120 pages, being now at the 368th page i.e. a little past the middle of the Book. This is at the rate of about 5 pages a week. The printing of the volume on Physic, has now, three months after being sent to press, only just fairly started. Friends in Scotland, have given the illustrative Cuts for this at an expense of over £25.

The work of translation proceeds steadily. The only path to the real accomplishment of our series, is that of persistent personal endeavor. Experience demonstrates, that both languges must be represented, each by its native, in order to a satisfactory result and that any expectation that Western ideas can be transplanted in their integrity, by even the most accomplished Tamilian, is illusory.

The Dispensary is open daily. The Dispenser is in constant attendence every day and the Physician, at 8 and 12 o'clock, for six days in the week. The Bible is read and Christianity explained to those in waiting. The number on the register, for 6 months is, 408.

The Government have doubled their annual grant again.

For many years, it was £50; then for two years, it was £100; and now it is £200.

The Government Medical School at Colombo, the capital, is to commence next June. This is a boon long desired and too long deferred. Graduates from the Government School will probably fill most of the salaried positions. Thus inducement to study medicine here in the vernacular, is much lessened. To meet this influence, by increased stipends and outfits, also to cover the heavy expense of printing and illustration, it was deemed best to solicit a larger grant. It is encouraging that the Government should have so liberally considered our request, in the very face of a medical school of their own, and of the fact, that the teaching here in English, is relinquished for the Vernacular.

Among other things, putting together the great accession of church power to the Presbyterians, with the Baker expedition up the Nile, one can scarce refrain from prayer, that the two may concur and result in a column of illission stations, throughout that valley, reaching even to the heart of Africa. Seeing the times, it does seem as if pioneer missions should henceforth be the leading enterprize among the workers for the Kingdom, that the "witnessing to all nations," may be speedily effected and so "the end come."

With kind regards

Yours respectfully

Samuel F. Green

Ackd & Rec'd June 8.

Manippay Jaffna Ceylon
22 - June 1870.

Revd Dr. Clark
Secy &c

Dear Sir

Allow me to say, that while I deprecate the Mission being managed by stratagem, I feel, that the dropping from our list of helpers, of nine persons lately, was a good thing for the cause. It has not only relieved us of a set of hangers on, but has cleared the way for the appointment of fresh men, several of whom, are just trained and ready for the work. I imagine, occasionally such a procedure, must be good for any old Mission, as undesirable relations & conditions, will almost inevitably develope in process of years.

I sincerely hope your voyage to Hawaii, may benefit you much.

Yours respectfully S. Hall

Jaffna, Ser. 1, 1870

~~Rev.~~ S. F. Green, M.D.
Manippay, June 22. 1874.
Recd Aug. 16.

Jaffna, Ceylon 7. Octr 1870.

Revd Dr Clark Secy &c

Dear Sir.

The Medical Class of eleven, are nearly thro' with the volume on the Practice of Medicine. Since my last Report, they have completed the volume on the Diseases of Women, have commenced and completed that on Medical Jurisprudence and have commenced, that on the Diseases of Children.

The printing of the volume on Anatomy, has advanced, the last six months, from the 368th to the 512 page. The cuts for the volume on Physic, have been received. The printing of this work, proceeds slowly. The preparation of the volume on Chemistry, is just now fairly commenced. The cuts for it, are in hand.

The Dispensary, has been conducted as usual. The number of patients, registered for the half-year, ending the 1. instt., is 576. The Committee of the Hospital in Town, have instituted a scale of Charges, for the services of their Resident Surgeon. They have kindly offered his services, to our Mission, when-

ever application therefor, may be made by the Mission Physician. Hoping that progress against Tyranny & Superstition in the West, may soon tell upon this hard field, I remain,

Yours respectfully,

David T. Green.

Jaffna, Oct. 7, 1870.
Rec'd Dec. 16.
Ans. Dec. 28
Church
Union

Rev. D. B. Clark
Secretary

Jaffna, Ceylon 8. April '71.

Rev. Dr. Clark Secy &c

Dear Sir,

The Medical Class of 1867-70 finished their course with November of last year and on the 1. of February of this year a new Class commenced. This Class numbers ten. They are rather untutored. It is difficult to get those better educated, to study in Tamil. But, there is no doubt, even these may be made better physicians than the indigenous practitioners. Four of these receive a Stipend. Three of 6/- and one of 7/- monthly. None of these are members of the Church. Two seem inclined to join however. In all classes hitherto, there has been a certain proportion of professing Christians. With this Class the Teachers have a Bible exercise at the opening of both morning and evening sessions. Previously there has been but one such exercise and that in the afternoon. The students have finished the study of Natural Philosophy and are about half through Chemistry. They have commenced Anatomy having the printed and fully illustrated Volume in the Vernacular.

The printing of the Anatomy and of the Volume on Physic is still in progress. ——

—— A small pamphlet entitled "The Soul's abode"

has been retranslated for a new edition. A little work is being prepared designed to be used by the older graduates from Mission Female Boarding Schools, in aiding and comforting their neighbors in child bed. Also another a "Domestic Medicine" designed for general sale, is near completion.

The Dispensary is kept open as usual every day in the week and at all hours night and day. The Mission Physician restricts his own attendance, to the hours of 8 and 12 daily except Sunday. For attendance at other times a small fee is required. The Number of Patients registered for the six months ending with March '71 is 690.

I see no discouragement in the work. The encouragements are ever the same. These are the promises and the nearing advent of our Lord, to rule over "the new earth wherein shall dwell righteousness".

With fraternal regard,
yours respectfully,
Saml. J. Green

Jaffna, April 8. 1871
Rec'd June 15.
Ans'd July 24.

2663. June '71.

Revd Dr. Treat,
or Revd Dr. Clark.

Allow me to say, that it occurs to me, that it may be expedient, for the Committee, in every case of proposed return of a Missionary to his field, to seek an expression of opinion by the Mission, on the desirability or otherwise, of the individual rejoining the Mission.

If this were adopted as the uniform practice, there could be no ill feeling and in some cases, great good might be secured.

Jaffna, April 3 1871
Recd. June 15.

S. F. Green.

June 3, 1871.

Rec'd July 31.

Acknd. Aug. 2. '71

The Reverend
The Secretary of
The A. B. C. F. M.

Should the reply of the Missio
leave the person at home, he
to spread the perplexity of the
responsibility and the Missio
the harm of his reappearan

Very respectfully
Saml. F. Green

Colombo Ceylon
Sat. 15 July 1871.

Rev. Dr. Worcester

Dear Sir,

I have to acknowledge your kind letter of June 7th, which reached me on the 30th ult. I am very sorry that you should have been so long without a reply to your letter of March 27th, but I have been so very busy that I have had no time to write to my friends.

I thank you very much for your highly valuable suggestions, and I shall be very glad to receive any further hints from you in the course of my work. I have not yet decided, but within a year or two I should like to visit Calcutta, Madras, Bombay, Benares, Allahabad, Lucknow, Agra, Delhi, Lahore, Peshawar, Kabul, Kandahar, Yarkand, Kashgar, Bokhara, Samarkand, Tashkent, Khiva, Teheran, Ispahan, Shiraz, Bushire, Bagdad, Constantinople, Smyrna, Athens, Rome, Paris, London, Edinburgh, Glasgow, Belfast, Dublin, Cork, Liverpool, Manchester, Birmingham, Bristol, Cambridge, Oxford, Brussels, Antwerp, Amsterdam, Rotterdam, Hague, Berlin, Hamburg, Copenhagen, Christiania, Stockholm, Upsala, Gottenburg, Leipsic, Dresden, Prague, Vienna, Pesth, Munich, Stuttgart, Frankfort, Cologne, Coblenz, Mayence, Strasbourg, Basle, Geneva, Lausanne, Zurich, Lucerne, Milan, Venice, Florence, Pisa, Genoa, Naples, Palermo, Malta, Alexandria, Cairo, Jerusalem, Damascus, Beirut, Aleppo, Tiflis, Erzerum, Trebizond, Constantinople, Smyrna, Athens, Corfu, Brindisi, Ancona, Rome, Naples, Marseilles, Lyons, Paris, Calais, Dover, London, Liverpool, Glasgow, Edinburgh, Belfast, Dublin, Cork, Queenstown, Liverpool, New York.

Yours faithfully
Henry Steel Olcott

native climate for a while.

I earnestly hope, the call of the Mission, for a new physician, may find an early response, from some able person, disposed to grapple with the language & to carry on the work of Vernacular Medical Education. The furnishing of a Medical Literature, to these millions of Tamils, will serve one of the strongest bonds, holding them in gross superstition.

With very kind regard, I remain, Dear Sir,

Yours respectfully,

David F. Green

VV

Manippay Jaffna Ceylon
Sat. 15 July 1871.

Revd Dr. Worcester.

Dear Sir.

Please to accept my cordial thanks, for your very kind letter of sympathy, received by last Thursday's mail. I am grateful, to set forth, Mrs. Green, as having steadily gained in health. She is now restored, to some degree of activity; but her health, and my own also, is very indifferent and we are decided, that within a year or two, we should seek the invigoration of our

Monepy July 13, 1871.

Rec'd Sept. 7.

Ackd. Dec. 4. '71

Manippay, Jaffna, Ceylon,
Tues. 12. Septr. 1871

The Revd. Dr. Clark Secretary A.B.C.F.M.

My dear Sir

It has been suggested, that I write you, to say, that it is thought expedient, in view of all circumstances, that Mrs. Saunders, leave for America, as soon as practicable. I may say, that she has the esteem and the kind regard, of every member of the Mission, and all would rejoice to have her remain here, did circumstances seem to favor it. She will probably leave tomorrow, in the Colonial Steamer, the "Serendib", for Galle, to take thence, the P. & O. Steamer for England.

Our noble brother, has been suddenly wrested from us, by excessive devotion. Others again are probably, in observing an over caution, as to exposure to "hardness". The desideratum is, to blend in our habits, the two thoughts, "do with thy might" and "study to be quiet". The Adversary embarrasses the work, perhaps equally, by either holding back from exertion, or by crowding on to over exertion. Americans generally, rush too much, even at home. Their rush and dash, must be moderated in the tropics, or the cause will be too often, defrauded of their services.

The Mission is just now, in a stricken and feeble condition; in just the state, in which it would seem, the Spirits power might most gloriously be manifested; causing to germinate, the truth abundantly diffused, in this community. In my opinion, Mr. & Mrs S.C. Smith and their daughter, should go to America, say, by March 1872.

Dr. & Mrs Spaulding and Miss Agnew, should be relieved from the Care of Oduvil High School; not that they desire it, but their age is beyond the demands of the situation. People should not certainly continue in such a charge, beyond the age deemed proper, in their own native climate.

Mr. & Mrs Howland, are feeble and might well be favored, with a two years vacation, in a cold climate.

Request for permission for myself & family, to go to America, is already before the Committee; also for a physician, to succeed me & to finish the finish on to the Medical department of our Work. With kind regards,

Yours very respectfully,

Samuel T. Green

Monckery, Sept. 12th 1871.

Rec'd Nov. 8.

Acted Dec 4.

To Oodamalai School.

Jaffna, Ceylon 2. Octr '71.

The Revd Dr Clark Secretary &c

Dear Sir.

Since my report in April last, the Medical Class have completed their study of Chemistry; have begun and finished Physiology; have begun and about half done Materia Medica and are three fourths thro' their Anatomy. Another member has joined the Class, making eleven; Still another person, is seeking admission.

It is an interesting fact, that relatives of those village physicians, each of the highest repute in his own department, have sought to join this Class. This is encouraging, at a time when Vernacular Medical Education appeared much depressed. One of the stipendiaries, has been received to the Church.

The printing of the Anatomy, has reached to about its last form; nothing remaining, but Glossary and Index. The work on the Practice of Medicine, will be printed & issued I trust, before the close of another year. The Little work for Mothers, is now passing thro' the press.

The Dispensary is still maintained by the Mission. It serves as a place, for the practical training of selected graduates. Each holds the position, for a year. The Number of Patients registered for the last six months, is 296. The number for the same period, at the 7. St. Hospital, five miles distant and conducted by our Graduates, is 5538.

I earnestly hope, the Lord may send, from our Medical Department, "a man after his own heart; one who shall fulfil all his will", in conducting these interests and in closing up, as we may presume, his branch of his work here.

With kind regards,

Yours very respectfully,

David J. Green

Rev. Receivd Dec. 8.0

Jaffna, Ceylon,
19. October 1871.

The Revd. J. C. Smith, of the American Ceylon Mission, has been for some two or three years, in a state of much general debility. He has a marked tendency to paralysis; of which he has had repeated premonitions.

I am of opinion, that an early change, to an invigorating climate, may check this and so brace him, that he may work effectively, for yet a good term.

Samuel F. Green M.D.

Jaffna, Oct. 12, 1871.

Received, Dec. 20

Oct. 22. 1872

Manepy Jan.y 23d. 1860.

Rev. R. Anderson D.D.
Sec.y A.B.C.F.M. –

Revd & Dear Sir –

Yours of Nov. 12th enclosing our appropriations for 1860, & your Circular letter, was received on the 17th inst. – We shall endeavor to keep within our Appropriations, though it will involve some reduction.

Since I last wrote – Mrs Spaulding has been quite ill, with an attack of Congestion of the liver & we felt, for a time, much anxiety on her account – She is now much better, though still feeling the effects of the attack. –

About 10. days since Mrs Hitchcock was taken suddenly & violently ill, & is now very feeble. – Dr Brady of Jaffna Fort was called and he pronounced the disease Aneurism of one of the large arteries. – He thinks it commenced some years since & gives very little hope of her recovery – Her brother Hitchcock is greatly afflicted – Dr Brady has been very kind both in this

& in Mrs Spaulding's care.–

Others of our Mission are in their usual health.– Mr & Mrs Lawton are spending their vacation by the sea-side at Valvatty & Mr & Mrs Quick are at Mâthayal near Pandiripo.–

During the second week in January we held a series of interesting meetings, with our Churches at the several stations & I trust some good impressions were made.– The addition to our Churches in 1859. were 45.–

The change mentioned in your last letter – of Dr Green to the Madura field, will be a matter of great grief to the people here.– He had by his attentions to the sick & earnest efforts for the good of all, won the confidence & respect of the people, & many had been looking forward to his return with great interest.– We regret that the Com. have the impression that we are so well supplied with educated native practitioners, as not greatly to need a Physician. The facts are, that all but two of the Doctors former students – are quite beyond our reach & these two though nominally with us, we have found this past year to be of very little service to the Mission.

Respectfully & truly Yours
E R Hastings
Sec. A.B.C.M.

Manepy Jan. 23, 1860.

Rec'd March 21.

Ans'd Apr. 7. 1860

Mrs. S. Hall
wants Hon. Dr
physician

Dr. Grant

Maneppy. Feby 9th 1860

Rev^d & Dear Sir.

I wrote you by last mail of Mrs Whitcocks severe illness.— She is now a little better & the Dr. seems to take a more hopeful view of her case.— Others are all well.—

Your printed Circular of Dec. 1st is received. We deeply sympathize with the Secretaries & Com. in this sad trial — May the Lord overrule it for good.—

Respectfully & truly Yours

E. P. Hastings

Sec^y A.B.M.

Rev^d. R. Anderson D.D.
33. Pembroke Sq.
Boston

Mandeville, Jan. 9. 1860

Rec^d. Apr. 7.

Ans. Apr. 7.

Manepy. Ceylon. March. 7th 1860

Revd R. Anderson. D.D.
Cor. Secy. of A.B.C.F.M.

Revd & Dear Sir

The following is a copy of a letter lately from Rev Levi Spaulding, one of the Executors of the late Dr. Poor's Estate.—

Oodooville. Mar. 3d. 1860

Dear Bro Hastings.—

As one of the Executors of the late Dr Poor's Estate, I have the pleasure to inform you — & through you, the Treasurer of the American Board of Commissioners for Foreign Missions, that, the part of that Estate, willed to that Board, to be expended in Female Education in the Ceylon American Mission, amounts in all to fifty one pounds sterling — ten shilling eight & a half pence (£51-10-8½.) — The Clause of the will, referring to this part of the estate, is as follows. — "I will & bequeath the remaining third to the American Board of Commissioners for Foreign Missions, to be expended in the Cause of Female Education in Jaffna under the direction of the American Mission in the said place."—

The receipt of the Mission is as follows —

"Received. Manepy September 7th 1859 of Revd Levi Spaulding, Executor of the estate of the late Revd D. Poor, thirteen pounds, eight shillings & half a penny, being the balance due, from said Estate to the A.B.C.F.M. — according to the provisions of the will of the said Revd D. Poor: & in behalf of the Am. Ceylon Mission we relinquish all further

Claim on the said Estate for the purpose mentioned in his will".—

Signed — E. R. Hastings } Com.
A. L. Lord — }

This receipt &c. I should have reported sooner had it not been for a few items wh. I wished to keep from my associate — the Revd B. C. Meigs, now in America. — As I have paid on my own responsibility the amount due to the Board into the hands of their local treasurer according to the estimate made by Messrs Lord & Hastings & have their receipt in full of all further demands on the Estate, the items referred to Mr Meigs, may as well come into a private account. — You can now report this to the Board, as the amount willed to that body from the Estate of the Revd Dr Porter by the late Dr Porter."

Yours truly
Levi Spaulding
Rec. of the Executors.

At a meeting of the Mission held at Monroe Feby. 28th 1860. I was directed to report to the Board the above mentioned legacy & request of the Prudential Com. permission, to use as much as may be needed of the legacy, to meet the deficiency of appropriations for Schools for 1860, in accordance with the provisions of the will. — We have not discontinued any of our Schools, they to the expense of sustaining them, is likely to exceed our appropriation for the year — say £40. or £50. — It was thought that there would be no objection to using this legacy at once for the object specified, & with it we might open the Cary written reducing the number of our Village Schools

I wrote you by last mail in reference to Mrs Hitchcocks health.— She has been for the past 2. or 3. weeks at Valvetty & has rallied, on the whole to gain somewhat but is still very feeble.— Dr Chutsley, Principal Medical Officer of the Island in the Civil Service, was in Jaffna two or three weeks since & called with Dr Brady to see her.— He differed from Dr Brady in reference to the nature of the disease — but both were agreed, as to the necessity of removing her from this climate, as soon as practicable.—

In view of the advice of the Physicians the Mission at a recent meeting advised Bro Hitchcock, to make arrangements to leave for America, as soon as practicable. At Bro Hitchcocks request, Bro Sanders & I went in to Jaffna, to consult with Dr. Brady in reference to the time of leaving & the route. He unhesitatingly advised that they should go at once, via the Cape.— Bro H. will therefore arrange to leave us for Madras, as soon as he can get away, to take passage for England & America.—

In view of his departure we have arranged our station work as follows.—

Bro Sanders is to take the oversight of Batticotta Station, in connection with his other duties in the Training School &c

Bro Quick is to remove to Panditeripo & with the work of that Station, take charge also of the Tellipally Station.—

Bro Spaulding continues in charge of Uduppitty Station, in addition to his duties at Uduville. &

I remain in charge of the Manepay & Chavagachery Stations, in addition to other duties.— This seemed to be the best

disposal. we could make upon strength.—

Respectfully & truly Yours

E R Hastings

Lee.

Manchester Oct. 1860.

Rec'd. May 4.

Adjutant Genl's Office

Pub. Lib.

Return to Richmond

Manepy. April 1st 1860

Revd R. Anderson D.D. —
Cor. Sec. &c. —

Revd & Dear Sir

There has been nothing since I have been on Missionary ground, which I have felt more deeply, that our "help is from the Lord", than during the past six months. While there has been nothing unusual to discourage, I have not been able to see evidence either of spiritual progress in the Church, or of increasing interest in religious things out of it. — There seems to be a most lamentable state of coldness & indifference, as to respecting the salvation of souls & the prosperity of the Church of Christ. — The attendance on our Sabbath services does not increase. — Meetings have not been as well attended in the villages. — Prayer meetings have declined. And there are none who seem to be anxiously inquiring, what they shall do to be saved. Looking simply at the state of things in the Church & about us, there is much occasion for discouragement. — But we remember the declaration of God's word, that "the heart is deceitful above all things & desperately wicked"

& hence altogether disinclined to the consideration of heavenly things, unless moved upon by the Spirit of God. — And we cannot forget the many & full promises of God's word in reference to the outpouring of the Spirit in the latter days & the universal establishment of the Kingdom of our Lord & Saviour Jesus Christ.

In respect to the low state of religion among us, ~~I am~~ I am often much "perplexed but not in despair". — I can but hope that God has good things in store for us & that our hearts shall yet be made to rejoice in the manifestation of His mercy to us. —

Rightly considered, I do not think that the state of the cause of Christ, at this station, is lower than in years past. — It is true we have but few additions to the Church & the number of members is less than in some former years — our Congregations do not increase — & our Schools are in a very unsatisfactory state — but I think there is less in the present aspect of things that is fictitious & deceptive. — Reduction of numbers does not always indicate a real decline — The greatest cause for lamentation is, that those whom we hope are truly on the side of Christ, are so little awake to the interests of His Kingdom. —

I may mention the following, as some of the causes, which have tended to ~~hinder~~

hinder the growth of the Church at this station in years past & the influence of which we still feel. –

1st In past years, many were received to the Church, in connection with the Printing Establishment, who subsequently, when removed from pecuniary connection with the Mission, relapsed into heathenism. These repeated cases of apostacy have given the Church a bad name among the heathen. –

2. – Some now in the Church – like those of Saul's – have the name that they live & are dead. – They exert no influence on the side of Christianity in the Community. Some live in neglect of the ordinances of the Church – of prayer & of the reading of the Scriptures. – Others though attending to some of the externals of religion, manifest no love for souls – or self-denial & zeal in the service of Christ. –

3. – There is a great lack of examples of a living – growing piety, even among those who give the most evidence of being Christians. – There is too much yielding to the heathen – too much clinging to old customs & a want of uprightness & decision on subjects involving moral principles & Christian character. – Comparatively few, so live as to convince the heathen about them.

of the sincerity of their professions

4th. – I think we are suffering, tho' a little, from a re-action, consequent upon constraining persons to attend service on the Sabbath, on the ground of their being employed by the Mission. – Formerly there were about 80. persons employed in the printing & binding department – all of whom were required to attend service on the Sabbath & those who were married were expected to bring their wives. – Their attendance was so associated with the reception of their wages, that when the latter ceased, their attendance ceased, as a matter of course. Since the Printing establishment has been transferred to native proprietors – the number employed has been only about 15. & the attendance of them now is left entirely optional. – Of course our congregation on the Sabbath has decreased in ~~size~~ & the decrease – no doubt, affects more or less the regularity of the attendance of some who remain. –

5th. – The fact that Christians from the beginning, have not been made to feel more personal responsibility, in respect to the prosperity of the Church & the salvation of those about them, has been a hindrance to progress, at this station perhaps more than at any other. – Putting into effect for

the conversion of others & in the upbuilding of the Church, is still, too generally, regarded as the exclusive work of the Missionary & Catechist, or Native preacher. - The importance of each Christian doing his part, to bring others to a knowledge of Christ & to sustain the institutions of the Gospel, is not felt - & it is one of our greatest trials, that we find so little real interest & sympathy in our efforts, from those who are called Christians.

6th - I am persuaded that there is, too much to distract the minds of Missionaries & Native preachers from the great work of saving souls. - In the case of Missionaries it seems, oftentimes, unavoidable. - Much time & thought must necessarily be expended upon the language - & secular affairs of one kind & another come in for their share of attention. - Our native Assistants are tempted to join their thoughts too much to their worldly affairs - or to burden them with their duties, as preachers of the Gospel, as to give occasion to the heathen, which say, that the latter are performed as mere duties connected with the reception of their salaries. - There is a lack of that singleness of purpose & earnest desire for the salvation of men, which would leave the impression, that this is regarded as of the highest importance.

There seems to be, also among the causes of the low state of religion among us. We greatly need a revival.

The second week in January, a series of meetings were held at our Station in accordance with the proposal of the Lorian Mission. Monday was observed as a day of humiliation & prayer & public meetings were held at the different Stations on the succeeding days. At this Station some impression seemed at the time, to be made & for a while there was a apparently an increased interest, but it soon died away.

The Schools at this Station, remain much as they have been. I see no great improvement in them. Our difficulty still, is to keep the children long enough to do them much good. The girls school at Station in the early part of this year became almost extinct. Two of the girls were received to the Morris Boarding School. Several were disappointed in not being admitted & left the school. The school was reduced down to 3 pupils, all of whom were baptized children. The number is now gradually increasing again, though the pupils are all very small. There is very little to encourage us in this department. There is no desire on the part of the children to learn to read, & they are no longer induced to attend

by presents.- Parents, generally, much prefer to have the assistance of their daughters at home rather than have them learn to read.- If we would have our girls schools, the only alternative seems to be, to resort to the old plan of giving presents - with little prospect of real gain - or wait patiently until the more intelligent portion of the Community, by contrasting their own children with those of Christians, shall see the advantages of Education for their daughters.- I see nothing to be gained by going back to the old plan - but feel disposed to labor on, as we can, hoping that gradually the sentiment of the Country will change.- At a recent examination of the schools at this station, the whole number in the 5. schools was 121. boys & 46 girls = 167.

The independent English School now numbers nearly 120. pupils - nearly 2/3 of whom attend our Sabbath School & Church.- I hold a meeting with them after the Service on the Sabbath - hear them recite their verses in the Gospels - & address a few words to them.-

- Chavagachery.-

The work at Chavagachery continues still in a hopeful state.- The prevalence of fever has interfered somewhat with the labors of the Native Assistants during the past six months.- We need an active

self-denying man, whose heart is fully set upon doing good — labor in Mukanneally & its vicinity. — The Catechist around there does not meet my wishes, in respect to carrying on the ~~[illegible]~~ work already commenced. —

The five Schools at Vacany & Chavagadang number — Boys 134 — Girls 14 = 148. —

Respectfully & truly Yours
E. P. Hastings.

Received Sept. 1, 1860.
Rec'd July 16.
Rec'd March 7, '61.

Manepy. April 21st 1860.

Revd R. Anderson DD
Secy A.B.C.F.M.

Revd & Dear Sir

I wrote you March 7th in reference to the late Dr. Poor's legacy, & also in reference to Bro Hitchcock's leaving this field for America

At that time Bro & Sister Hitchcock were making their arrangements to leave as soon as possible, in accordance with the advice of physicians repeatedly given. On their return from Nalvatty, they took up their abode with us at Manepy & remained 18 days. In the mean time inquiries were made in reference to passage from Madras to the Cape or to England. There being no immediate prospect of obtaining a favorable passage it was thought best, that they remain here, rather than go to Madras, with the prospect of being detained there for months. Bro & Sister Hitchcock have then for removed to Batticotta & are occupying for the present the Mortar house recently vacated by Bro Smith.

Manepy Apr. 21 1860.

Lilia Hitchcock, has improved in health & we are not without hope, that they will yet be permitted to remain in the field. —

In my last, I mentioned, that the Mission had concluded, not to reduce the number of our Village Schools. But on further consideration, it was thought best, to commence the work of reduction in this Department, without further delay. — At our Quarterly Meeting, the first of this month, it was decided to reduce the expense of Village Schools, down to the amount allowed by the Board. — This will involve the dismissal of a few of the poorer Schools.

We have received your letters bearing dates — April 16th & 17th — also the printed letter to the American & Sandwich Islands Missions. —

Our Estimates for 1861. are not yet completed. — In making them out, we shall have referred to the reductions proposed by the Prudential Committee. — If possible, they will be sent by the next Mail

There is little of special interest in our work. — Though we can report little that is bright we are not discouraged.

Respectfully & truly Yours —

E. P. Hastings. Sec.

Rec'd June 21

Ack'd March 7. '61.

Manepy. July. 18th 1860.

Revd R. Anderson. D.D.
Cor. Secy &c.

Revd & Dear Sir.

We have received your letter of April 4th enclosing one from Revd D. W. Poor. D.D. — your Circular of April 6th in reference to Am. Br. & Bible Societies grants — your letter of April 7th & your letter of May 3d addressed to Messrs Spaulding & Hitchcock. —

In reference to the burying-ground at Tillipally — the Mission think it best to put it & the Monuments in good repair & build a Monument over the grave of Mr Poor. This seems to accord with the wishes of Mr Poor's Children, & we think the influence on the Community here, will be better, than the removal of the remains to Marvil. —

In regard to the balances, on hand of the funds of the Am. Bible & Tract Societies I would say — we intend to write to the Secretaries of those Societies, on the subject soon. The large balances of late years, have been owing, principally, to the large stock which

had accumulated, making it unnecessary to re-print books & tracts — & undesirable to increase our stock by printing new publications, more than was absolutely necessary. — We have also been selling books to some extent, & the proceeds of sales, of such books as were purchased by those funds, were placed within credit. — In 1858. the Tract Soc.y was credited about $40 & in 1859 about $74 — The Bible Soc.y was credited in 1858, about $24. & in 1859. about $18. — The reduction of our Village Schools, too, has affected the demand for books. — I might mention also that, with our present force, it is well-nigh impossible for Missionaries to prepare books for the press. — Native Stand no inclination to prepare such works as we could profitably publish. —

Your letter of April 7.th has been laid before the Mission. —

Your letter of May 3.d is just rec.d. —

I send by this Mail to Mr Gordon, an acct. of "Jubilee Thank Offering". — The whole amt. is $335 — the greater part of it from Natives. — Our Native Assistants generally, have given liberally, considering their means; but the donations from those who are receiving large salaries from abroad, have been, with few exceptions, very meagre. — Probably a few donations will yet come in. — I report the amount now, that it may reach you

before the Annual Meeting.—

Bro. & Sister Hitchcock, expect to leave us for Madras, tomorrow (the 19th).— They have taken passage in the "Earl of Sandwich" wh. is expected to sail from Madras about the 25th of August.— If they find a good opportunity of going direct from the Cape to America, they will do so.—

Others of our Missionaries are in their usual health.

Respectfully & Truly Yours
E. R. Hastings
Sec. A. B. C. F. M.

Received Sept. 14. 1860.
Sept. 15. 1860.

Manepy, July 18, 1860.

Rec'd Sept. 14.

Ack^d March 7, 1861.

Mr. Hitchcock Depu

Ceylon Mission

Batticotta. Marshall D. Sanders, Missionary; Mrs. Georgiana Sanders.
1. Licensed Preacher, 4. Catechists, 2. Teachers for Training & Theological School, 4. Other helpers & 7. Tam. School Teachers
Out Stations Karative 1. Native Pastor & 2. Tam. School Teachers.
Pungertive 1. Catechist & 2. Tam. School Teachers.

Tillipally In charge of Rev. James Quick
3. Catechists & 5. Tam. School Teachers.

Panditeripo James Quick, Missionary; Mrs. Maria E. Quick
3. Catechists, 1. Other helper & 3. Tam. School Teachers.

Oodoovill Levi Spaulding, Missionary; Mrs. Mary C. Spaulding.
Miss Eliza Agnew. 1. Licensed Preacher 1. Catechist, 2. Male & 2 Female Teachers for Fem. Board. School, 3. Other helpers & 5. male & 2 female Tam. School Teachers.

Manepy Eurolas P. Hastings, Missionary; Mrs. Anna C. Hastings
4. Catechists, 2. Other helpers & 4. Tam. School Teachers.

Chavagachery In charge of Eurolus P. Hastings; 1. Native Pastor
2. Catechists, 2. Other helpers & 2. Tam. School Teachers.
Out Stations Usan. 1. Catechist & 2. Tam. School Teachers
Varany. 1. Catechist & 1. Tam. School Teacher.

Oodoopitty In charge of Levi Spaulding
3. Catechists, 1. Other helper & 3 Tam. School Teachers.
Out Station Atchuvaly 1. Catechist & 1. Tam. School Teacher.

Valany. In charge of Jaffna Native Evangelical Society
1. Native Pastor & 3. Tam. School Teachers.
Narantany 1. Catechist & 1. Tam. School Teacher.

Rev. Mr. & Mrs. Hitchcock are on their ~~way~~ return to America

In America. William W. Howland, John C. Smith & Nathan L. Lord. Missionaries.
Mrs. Susan R. Howland, Mrs. Mary Smith, & Mrs Laura W. Lord.

Statistics of the Churches.

Names of the Churches	Names of the Pastors	No. of Ch. Members Jany 1. 1859	No. recd on Profession in 1859.	No. recd on Certificate	No. dismissed by Letter	No. excommunicated	No. of Deaths	No. of Ch. Members Dec 31. 1859 Males	Females	Total	Resident Members	Non-resident Members	No. in Suspension	No. of Marriages	Contributions of the Church in 1859 £	s	d
Oodoovill	L. Spaulding	108	24	1	13	1	0	46	73	119	108	11	2	3	26	13	7 1/2
Oodoopitty	"	22	0	3	4	0	1	14	6	20	18	2	2	0	1	12	11 5/8
Manepay	E. P. Hastings	59	5	0	2	2	0	34	26	60	58	2	2	0	11	11	5 7/8
Chavagachery	T. P. Hunt	32	2	2	0	0	1	16	19	35	32	3	1	0	9	5	8 1/2
Batticotta	J. Quick	99	7	8	12	0	0	64	38	102	83	19	9	1	33	1	8
Panditeripo	"	45	1	1	0	0	1	22	24	46	36	10	3	1	6	13	11 1/8
Tillipally	M. H. Hitchcock	42	4	2	2	1	4	21	20	41	35	6	1	0	7	6	2 1/4
Karadive	M. Cornelius	14	1	2	0	0	0	11	6	17	17	0	1	0	3	1	2 1/2
Valany	D. Stickney	13	2	4	2	0	0	10	7	17	13	4	1	0	2	0	5 3/4
9. Churches	7. Pastors	434	46	23	35	4	7	238	219	457	400	57	20	5	101	7	2 3/4

Madras Aug. 2d 1860

Revd R. Anderson D.D.
Cor. Secy &c.

Revd & Dear Sir

Observing some errors in the statistics of our Mission, as given in the Report of the Board for 1859. – I have made out the annexed statement, which I believe gives a correct view of the Mission at the present time. – The statistics of the Churches, are taken from the report of the Mission for 1859. & exhibit the state of the Churches at the end of the year. – The other statistics present a view of the Mission at the end of July 1860.

Bro & Sister Hitchcock left us on the 19th of July & arrived in Madras on the 28th. having had a comfortable passage. –

The members of the Mission are in their usual health. –

Respectfully & Truly Yours

E P Hastings

Secy. A.B.C.F.M.

Manepy Aug. 02. 1860.

Rec'd. Oct. 6.

Ack'd March 7. '61.

✓ Ann. and Rept.

Receipts

Mauepy. Aug. 9th 1860.–

Revd R. Anderson D.D.
Secy A.B.C.F.M.

Revd & Dear Sir.

I wrote you by last mail, enclosing corrected statistics of our Mission for your Annual Report.–

At a recent meeting of the Mission, an application was made for funds, to build a Native house for the Catechist now laboring in Navaly.– All the brethren seemed to be agreed in reference to the importance of his living in his field of labor, especially in view of organizing a Congregation there – but, having no funds, from which we could draw to build a house, no action was taken.– The question was then raised, as to the expediency of having a fund, to meet such cases as they arise, & I was directed to write you on the subject.–

The same question arose, the latter part of last year, in reference to a locality in the Tillipally field.– There was, apparently – a favorable opening for a Catechist

in a part of the field where several Christians resided - with a fair prospect of organizing a Congregation. - We had with the means of meeting the expense of buying a piece of land & erecting a home & preaching bungalo; the matter was postponed - in consequence of Bro Hitchcock being obliged to leave the field, & the pecuniary embarrassments of the Board, we have not thought it best to make application for a special grant. -

It has occurred to us, that these cases, might be satisfactorily met, by creating a "Building fund"; not exceeding £100. sterling - from which grants may be made from time to time, on such conditions, as the Mission may deem best. By having such a fund we shall avoid the delay of, from 4 to 6. months, consequent upon making application to the Prudential Com. - & also avoid the necessity of troubling the Com. with the little details of these cases. - It will also enable us to take immediate advantage, of any interest that may be awakened, in a given locality, on the subject of Church organization. -

It is proposed to create this fund without drawing upon the Treasury of the Board - by selling property which

is not now needed, or likely to be needed for Mission purposes. — At Batticotta, we have offered four pieces of land, with house, for sale, with a good prospect of disposing of them. — If sold, at the prices fixed, we shall realize more than £100. — At Manepy we have a large piece of waste ground — formerly for the Printing Office, which we propose to sell, as soon as purchasers can be found. — We shall probably, within a few months, dispose of more than sufficient property, for such a fund as is proposed. —

It is not the wish of the Mission to increase the amount of our property in houses & land — On the other hand we desire to reduce it, as low, as the best interests of our work will admit of. But there are cases coming up, every year — & they will probably increase as we progress in our plan of organizing Village Churches — where it seems important that we should have the means of rendering such pecuniary assistance, as is necessary to give a start to an enterprise & encourage our people to go forward. — In the case now before us, we must either go on building, on an uncertainty as to funds — or delay

yet 8. months, as nothing can be done after October, until April or May of next year. — In every case which comes up. — we shall endeavour to raise as much on the surface, as possible, & when buildings are completed, expect the people to keep them in repair. —

We shall be glad to receive a reply to this at your earliest convenience.

Mr Hitchcock, writes from Madras that they are to sail on the 11th inst in the "Earl of Hardwicke"

The news of the sudden death by Cholera, of the Governor of Madras (Our late Governor. Sir Henry Pottinger) has just reached us, — He had scarcely just entered upon his duties in Madras, after a very successful career, as Governor in Ceylon.

Respectfully & truly Yours

E. R. Hastings

Sec. —

Received Aug. 5. 1850
Rec. Oct. 6.
Pottinger died Aug. 11.

Manepy. Aug. 9th 1860. –

Revd R. Hodgson. D.D.
Cor. Sec.y &c.

Revd & Dear Sir

It has occurred to me since writing the enclosed on behalf of the Mission, that a few words in reference to our prospects in Navâly, may be of interest to you. – Early in 1859., I obtained Subscriptions from Native Christians & others residing in South Mânepy & Navâly, to the amount of £13. 7. 0. for the purpose of purchasing land & erecting a preaching bungalo. – Some of the Subscriptions failed, – about £7. 10. 0. has been collected & I hope to get enough more to pay for the land & the erection of the bungalo without drawing upon the funds of the Mission. – We have held a regular service in the Bungalo, on the Sabbath since July 1859. & our Congregation has been well sustained. – The Catechist who laboured there, until 4. or 5. months since, was not qualified for the Station, & we were glad to be able to put a more capable

man in his place. — Mr. T. Asbury, who has been for many years in Madras — having returned to Jaffna to reside, was employed at Navâly as a Catechist about the 1st of April — So far as we can judge from this short trial, he is the man for the place. He seems to have gained the confidence of the people & is very earnest in his work. I am to hold a meeting next week, with the members of the Congregation, to consider the question of organizing a Church & calling a Native Pastor — The time seems to have come for such a movement & I have much hope that we shall succeed. — I am very desirous of seeing Mr Asbury, living among the people there, as he can work to much better advantage than by residing here at the Station. — There are 33. Church members in that quarter — 17 males & 16. females. — Six or eight of them, however are of very doubtful character & it is a question, whether they would not be a hindrance, rather than a help to a new organization. — We feel greatly the need of Divine guidance, in a matter of so much importance & desire to wait on the Lord & follow the leadings of His Providence. —

A letter has been handed me today written by one of our Catechists, & directed to Miss Eliza Young, & I understand it contains among other things a request for pecuniary aid. – It is very seldom that such aid is needed here. – Money sent to natives, is more likely to be expended for jewelry, to adorn the persons of their wives & children; or to be put out at interest, than to be expended for any useful purpose. – A. M. Carter has paid to Mr Gordon recently $25. for Thos. Hammond under the impression probably, that he is in great distress & needs it. – This is the second donation wh. has been sent to him. – If I have been rightly informed Hammond has money at interest – at all events he does not need pecuniary aid. – It would be well, if friends in America should never send money to natives here, without a decided recommendation from some Missionary on the ground – & even then it would be better to send it to the Missionary to be expended for the benefit of the beneficiary. – Our people are very avaricious & many of them seem to think that money is abundant in America & can better be spared there not. As it becomes known that money has been

sent, the touching appeals for aid will probably increase. — I mention this subject as, I think, it needs attention, & I feel quite sure that all the brethren will agree with me, in saying that such donations are not desirable. — Perhaps some way can be contrived, to give friends in America a hint on the subject, without mentioning names. — The statements of Orientals, when speaking of their wants should be taken at a liberal discount.

With Christian regards to Mrs Anderson — I am

Yours very respectfully

& truly.

E R Hastings

Rec'd Oct. 6

Rec'd March 7 '61

Mary Anderson

Revd & Dear Sir

Pastor Hunt has handed me this letter to forward to you, which I do with much pleasure. The native Pastors intended to send it earlier - to reach you before your Annual meeting. but it has been delayed.

The Annual Convocation, at the time of the meeting of the Board, is to be at Manepy I hope it will prove a hospitable meeting. Donations to the Jubilee Fund here, amount to about £88. Probably some more will yet come in.

The Hitchcocks left Madras on the 14th. Cholera is prevailing in some parts of the Island & on the Continent. There have been no cases in this Province that I am aware of. We have been without rain for a long time & some of the natives, are anticipating a time of sickness. Our Mission (excepting) are in their usual health. Our hearts will be with you, in the great congregation, the first week in October. May a new impulse be given to the great

work in which we are engaged. Let us have more faith & more earnest prayer — let our interest & devotion be fixed upon poor Africa for the millions of poor heathen going to death — & we shall see results both at home & in the Mission field.

With Christian regards to yourself & Associates —

Respectfully & truly Yours

E. K. Hasting

Mundy

Aug. 22. 1860.

Mundy Aug. 22. 1860.
Rec. Oct. 22
Ans. March 26.

Manepy. Oct. 13th 1860.

Revd R. Anderson D.D.
Cor. Secy A.B.C.F.M.

Revd & Dear Sir

Since my last Semi-Annual report, there have been no additions to the Church, at this Station, on profession of faith. - Three have been added by letter from the Church in Madura City. - Two members have been dismissed & recommended to the care of the Pastor & Church at Nellore, in connection with the Church Mission. - One has been excommunicated & one has died. - Six Children have received baptism. -

The person excommunicated, is the wife of Sambar, a former Catechist, who was cut off from the Church last year, for open heathenism. - I have frequently met & spoken with them both, but have seen no evidence of penitence for the course they have pursued. - They are however too well acquainted with

the Scriptures & Christian Doctrine be altogether at ease, in their apostacy.—

The individual removed by death was Mark of Navaly — a fisherman, & one of the oldest members of the Church.— He united with the Church, nearly 30. years since & I believe, during that period, generally maintained a good Christian Character.— He was a man of very limited Knowledge — not being able to read — & from his position & occupation, had but little influence.— He was regular in his attendance on the Services of the Sabbath, & at the prayer meetings in his village, & was always an attentive hearer.— There was, however, nothing marked in his Christian Character.— He was for a long time confined to his house & I had frequent opportunities of seeing him & conversing with him.— His faith in Christ seemed firm to the end.

The attendance at our Sabbath Morning Services, is about the same as last year, during the same months. I notice no increase.— The two Congregations, generally, number about 50. Adults & 150. Youth & Children.— In the afternoon meetings are held in

four or five localities — the average attendance, at all of which is about 35. adults & 95. children. — There has been no special religious interest manifest at this Station, during the past six months, & there are very few, who are known as inquirers. — As I look back over the period of my residence at this Station, I think, I can see some progress, though it has been slow. There is still much to try one's faith. —

The number of Schools at this Station, is one less than last year. — For the want of funds, I was obliged to dismiss one School, of about 25. boys & 10. girls, at the end of June, & have yet a deficiency to meet, either by dismissing another School, or suspending them all for a time. — In the 4. Schools are 82. boys & 43. girls — Total 125. — The girls School at the Station barely lives. I cannot say it flourishes. — But, for the importance I attach to female education, I should think it best, to discontinue it altogether. — The School in connection with the Congregation at Savaly, is in a much more satisfactory state, than formerly. — Several of the pupils are from Christian families & others are closely connected with

such families.-

A new English School, has recently been commenced in the immediate vicinity of the Station, which has drawn somewhat upon our Vernacular Schools.- There are now three English Schools in this Parish, containing 150. or 160. pupils.- They are all of them taught by persons, who are members of the Church.- The lads of two Schools, attend our services & the Sabbath School. At the other School, which is two miles distant- a Sab. School is held in the afternoon, followed by a meeting.

The three Catechists- of this Station are engaged daily, in visiting among the people- distributing tracts- & in holding meetings.- While they meet with no open opposition, & are able to get access to all classes- they find so much indifference to the truths they proclaim- & in consequence of the apostacy of others, are so often charged with inconsistency themselves, that they sometimes feel quite discouraged. Their position is a trying one, & their encouragements, aside from God's promises are few.-

We feel that we have much to

be thankful for, that we are permitted to pursue our labors quietly & uninterruptedly. While some of our brethren, in other parts of the world, are obliged to abandon their stations, after seeing all the fruit of their toils & labors, in a moment, as it were, destroyed — their people scattered — & their fondest hopes blasted, we dwell in safety, with none to make us afraid. Our deepest sympathies are enlisted especially, on behalf of our brethren in Syria, while we hope & pray, that their present sorrows, may be speedily turned into joy, at the wonderful displays, of God's power in bringing good, out of this great evil.—

I have separated to Mr Gordon from time to time the "thank offerings" which have been sent in, principally, by natives educated by our Missions — for the treasury of the Board in its Jubilee Year.— The whole sum up to this time, is a little over $500.— Some, especially of those in the service of the Mission, have given liberally, & all seem to have given cheerfully.— No special effort has been made to secure donations.— Only a general invitation, well interlined in the Board, has been given, accompanied by a tract in

Lamil giving a brief history of the Board & of this Mission. — I have no doubt a larger sum, might have been secured, had we made more efforts to bring the matter before our former pupils. — But we preferred, after extending a cordial invitation to all to contribute, to leave it to their promptings of their own feelings.

We hope to hear that the Board has been entirely relieved from debt, & with an overflowing treasury, is prepared to commence a new Era in its history, with a measure of zeal & faith, corresponding to the demands of the times. And especially do we hope to hear, that there is a great increase of the number of those who, to the question — "Whom shall I send & who will go for us" — are ready to respond with the whole heart — "Here am I; send me." —

— Chavagachery. —

At Chavagachery the work goes on as in months past. — The Pastor & Catechists there, seem to be encouraged in their labors, & think that they find an increasing readiness to listen to the truth & acknowledge its claims. —

The Colporteur, employed in that

field, thus reports his labors —

"I have been a Colporteur since 1855. — In my labors during this period, I have made visit after visit, to the villages around the Chavagachery station, sometimes spending five or six days in one round of visitation among the villages 18 & 20 miles from my home. I sell Bibles — Testaments — Portions of scripture & religious books, issued by the American, Madras, & Jaffna Tract Societies. — Nearly half the number sold have been in English; the other half in Tamil. — The purchasers have been Heathens — Catholics & Protestants. I have often been received with pleasure & joy — sometimes have met only opposition & ridicule — & in a few cases though received with disdain, have been sent away with pleasure & thanks. — As the results of my labors in the Lord, I can now think of individuals & families who are now in the habits of reading the Bible & religious books. — "My word shall not return unto me void" is God's promise. That it may be fulfilled is my daily prayer." —

The Colporteur is earnest & faithful & I think is doing a good work. — Among his sales thus far this year

an 50 portions of Scripture & ~~Family~~
120. Religious books, in Family & about
70. other American Tract Soc.y Volumes.
In this land, where there is so little
taste for reading, his success has been
very encouraging. –

There are now 5. Schools in the
Chavagachery field, sustained by the
Mission – comprising 124. Boys & 16. girls
Two Schools have been discontinued this
year & one new one commenced. – The
new School is in connection with
the interest at Muttacauly. – It has
thus far, exceeded my expectations.
A girls school has been commenced
under the auspices of a Native Society
for the promotion of female education.
The enterprise is yet in its infancy. –

Respectfully & Truly Yours
E. R. Hastings

Manepy Oct. 15. 1850.
Rec.d Dec. 20.
Mad. Pak.y Missionary Society.
161.

Maneyy. Dec. 7th 1860.

Revd. R. Stephens D.D.
Secy. Secy. &c.

Revd & Dear Sir.

The printed letter of R. Dunn Jun. Esqr. & your letter to Dr Somerville of June 4th are the only letters unacknowledged.

As the year was drawing to a close & it became necessary to make such reductions in the number of our Agents for 1861., as should enable us to keep our Expenditure within our Estimates, we held a Meeting for that purpose on the 8th of Novr. & we drew that our Estimates for Native Assistants & Village Schools were put respectively at £100. & £98. below our Appropriations for 1860. - We had a long Consultation as to the best way of effecting this large deduction. It could not be done by reducing Salaries, & it was finally resolved, to dismiss at the end of December five of the Catechists whom we could best spare - viz - Abel of Baccha at Battiotta - Samuel J. Ropes at Pauditupo - Cotton Mather at

Manepy - Leymo Mann at Morvil &
James Gidwood at Moupitty. - All
of them are men who have been a
long time in the service of the Mission
Another Catechist, James Gregory, was
permitted, at his own request, to teach
an English & Tamil School in his native
village, & draw half of his former salary
for such services, as he may be able
to render as a local preacher. - This
School takes the place of a Vernacular
School supported by the Mission. - By
this reduction we save £75. 18. 0 ($364. 32)
The remainder & any increase of the
Salaries of those who remain, we shall
be obliged to meet by a further reduction
in the number of Catechists, or in some
other way, unless the Com. should be
able to appropriate more than the
amount given Estimately. -

Tray

The expenditures for Schools have
been reduced by cutting off some at
each Station. -

Our application to Govt. for a
grant for Schools, has proved unsuc-
cessful - The reply of the Commission
through their Secretary, is as follows -
"In reply &c - I am directed to acquaint
"you, that the finances of the Commission
for the year, have already been otherwise

appropriated, & that they cannot, therefore, entertain the application for a grant.— The application may, however, be renewed for consideration next year."—

At a meeting of the Mission held at Batticotta yesterday (the 6th.) it was resolved, in view of the reduction of the School fund, that each Missionary be encouraged to raise funds for Vernacular education, from those educated by the Mission, & others at his station.—

—It was also resolved to increase the fees for each pupil from ½ a penny to one penny a month.—

It was thought, by the brethren, that the fees, thus collected, should be expended on the spot, instead of being credited to the Board like other receipts. It is believed, that the pupils, will much more readily pay the fee & consent to a gradual increase, if it is understood, that all that is collected in this way, shall be expended to promote education in the Province.— Supposing that there would be no objection on the part of the Prudential Com. to such an arrangement, the Mission resolved to give notice to the teachers of this effect, at the same time that we notify them of the increase of the fee.—

You will be glad to learn, that there is an unusual religious interest, in the Training School at Battiscotta & also in the Boarding School at Morvie. It seems to be a genuine work of grace at both places, & the influence is extending somewhat, at the stations.

While rejoicing in these indications of God's presence, our hearts are made sad, by hearing of the apostasy of a man, who was formerly a prominent assistant in our Mission. Henry Kastyn formerly, a tutor in Battiscotta Seminary has become a papist. The manner in which he came to Rome, & the manner among the Romanists, that have been leaning that way himself for some years. He has recently, come out openly & joined that Church. This apostasy is attributed by all parties to worldly motives. Unfortunately for the Romanists, since joining them, he has been charged by the Gov't. Agent, with gross dishonesty & dismissed from the service of Govt. —

We are rejoiced to learn that the debt of the Board has been cancelled, & hope to hear by next mail, that your "Jubilee" meeting proved a Pentecostal season. —

Respectfully & truly Yours
E. P. Hastings

Monmouth, Dec. 1st 1860

Dec. 1st 1860

Maneppy. Feby. 5th 1861.

Revd R. Anderson D.D.
Cor Secy. &c.

Revd & Dear Sir.

I wrote you Dec. 7th 1860. in reference to the reductions proposed to be made at the end of the year, in the number of our Catechists & Schools, in order to meet the expected reduction in our Appropriation.

About the time, that the action of the Mission was to go into effect, your Circular letter of Oct 30th accompanying our Appropriations for 1861. was received. We were greatly rejoiced to find that the Com. had not been obliged to cut down our Appropriations, as we feared; & that the necessity no longer existed of dismissing some of our Schools & Catechists for the want of funds. — We therefore rescinded our votes on the subject of retrenchment & left our Native Agents to go on in their labors as before, until we should be able to lay out our work for the year. —

Saturday — Feby. 4th — we met & arranged our Village Schools for the year. We find that we are able with

Maneppy. Dec. 7. 1860.

the allowance of the Com. to sustain
36. Schools.— We also hope to have a
few more, sustained by the Station fees
& such aid, as we may receive from
Native friends.—

At the direction of the Mission, I
wrote you March 7th 1860., in reference
to the legacy of the late Dr Roe.— We have
received no reply to that letter & the
legacy remains still untouched.— The
amount is about £50. & according to
the terms of the Will, it is to be expended
on Female education in this Province.
We do not feel authorized to expend
the money, until we receive the
sanction of the Com.— We hope to hear
from you, soon, on the subject.—

In Nov. last twenty-seven (27)
members of this Church (Manepy) were
dismissed & organized into a separate
Church in Navaly.— Mr & Mrs Spalding
who resided at this station, when the
Church was first formed in 1831.—
were present, & the occasion was one
of very great interest.— The Church
have elected a deacon from their
number, & are arranging to secure
the services of a Native Pastor.— We
hope, before many months have
passed, to be able to report that the

little Church, is prospering under the Care & instruction of a faithful man set apart to the Pastoral work.

We feel the importance of having the Pastor live among his people & are therefore very anxious to put up a house for him at once. - It does not seem expedient to call upon the Church to build a house at present, as they have been to a considerable expense for the land & the bungalo. -

At the request of the Mission I wrote you Aug. 9th 1860. - in reference to using a portion of the avails of the sale of Real Estate (Native houses & Compounds) for the purpose of supplying houses, in such Cases as the above mentioned. We are hoping to receive the sanction of the Com. to that proposal, & when received shall lose no time in putting up a house for the Native Pastor in Travancore.

The second week in Jan.y - from the 6th to the 13th inclusive - was observed by us, as a week of special religious services. - At all of our Stations the meetings were very encouraging. - There seemed to be evidences of the presence of the Holy Spirit in our little Congregations. Our meetings were well attended, every day, & many exhibited much feeling

& penitence for past neglect. — The week was one of spiritual blessing to us & we trust, that we shall continue to experience good results from the services held. — Several of our Native assistants seem to enter upon their work with new zeal & devotion. — —

Rec'd Oct. 5, 1861.
Manepy, Feb. 5, 1861.
Rec'd Apr. 22, 1862.
Stand. Mission.

I enclose the "Annual Tabular View" of our Mission for 1860. — The number of Communicants in our Churches, it will be seen, is less by 19. than at the close of 1859. — Eleven have been excommunicated during the year — five have died & more have been dismissed on certificate than have been received on certificate, while only nine have been received on ~~Certificate~~ profession of faith, to the mother Churches. —

I have repeated from time to time the contribution to the "Jubilee Fund". — The whole amount is (£113 – 8 – 1) $544.34. five hundred & forty four dollars thirty four cents. I see that it is acknowledged in the Herald (in part) as coming from Manepy. It should be from Jaffna Ceylon. —

We hope to hear soon of the arrival of our brethren Ward — Smith & Bates at Madras. — The members of our Mission are all in usual health. —

Very respectfully & truly Yours
E. R. Hastings. Sec.

Jaffna Ceylon. Feb.y 20th 1860.

Revd R. Anderson D.D.
Cor. Secy A.B.C.F.M. –

Revd & Dear Sir. –

Your Circular letter of Dec. 5th 1860. is received. – We are grieved to hear such sad tidings from America in reference to the political excitement. – We think wise counsels will prevail & the Union be saved. –

I wrote you by last mail – Feb.y 5th 1861 – enclosing the "Tabular View" of our Mission for 1860. –

I have now the pleasure of enclosing a particular account of the Expenditures & Receipts of our Mission for 1860. – The aggregate of the expenditures, it will be seen, is considerably under the Appro-priations for the year – while our receipts from different sources are less than in 1859. – I think there is nothing in the Acct which requires explanation.

We do not yet hear of the arrival of our brethren. Mard – Smith & Bates in

Madras.—

The newspapers contain fearful accounts of a famine, which is prevailing at the present time both in the North & the South of India.—

The members of our Mission are in their usual health.

Respectfully & truly Yours

E. R. Hastings

Sec. A. C. M.

Rec'd. April 16.

Ans'd May 22, 1862.

Manepy March 22d 1861.

Revd R. Anderson D.D.
Cor. Sec. &c.

Revd & Dear Sir.

I wrote you Feb. 20th enclosing a Memo. of Expenditures & Receipts of our Mission for 1860. Since then we have received your letter of Dec. 28th. We are grieved to hear of the political disturbances in America & we wait with much anxiety to know what will be the effect upon the great Cause of Missions, which lies so near our hearts. Our confidence is in the Lord, that He will overrule all things for good to the Church & the world.

We have recently heard of the arrival of the "Sea King" in Madras on the 12th after a long & stormy passage & have also received the sad intelligence of the death of Dr Ward. It seems thus a mysterious Providence. In our weak state as a Mission we feel that our loss is great

We hope soon to hear that Bettina Smith & Bates, are on their way from Madras. At present however, the wind is unfavorable & if they start, they would probably have a tedious voyage.

The Ceylon School Commission have recently sent us, a copy of their "rules for grants in aid". Rule 7th is as follows –

7th "No grants will be made except on the following conditions, which the applicants for a grant will be expected to subscribe, before he can receive the grant" –

1st "That only the first hour of tuition on each day, shall be devoted to religious instruction" –

2d "That the religious instruction shall be confined to a simple explanation of the Bible, & the leading tenets of Christianity & shall be conducted in such a spirit as to avoid, if possible, the exclusion of any scholar, on grounds of denominational teaching" –

3d "That no books, other than those approved of by the Commission, shall be used in the School" –

4th "That any child, whose parents or guardians shall object to his receiving

religious instruction, shall be permitted to stand out of the Class during the first hour."

6th. – "That a copy, in English, Singalese & Tamil, of the foregoing Conditions, shall be hung up in some conspicuous part of the School-room." –

It was perhaps providential that our application for a grant last year was not successful. –

A new Class of 16 lads has been received into the Theo. & R. School. –

The religious interests at our Second Station, seems whatever subsided somewhat, but the influence of it still remains. I think our Christians are in a better state, than before it commenced & there are some opinions we have hope, that they have been born again. –

All the members of our Mission are in usual health. –

Very respectfully & Truly Yours

E. R. Hastings
Sec. M. C.

Manepy March 22, 1861.

Rec'd. May 17.

Ans'd Mar. 22, 1862.

Gov. Grant

Pub. Cor

Maunepy. April 1st. 1861.

Revd R. Anderson D.D.
Cor. Sec. A.B.C.F.M.

Revd & Dear Sir

Since my last report of this station, a new Church has been formed in the village of Navôly. Twenty seven members of Maunepy Church — 13. males & 14. females — were dismissed & organized into a Church at that place on the 15th. of November. It was an occasion of very great interest. Bro & Sister Spaulding, who had charge of this station 39 years ago were present, & Bro Spaulding took part in the services of the day. Three of the persons, engaging in this new enterprise, were among the 24. who were organized into a Church at Maunepy Aug 3d. 1831. nearly 30 years ago. The Church have elected one of their number, as deacon, & extended a call to Mr. F. Asbury to become their pastor. Mr A. has been laboring acceptably among them, as a catechist for several months. Arrangements have been made for his examination

Early in May, with a view to his licensure & ordination. Should no objection appear.—

Since the organization of the Church at Navâly, one prominent member — Mr M. Winslow, has been removed by death. He was one of the first workers the Binding Establishment of the Mission was sold a few years since.— None have been added to the Church — Three infants have been baptized.—

The Church at Manepy, now numbers only 32. members, one of whom is absent from the Province.—

The second week in Jan.y was observed, as a week of special religious services at this station.— Meetings were held daily, which were well attended. There was evidence of the presence of the Holy Spirit with us.— Some of the Church members, both here & in Navâly seemed receive a new impulse, while others remained unaffected. Though the special interest then awakened, has to some extent subsided. I think we still experience the good effects of the meetings.— Our Congregations on the Sabbath, have somewhat increased in numbers & a few express a determination to follow Christ

There is nothing of special interest to mention in connection with the general work at Maungpy. — Mission Schools & English Schools remain much as they have been in months past — with the exception that there is one less Mission School now than at the commencement of this year. — One of the Catechists has been taken from this station to labor as a Bible Colporteur at other stations in our Mission field. —

At Chawgachaung there continues the much to encourage. — The chief discouragement is the want of faithful men, to instruct those, who express a desire to know more of Christianity. — One Catechist, though nominally connected with the Station has performed no labor there for 8. or 9. months. This place, though urgently demanding a faithful laborer, is left vacant. — It is the most interesting & hopeful spot at the Station. —

Very respectfully & truly Yours,

E. R. Hastings. —

P. S. — April 23d. 1861.

Misses Smith & Bates also arrived in good health on the 21st. They were detained at Rh Calamer — 15 days. Mr Smith will occupy Uorpitty — Mrs Ward reside at J. Batticotta for the present & Mr Bates sitting at Batticotta or Lillipully.

Monday April 1, 1861.
Rec'd June 12.
Ans'd Mar. 22, 1862.

Old in Nasby
Consult
Mr
Cardwell
Examine

Manepy. May 21st 1861.

Revd R. Anderson D.D.
Secy A.B.C.F.M.

Revd & Dear Sir

I enclose our Estimates for 1862, as sanctioned by the Mission.—

Under "Family Department" we have not included the salary of Mr & Mrs Dowland, as the time of their return seems still uncertain

Under the head "Native Pastors" we include the salary of an additional Pastor, at £21. per annum.— We hope that the Church in Navôly will be supplied with a Native Pastor before the close of this year.—

Our Estimates for "Native Assistants" & "Vernacular Schools" are the same as the Appropriations of last year.—

The two Boarding Schools require an increase, to meet the increase of expense in the Boarding Department. Our Estimate will

not allow of any addition to the present number of pupils.

To the Estimate for Ordinary Repairs, of Dwelling Houses &c. we have added £90. for Extra Repairs. This is for the repair of "Otley Hall" at Battlecotta & the Printing Office at Maneppy.—Little has been expended upon either of the buildings for a number of years & hence a considerable outlay is now required.—The work cannot be longer delayed without much injury to the building.

Under the head of "Publications" we put the sum of £45. for the "Children's Paper" in Tamil.—Two years since the paper was started, with the view & especially of adding to the interest from Sabbath Schools.—As the paper was designed to be very similar to the "Children's Paper" of the Am. Tract Soc.y—it was supposed that that Soc.y would feel no objection to the expense of its publication being paid from their grants, provided the paper was approved by Mr Spaulding, their Com. of publication. The Soc.y however, have declined to pay the expense & we have it

to meet in some other way. — Our Efforts to meet it here by Subscriptions & Donations have failed & we are Con-strained to refer it to the Board & ask for a grant. The total expense for printing the paper for two years (including postage) has been about £60. — The receipts have been about £15. — leaving a balance of £45. to be provided for. — The paper has been discontinued — We assume we hope at some future time if the funds can be procured. — We have found the paper very useful in our schools & regret the necessity of giving it up. —

I believe there is nothing else in the Estimates which requires Explanation. — The whole amount, exclusive of Missionaries' Salaries & expense of Exchange, is £1838. 12. 0 — about £100. more than our Appropriation for 1861. —

I wrote you Mar. 23d. — Since then we have received Mr Woods letter of March 7th. — & Your letter of March 11th. —

Our Brethren Smith & Bates with their wives & Mrs Ward, arrived April 21st. — having been detained at Ph Calamba

two weeks.— Mr Smith is settled at Worcester. & Mr & Mrs Bates & Mrs Ward occupy for the present. the North house at Batticotta.—

On Thursday last the 16th we met at this Station with the Native Pastors & Examined Mr. T. Asbury for licensure.— His examination was satisfactory & he was accordingly licensed to preach the Gospel.— We hope soon to ordain him & instal him pastor of the Church in Navaly. He has labored there with acceptance more than a year.—

Respectfully & truly Yours
E. R. Hastings
Sec. A. C. M.

Manuscript may be used
Rec'd. July 18.
Estimate
Signed Mon. 22 1862.

Manepy. July. 6th 1861.

Revd. R. Anderson. D.D.
Cor. Sec: A.B.C.F.M.

Revd & Dear Sir.

My last letter to you was dated May 21st 1861. & accompanied our Estimates for 1862. —

We have since received your Circular letter of April 16th.

We deeply sympathize with the Com. and the Secretaries. in this time of trial & anxiety. & should our worst fears be realized, we shall hold ourselves in readiness, if need be, to meet the required retrenchment. — I send by this mail a statement of our Expenditures for the six months ending with June. — I think we are within our appropriations. & with care shall be able to keep considerably within, for the remainder of the year. —

On Wednesday last (July 3d) we ordained Mr F. Asbury. & installed him Pastor of the Church in Savaii. — The occasion was one of very great interest to me. — All the Native Pastors & Missionary

Brethren were present, & a good number of Christians from other stations. Mr Ashmy commences his duties in Pachin under favorable circumstances. The Church seems united in him & he seems to have the respect of the people. A house is in course of erection, on the compound purchased by the Church. & I hope his wife soon be residing in their midst with his family.

Mr Spaulding takes the oversight of Chavagachery station from July. 1st. I have had charge of it nearly six years & have found it a very encouraging & hopeful field. It is very desirable that there shd be a resident Missionary there & I hope, the day is not far distant when it can be supplied.

There is little of special interest in our work at the present time. A few of evening Bible Meetings are being held in various localities, for the purpose of presenting especially the claims of the Bible. They are well attended & I hope do good. At a meeting here a few weeks since we had about 200. adults present.

Very respectfully & truly
Yours
E. R. Hastings
Sec. A.B.C.F.M.

Rev.d R. Anderson D.D.
Cor. Sec.y A.B.C.F.M.
33. Pembertn Sq.
Boston

Memorial Jubly of 1861.
Rec.d Sept. 11
Shuld Mon. 22, 1862.

Mamsey. Oct. 8th 1861.

Revd R. Anderson D.D.
Cor Sec. A.B.C.F.M.

Revd & Dear Sir. —

During the past six months, my labors at this Station have not been interrupted by sickness, either of myself or family, or by necessary absence. — I have been able to preach every Sabbath & with the exception of two or three Sabbaths spent at Chowgachearry, have preached alternately at Navoly & in the Station Church. I have witnessed no special interest in connection with our labors during this period, & on the other hand have seen no special reasons for discouragement.

The congregation at the Station on the Sabbath has been a little larger than during the corresponding months of last year. It has averaged (30) thirty adults & (120) one hundred & twenty children. More than half of the latter men from the independent English Schools in the parish.

One person has been added to the Church on profession of faith & one by

letter — while five have been dismissed to unite with the Church in Navily, leaving our present number only twenty nine. One has been suspended from the privileges of the Church. — Some of the members of the Church continue to be very irregular in their attendance on the Sabbath & a few still neglect the baptism of their children, seeming to place no value upon the ordinance. — These are deficiencies of long standing. — They have been sources of great trial for many years to those who have successively had charge of the Church.

Our Sabbath School has been, for several months, held in the P.M. of the Sabbath. — The object has been, partly to secure the attendance of the English School pupils & partly to benefit the members of the Church, by giving them a second service to attend. — We have not accomplished all we hoped to by the change, but still I think the advantages are sufficient to warrant us in continuing the arrangement. — It is a question of great importance, how we shall occupy the Sabbath, so that it shall be of more spiritual profit to our people. — There is great laxness in reference to keeping the Sabbath & the influence of it upon the

Spirituality of the Church is very apparent.

The weekly prayer meetings on Tuesday evening, & also the daily morning prayer meetings, have been continued. - The attendance is small. But the influence of these meetings upon those who do attend, is good. - We do not, however, see that spirit of earnest, persevering prayer, which shows a strong desire to obtain God's blessing. -

The Vernacular Schools - 5 in number at the present time, have been continued & though they do not materially increase in their character, some good has been accomplished by them. - Two of the English Schools at this station have been united, making one school of 130 pupils & six teachers. - Since the union the school has suffered from the want of harmony among the teachers & it is very doubtful whether they will be able to go on happily together. - The school receives a grant of £24. annually from the School Commission.

A Bible Colporteur has been employed six weeks in distributing the Bible & portions of the Scriptures principally by sale in the villages of this Parish. He succeeded in his efforts

much better than I expected & I think his visit from home to have presented the claims of God's word, left a good impression.

On the 3d of July, Mr F. Asbury was ordained & installed pastor of the church in Navaly & since that time, he has had sole charge of that pack of the field. – At his request, I have continued to preach there on alternate Sabbaths. – His church seems united in him & I think he has a prospect of much usefulness there. – A house for the accommodation of himself & family, in the same enclosure with the chapel, is nearly completed, & he is now residing among his people. The congregation on the Sabbath, has been about the same, as during the corresponding months of last year. – The average is 24. Adults & 30. children. None have been added to the church there except by letter. – The pastor has one school under his superintendence composed largely of the children of members of his congregation. – I trust his people will do more for his support the coming year. – It seems a favorable time now to urge upon all our churches the duty of giving more liberally to sustain themselves.

Respectfully & truly Yours
E. R. Hastings

Manchester
Oct. 15 1861
Recd Dec. 24
Recd March 27 1862

Jaffna. Oct 11th 1861.

Revd R. Anderson. D.D.
Cor. Secy A.B.C.F.M. –

Revd & Dear Sir.

Your letter of July 31st was recd, on the 8th inst. while we were assembled at Udevie for our Quarterly Business Meeting. – As we had not time on that day to consider the very important subject therein presented, we adjourned to meet the next day (9th) at Manepay. The whole day was spent in considering how we could, with the least injury to our work, retrench, so as to relieve the Treasury of the Board, as much as possible, at the present time. In looking over our field, we were not able to decide upon any reductions beyond what we had already made which would materially relieve the Board – unless we shd give up some departments of our labor, or abandon some of our Stations. – This we are very loth to do. – It seems to us, that we have already reduced our work

as low as possible, without serious loss. We have during the whole year guarded against increasing our expenses & in some departments have endeavored to reduce our operations.

But finding a necessity laid upon us to do something, we resolved by a first step to dismiss 8. of our School teachers now, & make an appeal at once to Natives & Europeans, for aid to carry on our operations without further reduction, having it understood that unless we receive such aid, we shall be obliged to reduce to a much greater extent at the close of the year. We shall at the same time, urge the Churches to do more for their own support. We cannot expect to receive much aid from the Europeans in the Island. They are called upon to contribute to other Missions, connected with European Societies.

The Church Missionaries are in great straits, being obliged to reduce their expenses £80. at each station. They have also been deprived of the Govt grant of £200. for schools.

I wrote Mr Gordon under date July 6th enclosing a statement of our

Expenditure for six months. In that letter I stated that we shd, I thought, be able to save at least £300. of our Appropriations. I have a hope that we shall be able to save more than that. We deeply sympathize with the Prudential Com. in this time of trial & shall in every possible way, endeavor to relieve them of ~~this burden~~ a part of their burden. We do not feel discouraged, or inclined to relax our efforts. It may be, our Father, has a richer blessing in store for us than we have yet received.

We contemplate, holding a series of meetings, soon, at our several stations having reference particularly to the Spiritual state of our Churches. There is at the present time, no special interest manifested in religious things at any of our stations.

Mr McAuthor after Church Mission, has been obliged to leave his station on account of a severe attack of lung complaint. He has gone to Colombo, & may be obliged to go on to the Cape, or even to England.

At our recent Quarterly Meeting the subject of a Missionary Physician

came before us, & I was directed by
express vote of the Parents wish, after
hearing that Dr Green, may be, if Con-
-sistent - sent back letting Mission
If he could be sent, by the Rupuna
route, at once, we shd greatly rejoice.

There is, at the present time,
a good deal of intent. manifested
in our Missionary Circle, in the doings
of the School Commissioners - The 3.
Missions, not long since, united
in Memorializing the Commission
on the subject of their Rules, requesting
that they might not be enforced
in this Province - In their reply the
Commission insists upon the Rules
being strictly enforced. - The Church
Mission has consequently, declined
receiving the grant heretofore made
of £200. - The Wesleyan Mission has
not yet relinquished the grant of
£200. given to them. - The Romanists
retain their grant of £150. - The R. C.
Bishop, not long since addressed a
letter to the Commission, through
his Secretary, requesting information
1st "As to whether the "Bible" herein
mentioned (i.e. in Rule 2.-) is to be under-
-stood to mean only the Authorized

version of the Bible, or whether it be lawful for Catholics to use the Catholic version thereof" —

2nd "As to what are those leading tenets of Christianity, precisely and, beyond which religious instruction shd not in the Spirit of the Rule be carried".

In reply the Sec.y of the Commission says — "I am directed by the Central Sch. Com. to acquaint you, for the information of the Right Revd. Bishop Lemenia, that the Douay Version of the Bible, or the Protestant Version (Authorized) of the Bible may be used in Schools, when the Rules of the Com. relating to religious instruction are required to be observed".

"As it regards your request for an explanation of the Expression 'leading tenets of Christianity' I am directed to state, that the Commission would not deem it becoming in them to dictate to Bishop Lemenia on a question which he is so eminently qualified to decide, feeling confident that his Lordship will exercise his judgment in laying down such regulations for the guidance of the Teachers as shall secure the instructions conveyed

by them being consistent with the principles of the School Commission"
Of the 8. members of the Commission 3. are Protestant Clergymen & 2 or 3. others Communicants in Protestant Churches..

All the members of our Mission are in their usual health..

Respectfully & Truly Yours
E. R. Hastings
Sec. M. M.

Jaffna, Oct. 11th
Rec'd. Sec. F.
Ann'd Mar. 22, 1862.

Mauepy. Nov. 23. 1861.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.

Revd & Dear Sir —

I wrote you Oct. 11th. As intimated in that letter, we have sent out a Circular letter, asking for aid, both from Europeans & Natives — to enable us to carry on our work without further reduction. A few donations have already come in — & subscriptions to a considerable amount have been rec. regularly in 1862 — some often in monthly instalments. —

The Editor of the "Colombo Observer" — a good baptist bro. & a warm friend of our Mission, has in a very gratifying manner called attention, in his paper, to our appeal & some friends in Colombo have called a public meeting in aid of the funds of the Mission. The meeting was to be held on Thursday last the 21st. These voluntary efforts of our friends, connected with other denominations, are very gratifying & we trust will result in furnishing us with

by them being consistent with the principles of the School Commission"
Of the 8. members of the Commission 3. are Protestant Clergymen & 2 or 3. others Communicants in Protestant Churches..

All the members of our Mission are in their usual health..

Respectfully & Truly Yours
E. R. Hastings
Sec. Ab. Mn

Jaffna, Oct. 11. 1862
Rec'd. Dec. 7.
Ans'd Mar. 22, 1863.

Manepy. Nov. 23. 1861.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.

Rev. & Dear Sir —

I wrote you Oct. 11th. As intimated in that letter, we have sent out a Circular letter, asking for aid, both from Europeans & Natives — to enable us to carry on our work without further reduction. A few donations have already come in & subscriptions to a considerable amt have been rec. payable in 1862 — some often in monthly instalments. —

The Editor of the "Colombo Observer" — a good baptist bro. & a warm friend of our Mission, has in a very gratifying manner called attention in his paper. Now appeal & some friends in Colombo have called a public meeting in aid of the funds of the Mission. It is presided over by one of the Puisne Judges. — It was to be held on Thursday last the 21st. These voluntary efforts of our friends, connected with other denominations, are very gratifying & we trust will result in furnishing us with

some substantial aid. — We hope to hear from many more of the Circulars sent out. —

We rejoice to hear that your Financial year closed so much more favorably than was anticipated —

All the members of the Mission are in usual health. —

Very respectfully & truly Yours

E. R. Hastings
Sec. A. B. C. F. M.

Missionary Rec'd Nov. 23. 1861.
Rec'd Jan. 24. 1862.
March 22.

P. S. — We have received 12. young men into a Medical Class. The instructor is C. McIntyre — one of Dr. Greene's former students. — It seemed advisable to do so for two or three reasons — 1st. We had some funds at our disposal which could be used for any other purpose — 2d. There were a large number of young men earnestly desiring to study medicine — 3d. We were desirous of keeping McIntyre with us until Dr. Greene's arrival, & we had a better prospect of keeping him by giving him a Class to teach. — 7. of the 12. lads are either Communicants or Christians. —

E. R. H.

Jaffna. Ceylon.
Dec. 9th 1861.

Revd R. Anderson. D.D.
Cor. Secy. A.B.C.F.M.

Revd & Dear Sir—

I enclose a copy of a Circular soliciting aid, for our Mission, wh. we sent both to Europeans & educated Natives a few weeks since — Also copies of two letters (in response) recd from friends in the South of the Island. — You will be gratified I doubt not, as we are — at the kind & sympathizing spirit, shown by Europeans in Colombo. — The Com. formed for aiding the Mission, is composed of persons of all denominations — Ministers & laymen. —

We are about to send the information they ask & we hope to receive substantial aid. — As their proceedings are published in the Colonial papers — I think the movement will exert a good influence upon the educated Native Community. —

Major Skinner — who seems to be chief mover in the enterprise — is one of the oldest — perhaps the oldest — Civilian in the Island

Mr Cooley, Corr. 23. 1861.

He is at the head of the Engineers Dept - & is highly respected by all - & a man of great influence -

We have already rec^d some donations both from Europeans & natives - to the amt of $100. & subscriptions payable in 1862 - amounting to more than $350. -

In our Churches - there is yet no such movement, as has taken place in Madura - Ahmednuggur & among the Nestorians - Some of the Church members are subscribing liberally - in a quiet way. - We desire to see them coming up steadily to the work of self-support. -

Our response to our Circular letter has not been so gratifying to us - A letter was sent to the Editor of the "Examiner" - among others - He responded - saying that he had noticed it in his paper - & also had mentioned the matter to Mr McCollum the manager of an American Circus now performing in Colombo. & that he had expressed a desire to appropriate the proceeds of one day's performance to the object! - I got the letter before the Mission & asked advice in regard to replying to it. - The brethren deemed it think it would be the least evil. not to notice it at all & accordingly no reply was sent. - A few days since

a notice appeared in the Colombo papers stating that the performance on a certain evening would be for the benefit of the Am. Mission in Jaffna! — I suppose we shall hear from our friend soon & I hardly know what the effect will be. —

There seems to be a little increase of religious interest at some of our stations but nothing very marked. — We expect to observe the week of prayer in January & trust that in answer to prayer, we shall receive a blessing. —

All the members of our Mission are in their usual health. —

Respectfully & truly Yours
E. R. Hastings
Sec. A.B.C.M.

Jaffna, Dec. 9, 1861.

Rec'd Feb. 7, 1862.

Ans'd Mar. 22.

Circ —

Jaffna, October 1861.

To _____

Sir:

In consequence of the unhappy civil war in America, the American Board of Commissioners for Foreign Missions, with which the American Mission in Jaffna is connected, has been obliged from the failure of funds, to call upon its several Missions to reduce their expenditures.

Under these circumstances we are constrained to appeal to the friends of our Mission in the Island for pecuniary aid. We have already reduced our missionary operations as low, as is considered compatible with the best interests of the cause in which we are engaged. We desire to carry on our Mission, if possible, without further reduction which would involve the giving up of important agencies. But we shall not be able to do so, unless we can obtain assistance from our friends in this country. We therefore take this opportunity of soliciting your aid in our present emergency.

In behalf of the Mission,

E. P. Hastings,

Sec. A. C. M.

P. S. All communications may be addressed to the Rev. E. P. Hastings, Manepy, Jaffna.

Rev. E. P. Hastings

SUBSCRIPTION. Rec'd Feb. 7, 1862

Name.	Residence.	Amount.		
	Ans'd Mar.	22.		
	Circular letter			

Moulmein. 20th Febr. 1862.–

Revd R. Anderson, D.D.
Cor. Secy A.B.C.F.M.–

Revd & Dear Sir,

I have the pleasure to enclose the "Annual Tabular View" for 1861. "The number of our Churches is the same as reported in 1860 – viz ten. The number of Communicants is 453. + While there have been 42. added to the Churches on profession of their faith, our actual gain has been only 15. + six have been excommunicated, + four have been removed by death, + fifteen have been dismissed to unite with Churches out of our Connection, + the names of three have been erased from our list – it having been ascertained that they had united with Churches of other denominations, without a formal dismissal from our Churches.–

"The number of Common Schools reported is 40, – three more than at the end of 1860. – In this number are included four Schools which were dismissed before

the close of the year & eight which were supported by the tuition fees & local contributions. - At the close of the year, only 28, schools were supported by the funds of the Board. - The total number of pupils under instruction was somewhat less than in 1860, - but there was an increase in the number of girls. -

Of the teachers seven more were communicants, than in 1860.

The number of catechists was far less than in 1860.

Your letter of Nov. 27th 1861. is received also the Appropriations for 1862. - We propose to make an effort to raise £250. or £300 in loco - as our portion of the $10.000. to the wider work in the Mission fields. - The Colombo friends have invited us to send a deputation into the Southern part of the Island to solicit funds. - but we think it not wise to do so. - It is yet quite uncertain how much we shall receive from that quarter. - It seems that our friend the proprietor of the American Cicero, did not succeed in his efforts - but as our Mission has been heard nothing more from him.

We have received Donations thus far to the amount of £80. - besides a number of subscriptions - amounting to as much

men, the greater part of which we think can be relied upon.–

Mr & Mrs Bates have been appointed to the Chavagachery Station – & will remove as soon after the Rainy Season as they conveniently can.–

Very respectfully & truly
Yours
E. R. Hastings
Sec. A. C. M.

Manepy Feb. 20. 1862

Rec'd April 24.

Ans. June 13/62

Manepy. 21st February. 1862.

Revd R. Anderson. D.D.
Cor. Secy of A.B.C.F.M.

Revd & Dear Sir.—

Enclosed is a particular Acct. of the Expenditures & receipts of our Mission for 1861. — I believe there is nothing in the Expenditures that needs explanation. In the aggregate, they are considerably below the Appropriations.—

The receipts are less than in 1860. — This is owing principally to a deficiency of receipts in the Medical Dept. — & under the head of exchange. — Though the receipts for Native Pastors are less, the amount contributed by Natives exceeds that of 1860. The sale of some Native homes & lots in Batticotta has reduced somewhat the receipts for rent &c

Yours very respectfully & truly

E. O. Hastings
Treas. A.C.M.

Manepy Feb. 21. 1862.

Rec'd. April 24.

Ans'd. June 13/62

Manipay. April 1st 1862.—

Revd R. Anderson D.D.,
Cor. Secy. A.B.C.F.M.,

Revd & Dear Sir —

The usual routine of labor has been performed at this station during the past six months & with little apparent result. — There have been no additions to the Church — no increase of inquirers — & the Congregation on the Sabbath has remained about the same as in months past. — My own time has been as usual — Especially at the close of the old & beginning of the new year — much occupied with secularities, other than those connected with the Cam of this Station & I have not been able to go out among the people, as much as I have desired to. — When at home, I have rarely failed of preaching on the Sabbath — have usually attended a meeting in one of the School bungalows in the R.M. of the Sabbath — & the Church meeting on Friday. — I have also held some evening meetings in the villages — but visitation

from home & abroad, has been beyond my power to accomplish. This work has devolved entirely upon the Catechist. And in consequence of difficulties of a personal nature, he has been less efficient than in former months & his usefulness much impaired.

The Church at this Station, though numbering 31. members, I sometimes think is more of a hindrance, than a help to the spread of the Gospel. When the Church in a worldly way organized, a large portion of those who sustained a fair character as Christians, were dismissed to engage in that enterprise. Some, who from locality should belong to that Church, have been retained here, because of their indifference in respect to the Church relations & doubtful upon their Christian character. Nearly all of those who remain in this Church whose character as Christians stand fair, are in the employment of the Mission. — Of the 29. resident members of the Church, 12. only attend the ordinances of the Church & two others very irregularly.

One is a cripple living two miles distant & finds it difficult to come

with Church, except when the Lord's Supper is administered.

Two have married heathen husbands & excuse themselves from attending on the ground that their husbands are unwilling they sh^d attend.

Four were formerly connected with the Printing Office & now that they receive no wages from the Mission seem to feel under no obligations to attend Church.

Two were formerly School teachers & their schools, having been dismissed they seem to feel that their obligations to the Church ceased with their obligations to the Mission

One, a female pleads poor health, another - poverty & another family cares & duties.

Three persons never attend a Church meeting - or a prayer meeting - have nothing to do with the Sabbath School & there is reason to believe that they pay very little regard to the Sabbath. It is very difficult for the Pastor to see them alone, at their homes, in circumstances, to speak freely with them of their delinquencies, & they never visit the pastor. With so large a portion of

the Church, thus neglecting their Christian duties, & in their lives so like the heathens around them as scarcely to be distinguished from them. It is a question which causes much anxiety & serious thought, as to what the intents of the Church demand in reference to such persons.

In Jany. a week was set apart for prayer, in accordance with the call of the Evangelical Alliance of Europe. Meetings were held daily & were well attended, but no special interest was awakened. On the 19th of Decr. one of a series of public religious meetings appointed by the Mission, was held at this station. The subject of the address was "Christian Consecration" & the address was very practical & excellent. The influence of the meeting was good, & led us to hope that it would be followed by an increase of religious interest in our midst. But the impression passed away, & left us as a Church, much as we had been in months past.

One of the Schools at this station was discontinued towards the close of last year, for want of expenditure. There are now three Schools sustained by the

Mission & one by local funds - Of the 3.
one is connected with Navely Church &
largely composed of Christian Children
Of the twenty five baptized children belonging to this church
of an age to attend School - only five are found
in our Tamil Schools - while 14. are con-
-nected with English Schools. -

A Catechistic, supported by the
Jaffna Bible Soc.y has labored in this
field since the 1st of Jan.y - Nothing of
special interest has occurred in
connection with his labors. -

Since Nov. a Medical Class -
numbering 12. young men, has been
under instruction at this Station -
C. McLuty, a former student of Dr
Green's is the teacher. The Class was
examined by a Com. appointed by
the Mission, in February. - The Com.
men gratified with the progress made.
though impressed with the difficulty
of carrying on such a Class satisfactorily
without more close Missionary super-
-vision, & the instructor some who
has enjoyed greater advantages &
possesses more experience

Respectfully & truly Yours
E. R. Hastings. -

Rec'd June 13.

Ack'd Jan. 7. 1863.

Maneplay. April 22d. 1862.

Revd R. Anderson D.D.
Cor. Secy. A.B.C.F.M.

Revd & Dear Sir

I enclose our Estimates for 1863. as sanctioned by the Mission. In view of the present state of things in America, we have felt it to be our duty to reduce our Expenditure as low as possible, & have accordingly made out our Estimates on a reduced scale. In some departments of our work, you will observe, we have considerably decreased our Estimates, whether wisely or not time will show.

Under "Family Department" we have included Mr & Mrs Hoisland with 2 children & Dr Green, on the supposition that they will be with us before the commencement of 1863.

We have made provision in our Estimates for a very little increase to the Salaries of Native Pastors & other Assistants. Their necessary expenses have considerably increased within 2. or 3. years & we

may not be able to keep the more man-
-Retable men on their salaries.. We
have reduced, from our Estimates for
1862.. under the head of Native Pastors
& Assistants - nearly £60.

For "Vernacular Schools" we have
reduced from £300. to £250. intending
to get more for this object on the sur-
-face if possible.

Under other heads our Estimates
remain about the same as last year
though the total - is increased by
£70..

Exclusive of Missionaries' Salaries
however, we ask for £219. less than
for 1862.-

We have formed a plan for
expending the legacy of Dr Poor - with a
balance left in our hands, after former
Govt grants - for Schools. - The legacy amts
to £.37. the balance of Govt. grants to £46.
making a total of £97. - We propose to
deposit £50. in the Savings Bank. as a
permanent Fund - The remainder with
the intent of the permanent Fund. is
to constitute a Fund for Female Education
from which grants are to be made to schools
for girls under the following restrictions

1st - That Schools supported by Mission funds & tuition fees shall not be entitled to aid from this fund. -

2d - That grants shall be made only to Schools with Christian teachers -

3d - To entitle any School to receive aid from this Fund, there must be an average attendance of 15. or more girls.

4th - Only two thirds of the wages of the teachers shall be paid from the Fund - the remaining third to be raised from other sources. -

5th - Schools receiving aid from the Fund shall be examined by the Village Sch. Com. & reported on to the Mission

Effort will be made to interest natives to contribute to this Fund & we hope thereby to make it a permanent means of good - believing that we shall thus carry out the plans & wishes of our deceased father.

We have received in donations from Mission £98. - & subscriptions yet unpaid - amounting to £45. - Our Colombo friends, with the exception of 3 or 4 individuals, have sent us nothing as yet. We hoped to raise at least £250. but may fall short of it. - Other Societies

are appealing to the public for aid.

All the members of our Mission are in usual health. —

Respectfully & Truly Yours

E. R. Hastings
Sec. A. B. C. F. M.

Boston Feb. 7, 1863.

Recd. from Rev. Dr. Hume 13.

Saturday — Received from Rev. Dr. Hume

Manepy. Jaffna.—
July. 22d. 1862.

Revd. R. Anderson. D.D.
Cor. Secy. of the A.B.C.F.M.

Revd & Dear Sir

Your letter of March 22d. was duly received & laid before the Mission at its Quarterly Meeting, July 2nd.— We hope to reply to it soon.—

The question of Mrs Ward's return to America, was considered by the brethren at the Quarterly Meeting.— Your letter bore on the subject & a statement of her wishes being laid on them.— She expressed a strong desire to remain, at least for some time, if life & health should be spared.— But the brethren, looking at the question in all of its bearings, were nearly or quite unanimous in the opinion, that it is best for her to return to America, when a suitable opportunity occurs.— In respect.

of the time & arrangements for her return the brethren would have special regard to her comfort. –

By last Mail we heard of the death of Bro Meigs – the last of the fathers of our Mission. – We hope to receive some particulars of his last illness & death by the coming Mail. –

There is nothing of very special interest in our work. – Recently two were received to the Communion of the Church at Morpilly & one to the Church in Navely. –

Cholera is prevailing in some parts of the Province, especially in the vicinity of Jaffnatown. – It is very unusual for it to prevail during this season of the year, & many of the people fear that it will greatly increase in the rainy season.

Mrs Dean of the Wesleyan Mission recently died very suddenly, at Trincomalie. in circumstances very trying to her husband who was away, at his station in Batticaloa.

All the members of our Mission are well.

Respectfully & Truly Yours

E. R. Hastings.

Sec. A.C.M.

Rev. R. Anderson. D.D.
Cor. Sec. A.B.C.F.M.
33 Pemberton Sqr.
Boston.—

Manchester July 22. 1862.
Rec'd abt. 11.
Ans. 9
Jab'd Jan 7. 1863
Mrs. Mary Tolman

Maneppy. Oct. 1st 1862.

Revd R. Anderson D.D.
Cor. Secy. of A.B.C.F.M.

Revd & Dear Sir

During the past month, I have been engaged, as I could command the time for it, in making pastoral visits, in company with the Native Pastor of Newly Church, Mr Asbury. It has been our purpose to visit every Christian connected with the two Churches at this Station — to converse with each one personally in reference to his or her spiritual state — & to inquire what each is doing for the Conversion of others. — It has been our practice to close our interviews with prayer & on taking leave we have presented each Church member, with a pastoral letter prepared by the Mission for distribution among Christians. — In some cases we have been cordially received & our visits have

proved pleasant & I trust profitable. In some cases we have been received with politeness, but no interest has been manifested in our visit. In a few cases, we have scarcely met with even respect & have left, feeling that our visit not only, not welcome, but that our visit was positively disagreeable. — It is one of the chief trials of a Native Pastor, as well as a Missionary, to find in his visitations among his people, so little cordiality & true sympathy, & so little disposition to co-operate with him, in his labors. The often feels that he stands alone with no one to stay up his hands. It would greatly encourage his heart to find a few, whom sympathize with him & upon whom he may rely co-operation he could rely, in his labors for the spiritual good of others.

On the 21st of August a special meeting of Missionaries & Pastors was held at Monrovia, to consider the low state of our Churches, & the appropriate means to be employed to elevate the standard of piety & arouse in

members to more earnest effort for the conversion of others. It was a profitable meeting & we resolved to hold a similar meeting for the benefit of our Catechists & School teachers, on the 18th of Sept at Mianeyg. This meeting was held on the day appointed & was well attended. Some others besides our Native Assistants were present. In the addresses made the principle topics considered were 1st The state of the Church in respect to the piety of its members, & its power for good on the heathen & the country 2d. The means to be used to secure more earnestness & efficiency on the part of Christians in the work of the Lord. The meeting was one of considerable interest, but not as satisfactory as it was hoped it would be. There seems to be on the part of many a holding back, when urged up to more entire consecration to the service of Christ. - If one, convinced of his personal deficiencies, & impelled by a sincere desire to return unto the Lord & seek His blessing - arises &

Calls upon others to consecrate themselves anew to her service, he meets with little or no response & soon becomes discouraged. - He finds a want of confidence, which seems to forbid all unity of action - & prevents a hearty & frank expression of feeling. This want of confidence in one another is one of the chief obstacles to the growth & efficiency of the church here.

The attendance at our Sabbath services in the church, varies very little from month to month. Our usual congregation numbers about 30. adults & 120. youth & children. -

Evening meetings have been held every month during the time of the moon, which have been generally very well attended. - I find, however, at this station, that it is becoming more & more difficult to get the people together for an evening meeting. - The people are much more busy, than formerly, in their gardens & fields, & with their merchandise & litigation, & have less leisure to attend meetings. - In our

- on two instances lately, I have failed altogether to get an audience, when a meeting has been appointed, & in other cases, the attendance has been small. - Until the people are impelled by higher motives, than at present, we shall find difficulty in collecting them frequently for religious meetings. Our regular meetings during the week, besides the Sabbath Service, are the prayer meeting on Tues. Eve. & the Church meeting or more properly, the Bible Class on Friday P.M. - The latter is attended usually by the men employed in the Printing & Binding Establishments. -

During the past four or five months a meeting for the baptized children connected with the English Schools at this station, has been held on Tuesday of each week. - The attendance has varied from 12. to 20. - At a recent examination of the two other English Schools, I found 28. baptized children connected with Moriji, Navilu & Mampay Churches. - I hope to exert some influence for good upon this interesting Class of youth, by thus meeting them weekly. -

There are still 3. English Schools at this station. In one School there are 116. lads of all ages in various stages of progress. Among them are 19. baptized children & a number of others closely related to Christian families. In another School there are 35 pupils of whom 9. are baptized. The former of these Schools receives a grant of £36. ~~from~~ annually from the School Commission. The other School is entirely sustained by fees & is under much the best influence. There is another School sustained by a wealthy native, as a Charity School. It numbers about 60 pupils, among whom there are very few baptized children. At present there are over 200. pupils studying English in these three Schools. Many of them are very young, & some of them read with difficultly in their own language. The Knowledge of the English language which they obtain is very limited & they are scarcely better off in their own language. Of the five teachers in one School, 3. are Church members though neither of them is an active

Christians. — Of two teachers in another School — one is a Christian's son. — The other School is taught by the son of the Native Pastor in Navaly — His Christian influence is very good & his School, though small, is by far the best in its character & government.

Of Zayil Schools, there are 3. supported by the Mission — one by fees & donations — & another, in part, by the late Dr. Poor's legacy & in part by donations. — The number of pupils is considerably increased. — & see some improvement in the Schools. The chief difficulty in making them more efficient, is the age of other pupils. They are very young & a large majority in the lowest Classes. —

The Medical Students have made very commendable progress in their studies, & are prepared to profit by the instructions of Dr Green when he arrives. — They have not enjoyed as many advantages as students before them, but, all things considered, we think the experiment of commencing a Class with only a Native

teachers, has, thus far, succeeded quite as well as we expected. — Every day at 12. o.c. the students assemble for prayers. — Each one taking part in the reading of the Scriptures. — The service is sometimes conducted by the teachers — sometimes by the Native Pastor or Catechist & sometimes by myself. —

As the Printing & Binding Establishments, though not belonging to the Mission, are located at this station, it will not be improper to say a few words respecting them. Both establishments receive work enough to keep their men engaged the greater part of the time. — They are dependent in a great measure, for work, on the Missions, & the local Bible & Tract Societies, though they receive some from other quarters. During the present year, the Printers in addition to the "Morning Star" have printed several portions of the Scriptures

Geography in Tamil - Several small
tals, & Completed the Tamil Day Book
ny have also had small jobs from
rious individuals. - We have had
casion to complain often men for
violation of their contract, in printing
small handbill, which was decidedly
ttomish in its character & tendency
n Binders generally, have an abun-
ance of work. - The style of work in
th establishments - has greatly
generated & much complaint has
en made. The proprietors are too
xious for immediate gains, &
ow too little regard for their good
ame. -

A new press called the "Free Press"
as been started in Jaffna, which
ublishes a Bi-weekly periodical
English. - No work in Tamil is
one. & I presume it will not
aturally affect the work of the
ess here. - The starting of such a
ew & periodical by Natives - shows
ofress towards self-dependence.

I have recently attended a series of Bible Meetings with Mr Spaulding & Mr Pengilly of the Church Missionary in the Chungchuen field. We held seven meetings which with one exception were well attended. The claims of the Bible were presented & I think good accomplished. I enjoyed this trip very much & found it profitable in many respects.

Yours respectfully & truly,
E. R. Hastings

Shanghai, Oct 1, 1863

Rec'd Dec. 4.

Ans'd Jan 7, 1863.

Manepy. Jaffna.
Jan.y 22.d 1863.

Rev.d R. Anderson D.D.
Cor. Sec.y A.B.C.F.M.

Rev.d & Dear Sir

I enclose the Tabular view of our Mission for 1862. I think there is nothing in it that requires explanation.

The number of Church members, you will see, is four less than reported in 1861. While 17. have been received on profession of faith, 10. have been excommunicated - 7 have died & 4. have been dismissed to unite with Churches out of our Connection.

The number of Native Agents of all Classes, employed was two more than in 1861. though the number of Catechists was two less.

The whole amt expended for Education was more than in 1861. Fifteen of the Common Schools, however, were sustained at a cost of $375.39. by tuition fees, donations & the Poors legacy for Fem. Education. But a small portion of it was drawn from the legacy.

We received a few days since half holes for £170. from the Com. formed here on Mission in Colombo. This with the Amt rec'd from other sources makes the whole sum contributed in answer to our appeal, about £330.–

I will send a particular account of this sum.–

All the members of our Mission are in usual health. Mr Sanders & family & Miss Agnew are on a visit to the Nearer Mission & the Pulney Hills.–

The week of prayer early in January was observed by most of our Churches & a good deal of interest was awakened at some of the stations.–

Very respectfully & truly Yours

E. W. Hastings
Sec. A.B.C.F.M.

Mangalore Jan. 22. 1863.
Rec'd. April 13.
Acd'g to Cert 30

Manepy. Jaffna. 7. May. 1863.

R. Mudgeon. D.D.
Cor. Sec. A.B.C.F.M.

Revd & Dear Sir.

I have to acknowledge the receipt of letters from you as follows, viz.
Letter of June 13. 1862.
" " Nov. 17. " — Enclosing Appropriation for 1863.—
Circular of Nov. 25. 1862.
" " Dec. 26. " .—

We find on arranging our work for the current year, that expenses in some departments, will probably over-run the appropriation of the Board. — In the Educational Department, Especially, is this excess of expenditure likely to occur — The high price of Cotton Cloth, with which the girls in our Boarding School, are supplied will add, considerably, to the Expenses of that Institution & a small addition to the wages of a number of the Village Schools

teachers, has increased our appropriation for that object, considerably, above the grant of the Board. — The Brethren have thought it, not wise to reduce the number of our Schools, or of the girls in the Boarding School, at present. — We have, therefore, appealed to our friends here for aid, with the expectation of using, in addition to the grant of the Board — as much of the funds received in response to our Appeal — as may be necessary, to meet the exigency of the case. — We do not expect to increase the number or expense of the Schools, but only sustain them as they now are. Our Estimates for 1863 — especially in this Department, were put much lower, than we should have thought it wise to put them in ordinary times. — It is the wish of the Mission to relieve the Treasury of the Board, at this time as much as possible.

(The whole question of raising funds in this Country, & expending for various objects, without carrying the amounts thus raised to the credit of the

Treasurer of the Board – is one upon which we should be glad of your opinion –
Last year, you will remember, we received, in answer to our appeal, about £330, principally from friends in the Island. This year, though we cannot expect to receive as much, we hope to get something. Would it be advisable, thus to appeal for aid every year, with the understanding that the Amount received, shall be expended on this, Surface. – There are many, who, we think, would cheerfully give for a Specific object, if asked, who would not perhaps give to the general funds of the Mission, especially, if it was understood that all Collections made, are passed to the Credit of the Treasurer of the Board. –)

Early in the year, as a Class left the Uduvil Boarding School, the Mission resolved to receive a new Class. – The Appropriation for the School – would allow of about 12. being received. When Candidates were called for, there 5 presented themselves. – The question then arose, shall

we take an additional Class of 12. or 15. & appeal to Educated Natives & others for funds to support them? – It was finally decided not to do so at present, but to consider the matter further. –

Our Appropriation for Vernacular Village Schools will support, say 35. Schools. If we have 45. in existence, would it be advisable to dismiss the 10. – or make effort to raise funds here for their support – or if it shd seem best to increase the number – would it be advisable to increase, relying upon local receipts for their support? – Are we at liberty to expend all that we can raise in loco, in addition to our Appropriation from the Board, provided there shd seem to be a call for such expenditure? –

As our practice heretofore has been to charge all expenditures to the Treas. of the Board & credit them all receipts, – we have our doubts as to whether it would meet the views of the Prudential Com., shd we now give account only of our Appropriation & expend all receipts – as we may deem best, – except receipts for rent of land & houses.

This year we shall be obliged to dismiss a large number of our schools before the close of the year — or overrun the appropriation — made by the Board — or obtain funds on the Ground. — We have resolved upon the latter plan. —

Enclosed are our Estimates for 1864. as approved by the Mission. The whole amt. is £3333-4-0. —

The members of our Mission are all as well as usual. — Mr & Mrs Bates have returned to their station — with health somewhat improved. — Mr & Mrs Sanders & children & Miss Agnew have returned from the Hills benefitted by their sojourn there. — There have been a few additions to the Churches of late, but there is little of special interest in our work. —

The Wesleyan Mission has been reinforced by the addition of two new Missionaries — Revd Messrs Scott & Stomby.

Mr McAllum of the Church Mission has also returned. —

Respectfully & truly Yours
E. R. Hastings. Secy.

Manepy Jaffna May 7. 1863.

Rec'd. July 2.

Donations in Ceylon & rise of them?

Ans'd Dec 28, 1863.

Nelson & Brothers

2

✓ P. Cat.

Jaffna Ceylon
Oct. 9th 1863

Revd R. Anderson D.D.
Secy A.B.C.F.M.—

Revd & Dear Sir.

On the 17th of Sept Mr Bates, with his family, left us, for Madras, with the expectation of proceeding to America, if it should be found necessary to do so. — He has never enjoyed very good health, since his connection with the Mission & for some months past, has seemed to be steadily wasting down. — Dr Green visited him for some weeks, but there was no improvement in his health — He was, then, advised, at once to seek a change. — The Mission, having heard the views of Dr Green on his case, unanimously recommended Mr Bates "to go with his family, to Madras, for a change, as soon as practicable, with the expectation of proceeding to America

if, with the advice of physicians in Madras, his continued ill-health should render it advisable." — A letter, just received from him, gives very little encouragement to hope that he will be able to return. — He was becoming very much interested in his work at Chavagacherry, & we regret that it became necessary for him to leave it. — The Prudential Com. we trust, will see the importance of sending out another man for our Mission, with as little delay as practicable. —

We held our Annual Convocation yesterday — the 8th — at Uduvil. — There was a good attendance — probably over 300 — the greater part of whom were members of our Churches. — We had an interesting & profitable meeting. — We thought of our Christian friends in America, assembled for the Annual Meeting of the Board & prayed that they might receive a special blessing & with it a new impulse in the great

work of Missions.—

The "Bishop of the Island": Dr Claughton, has recently been on a visit to this Province — He made a very short stay & was much occupied during the whole time — One Native was ordained Deacon — in Connection with Company Station, & our 100. persons, Twelve were Confirmed, at the three Stations of the Church Mission & in Jaffna — Quite a number from our Churches, who had been Communicants for years, were Confirmed. — Several had been previously transferred by letter, but some, who were Confirmed, are still members of our Churches. — About 35. European & American ladies & gentlemen, met the Bishop, by invitation at Nellore. — In addressing the Company he expressed very liberal views in reference to the relations of the different branches of the Christian Church, to one another. — The following day, the Bishop with Mrs Claughton, called

at Udevil & Manepy & expressed him-
-self very much gratified with all
that he had seen of the Missionary
work in Jaffna. –

The Colonist Mission, we understand
contemplate taking up a new station
at Manaar in this District, lately visited
by Messrs Smith & Sanders. – They also
expect to have three more natives
ordained Deacons early in the
year.

We have had a visit also from the
Govt. Inspector of Schools. He examined
the greater part of the English Schools in
the Province, & did not seem altogether
satisfied with their Condition. –

The papers inform us, of your safe
arrival at San Francisco, on your
return from the Sand. Islands. – We trust
you arrived at home in season for
the meeting of the Board & that your
visit has proved a blessing to the Churches
at the Islands, & to the cause of Mission
generally. – Respectfully & truly Yours
E. P. Hastings

Jaffna, Oct. 1. 1863.
Rec'd Dec. 5.
Ackl'd Dec. 28, 1863.

Manepy. Jaffna. Oct. 16. 1863.

Revd R. Anderson. D.D.
Cor. Secy. A.B.C.F.M.

Revd & Dear Sir

A year has passed since I sent my last report of this Station. During this period little has transpired of such marked interest, as to require special mention. — The Lord has blessed us with health & strength to prosecute our work, & nothing has occurred to interrupt our labors among the people. — They have not been visited, as has been so often the case in former years, with the Cholera or any other severe disease. — In worldly matters, the people have been prosperous & their activity & eagerness in seeking worldly gain has steadily increased. — It would require our limits to be able to say that the zeal of Christians in the service of Christ, has also proportionally increased. But it is still with us, a cause of grief

& anxiety, that the world so fully absorbs the attention of Christians, as seriously to interfere with efforts for the extension of Christ's Kingdom. –

The spiritual state of the Church at this station, at the present time, is low. – There seems to be very little earnest prayerful effort for the conversion of others. – On the Sabbath, the average attendance at our services, has been somewhat larger than last year, & our meetings for the study of the Bible, on Friday P.M. have been well-attended & interesting. – Our weekly prayer meeting, however, though regularly held, has not flourished. – During the week of prayer in January, we hoped that the Lord was about to pour out a more abundant blessing upon us. – Christians seemed to be more than usually aroused – a good deal of interest was awakened & a few expressed a hope that they had passed from death to life, but the cloud of promise passed away & since that time the Church members seem

We have settled down again into a state of coldness & inactivity. One, only, has been admitted to the Church on profession of faith, while two have been cut off for continued violation of their covenant vows. Of them, one was formerly a workman in the Binding & the other was for sometime a School-master. At the present time our Church numbers only 27 members.

Once a month on the Sab. I have exchanged pulpits with Mr Asbury the pastor of Navaly Church & about once a month have called upon the Catechists at the Station to preach & conduct the services.

Our Sab. school has been re-organized & the time of holding its changed. It is now held after the service, which is more convenient both for the teachers & the pupils. Since the change the attendance has been better than before & more interest has been manifested. This arrangement enables me generally to be present. Two adult classes have

been formed, one composed of the Servants in the Mission families, & the other of the females of the Congregation. Dr Green has taken a Class, of the older boys of the English School. - The prospect for efficiency & usefulness is much more encouraging than formerly. -

Early in this year an association was formed at this Station, composed principally of the baptized youth & children of Maniapy - Morvie & Navaly Churches. - It is called the "Christian Youths Association". & its object is to combine the influence of the Christian children & encourage them in efforts for their own improvement & the good of others. - The Soc. numbers about 100. members - The officers are chosen from their own number & their meetings are conducted entirely by themselves. I am however usually present, & also the Catechist at the Station. - The meetings are held for one hour on Tuesday of each week & have thus far been

sustained with a good degree of interest. The last of July, the parents & other Christians of Urwie & Manepy Stations were invited to attend their Semi-Annual Meeting. About 150. were present & the occasion was one of much interest. This Association in connection with others at Batticotta & Tillipally have issued a Circular proposing to publish a Childs Paper in Tamil, similar to the one published by the Mission two years since. - If a sufficient number of subscriptions can be obtained, & other circumstances favor, it is to commence in January. - It is a proposal entirely their own & as showing a disposition to do something for themselves, deserves encouragement. - Though such movements may be regarded by some, as insignificant they are important, as means of training our Christian youth & children to the habit of doing something for the good of others. -

Meetings in the villages on moonlight Evenings, have as usual been attended

sometimes in school houses. & sometimes in private dwellings. At 25. of these meetings, the most of wh. I attended, the average attendance was 26. adults & 12. children. The largest number of adults present at one time was 54. – At private houses there have been, sometimes, several females present. –

Besides these ordinary meetings there have been two special meetings for presenting the claims of the Bible. – One, early in July, was held in a school bungalo. about 1½ miles from the station. – Mr Kilner of the Wesleyan Mission & Messrs Hardland & Quick of our Mission, were present, as delegates from the local Bible Soc^y. – About 250 adults were present & listened with very good attention. –

The other meeting in the latter part of Sept. was held at the house of a Native Govt. officer, about ½ mile from the station in an opposite direction. A large space in front of the house –

was enclosed by stretching pieces of white cloth on a slight frame, forming a very neat & commodious saloon capable of seating about 400 people. – It was lighted by lamps – some suspended & some standing upon the ground. The audience sat upon mats spread upon the ground. – It was estimated that there were over 300 persons present. Mr Spaulding was the only delegate present from the Jaffna Bible Soc^y. Dr Green also accompanied us. – Addresses were made by Mr Spaulding – A Backus (a Bible Colporteur) & J. Stoner, an native Christian. – The person, at whose house the meeting was held, was educated in the Batt. Sem^y many years ago, & though not a Christian, professes to have no confidence in Hindooism & is very friendly to us. – I was gratified, with the interest manifested, in providing at considerable expense, so convenient a place for our meeting & at the effort put forth to assemble the people. –

As one of the delegates of the Jaffna Bible Soc.y - in company with Mr Kilner of the Wesleyan Mission, I attended a series of such meetings in the month of June in the Chavagachery field. - Mr Bates made arrangements for eight meetings, commencing with Monday evening & closing with Wednesday eve.g - It was hors. a time of much interest & profit. - The meetings were generally well attended & we thought production of good.

The Schools at this Station continue much as they have been for the past two or three years. - There are five Schools - three supported by Mission funds. - At the examination in July there were 68 Boys & 74. girls. on the list. -

The three English Schools here, now number about 220 pupils. - The son of the Aishing, the native pastor in Navaly, has recently left the School of which he had charge & accepted a situation in the Church Mission at

Copay.— He was sorry to lose him.— He had the greater part of the Christian children (boys) of this station under his instruction & his influence upon them was very good.— Since going to Copay, during the late visit of the Bishop, he, with some other members of our Churches, was confirmed.— He yielded to the earnest solicitations of the Native assistants at Copay, not being aware of the true design of Confirmation, having been told that it was simply receiving the blessing of the Bishop.— His successor in the school here, is the son of Christian parents & seems well qualified in respect to education for the position.— He does not profess to be a Christian.— By the accident in Madras, like many others, he seems to have become sceptical, & has dis-carded his Christian name rec.d in baptism, & is now known by a pure Tamil name.

The Inspector of Schools, has been here recently, examining the Govt. Grant Schools.

the did not seem to be fully satisfied with its condition. The tendency of these schools, is to become more secular schools for the study of the English language. The rule of the Commission confining all religious instruction to the first school hour of the day, & leaving it optional with the pupils to attend at that hour, seems to be understood, as indicating a certain indifference on the part of Govt. in respect to Christian instructions.

I see little change in the outward observances of heathenism. Daily the temple opposite our Church is resorted to by quite a number for the purpose of worship & almost daily some come to boil rice. At the present time workmen are engaged in finishing the temple which has hitherto been a very plain affair without a dome. The funds for completing it have been supplied by some wealthy natives in Kandy & Colombo & a considerable amount I am told, has been already expended.

This rebuilding & adorning of temples does not necessarily show an increase of confidence in Hinduism. It is the result principally of an increase of wealth. Those who adhere to the old way are actuated by a variety of motives. Many seek merely popularity, & are as ready to contribute for any other object, when there is to be gained. The sincere believers in the system, I think, are comparatively few. Many have a knowledge of the truth but are indifferent to its claims. Many listen with respect & attention, but their hearts seem to be steeled against its influence. Many admit the truth of Christianity, but have not the courage to embrace it, or are so engrossed with the world as to disregard its claims.

Since February last, I have had charge of Lillipally station. At that time one of the Catechists, who had labored very acceptably there, was removed to the Chavagachery field & Mr Cornelius of Caradiva was transferred to Lillipally.

He has had pastoral charge of the Church though not formally settled as their Pastor. I have spent two Sabbaths there, since taking charge of the Station & was pleased with the appearance of the work there. Mr Cornelius seems to be laboring with a good degree of zeal, not only among the Church members, but also in the villages. His reports of attendance at the meetings held Moonlight evenings, are very encouraging. I have visited the station twice or thrice a month, but have not been able to spend as much time there, as I have wished to do. - The Schools at that Station number six, with an attendance of about 100. boys & 56 girls. - Four of the Schools are supported by the Mission. - There are also two English Schools, self supporting - One has been recently established near the Station. It is now under the influence of the Christians & is taught by the son of one of our principal Catechists. - The other school, wh has been in existence two or three years, is very much under heathen influence. The head master

is an excommunicated member of the Church, who has lapsed into heathenism.

At Lillipally Station, there is a large number of young men who were formerly educated in Batt. Sem^y. - Many of them, whatever their real convictions may be, are outwardly heathens. - I have endeavored to enlist some of them in the work of education, but without success. - Their influence seems to be altogether on the side of heathenism. -

Yours very respectfully & truly.

E. D. Hastings

Manefy, Oct. 16, 1863.

Rec'd Dec. 19.

Ackl'd Dec. 28, 1863.

Jaffna Nov. 10th 1863.

Rev. R. Anderson D.D.
For. Sec: A.B.C.F.M.

Rev. & Dear Sir

I wrote you Oct. 9th informing you of the probability of Mr Bates & family being obliged to leave for America without delay. They left Madras on the 28th of October for England via the Red Sea, in accordance with the advice of physicians in Madras. I now enclose a Certificate to that effect, signed by the two physicians who saw the most of Mr Bates while in Madras & also signed by Dr Green. Though we regretted to lose Mr & Mrs Bates from our Mission Providence seemed so vindicate so plainly that it was their duty to go, that we could but advise them to leave at once. We heard from them at Galle. They had got on comfortably thus far.

Received Oct 16 1863.

Mr & Mrs Landon are considering the question of visiting America next year. It seems desirable that they shd go, both on their own account & that of their children. — We are thinking of sending our two eldest children with them, if we succeed in finding suitable homes for them. — It is hard to make up our minds to send them from us & yet the path of duty does not seem plain. —

Mrs Ward says nothing of returning to America — & we do not know what her plans are. —

All the members of our Mission are in usual health.

Respectfully & Truly Yours,

E. R. Hastings
Sec. A.B.M.

Revd R. Anderson D.D.
For Sec^y of A.B.C.F.M.
33. Pemberton Sq^r
Boston.

Rec^d Nov. 10. 1863.
Rec^d Jan. 1. 1864.

Acted upon 13. 1864
in Mass. Mem.
& Pal.
Ans. Mem.
Boston

Jaffna Feby. 9th 1864.

Revd R. Anderson D.D.
Cor. Secy. &c.-

Revd & Dear Sir.-

I enclose a particular statement of the Expenditure & Receipts of our Mission for 1863.- Our Expenditure have exceeded your appropriations, as a whole £30.- The point head under which there is an excess, is that of "Vill. Ver. Schools"- the Expenditure was £21. +. above the grant.- When arranging our Schools for the year it became plain that we could not confine ourselves to the amount of the grant, without an undesirable reduction of the number of Schools.- It was thought best, therefore, to continue the Schools, we had in existence hoping that donations from Natives & others, during the year, would meet it.- In this we have not been disappointed £70. have been received, of which nearly £30. were contributed by Natives.-

The Expenditure for the "Fem. Board

School" appears, in the Acct. as having overspent the grant about £5. – In the Acct. however, is included the expense of one pupil, whose support was provided for by a Missionary Society in Madras & the sum paid by him is included in the receipts of the School – on the last page –

Expenditure for repairs of houses &c amounts to £295 – 15 – 7, including Extra repairs. This is £115. + above the grant. The necessity for this large expenditure arose from the long continued rains & storms in Nov. & Dec. 1862. – At that time the roof of the South Maneapy house fell in & the houses at Pondicherry, Chavyachery & Udavil were found to be in such a state, that a thorough repair of them was deemed necessary to safety & comfort.

Travelling expenses exceed the grant £4.. The excess was in expense of tours for preaching which amounted to £10. + more than the grant. –

The expenditure for "Morning Star" was £22. + more than the appropriation. This was owing in part to a supply of paper having been purchased for two years

Our expenditures under other heads are all within the Allowances.

Receipts — The receipts in the Medical Dept. have been unusually large. About £66. of the amount, was for Dr. Greene's services in connection with the hospital of the "Friend in Need Soc^y." & for attendance on English families.—

Donations to the General funds of the Mission amount to £70. 1. 3½ — Of this sum nearly £30. came from Natives.—

In making our appropriations for the present year, we have thought it necessary to appropriate about £35. for Vill. Ven. Schools, more than the grant of your Committee — While doing so, the Mission adopted the following Resolutions.

1st. That the Mission, aim, this year & hereafter to keep the expenditure chargeable to the Board, for Native Agency & Education, at or within £1000.

2^d. — That an appeal be made to the public (in Ceylon) especially to those educated by the Mission, for £100. for Native Agency & £100. for Education

3^d. — That should the receipts from local sources for these objects, exceed

£100. each. the balances, shall be carried forward, as reserved funds, to meet any exigencies wh. may arise in future.

We are not sanguine of success in this undertaking, but think it best to make an effort to secure aid under Government for these two objects. — Many will be more ready, it is thought, to give for specific objects, than for the general purposes of the Mission. — We propose to make out our Estimates, without reckoning on any such aid from local sources, as the whole plan, is as yet only an experiment. We should not wish to have it understood by the Committee, that our expenditure for Native Agency & Education, Chargeable to the Bond, will not exceed £100, but believing that the plan proposed will meet the approval of the Com — as one means towards securing self support, we have decided to make a trial of it. — Our appropriations this year for these two objects including Native Pastors, are £1203-4-0. — about £20. more than the grants of the Com. —

// At a recent meeting of the Mission, the question of rebuilding the

home at Lilipally came up for consideration. It seems ~~to the mind~~ brethren desirable that that Station - the Centre of a large & thickly populated district, - should be occupied in preference to Panditeipo & perhaps Meneppy, which are nearer to other stations & more accessible; - but the home is in such a state that no family can occupy it with safety. The large Church there, also needs extensive repairs, if it is kept up. - Indeed both the Church & home will soon need the removal, to preserve the roofs. - Many of the materials of the present buildings, such as timber - tiles & stone, can be used in rebuilding, thus considerably diminishing the expense. - At present we have no alternative, but - Where Lilipally vacant & occupy Panditeipo. Neither a home at Lilipally we should most probably occupy that Station, leaving Panditeipo to be superintended by the brother in charge of the Educ. & Ex. Institution. - In view of these considerations, I was directed by the Missionaries to request the Com. to allow us the amount realized in 1863 - from rents of houses &

lands (i.e. £74-9-9) & from Interest & exchange (i.e. £59-10-4.) & also the receipts from the same sources this year & the following year, so far as is necessary, to rebuild the house & outhouses at Tillipally & put up a smaller & more convenient Chapel, in the place of the large Church now standing, with the understanding that Tillipally shall be occupied as a station in preference to Panditeripo. It is hoped that the Com. will feel no objection to this plan, inasmuch as it would not draw upon the funds of the Boston Collection in America. Of course the Mission would expect to report all receipts & expenditures.—

Mr Sanders was advised to make his arrangements to visit America with his family, leaving Madras the last of this year or early in 1865.— Mrs Mead also was advised to make her arrangements to accompany them.—

We propose, with the sanction of the Mission, to send our two eldest children with the Sanders.—

Respectfully & truly Yours

E. P. Hastings

Lec. Ala. M.

Tyngsborough, Mass.
Rec'd April 22.

Jaffna. 22d. Feb.y 1864.

Revd R. Anderson. D.D.

Revd & Dear Sir.

Enclosed is the "Jaffna View" of our Mission for 1863. Forty have been added to our Churches during the year, on profession of faith. Eight have been excommunicated, discerned by death & 13 dismissed to unite with Churches out of our connection. which leaves a net gain of 13. members. Our Nov. Children & youth have been under instruction. We think there is steady progress in our work, though not as rapid as we should like to see. It is quite as much so, as in any of the other Missions of the Islands.

We are sorry to learn from the Newspapers that the Churches were obliged to return to Boston, after having parted from their Children & Sch. Dist. All of the members of our Mission are in usual health, except Mrs Smith who has been quite ill for a week past.

Respectfully Yours
C. R. Hastings

Jaffna, Feb. 22. 1864.

Rec'd Apr. 19.

Ack'd Nov. 4, 1864.

Manepy Jaffna.—
March. 25th. 1864.—

Revd. R. Anderson. D.D.—
Cor. Sec. A.B.C.F.M.

Revd. & Dear Sir.—

I enclose the Annual Report of our Mission for 1863.— While it does not speak of large results of our labors for the year — it shows steady progress in almost every department.— Though the number of our Native Pastors has not increased — there is a work of preparation going on in all of our Churches, which is fitting them for a change from Missionary Supervision to Native, as soon as Providence shall open the way.—

We rejoice when of Mr Bates safe arrival in America. All of our numbers are in usual health.—

Yours respectfully & truly
C. R. Hastings
Sec. A.B.C.F.M.

Rec'd. May, 19.

Ack'd Nov. 4, 1864

Maneja April 4th 1864.

Rev R. Anderson D.D.
Cor. Secy A.B.C.F.M.

Revd & Dear Sir.

Since October of last year, the usual routine of labor has been performed at this Station, with about the same apparent results, as in previous months. During the rainy season, especially in the months of November & December we held many few meetings in the villages. The week set apart in January for special religious services was observed - a meeting being held each day in the A.M. in the Church, & a prayer meeting in the evening. The meetings were generally well attended & there seemed at the time, to be a little more interest among Christians than usual. - Though not able to point to any very special results, I think the general influence of the meetings upon the Church members & a

few others, was good.—

From January 26th to March 4th, I was absent from my station, with my family at Valuetty.— We were all benefitted by our few weeks residence there.— Since my return the Schools have had a vacation & the people have been much engaged in harvesting their paddy or rice crop.— We have held 3 or 4 Evening meetings by moonlight, one of which was under a large tree, attended by some 40 adults. The wooden rice mortar was inverted & prepared as a seat for me — while the audience sat tailor-fashion upon mats spread upon the ground.— They listened attentively, though a few were disposed to ask questions — not so much to obtain information as to puz-zle the speaker, or turn him from the subject of his discourse.— At another meeting, a youth fresh from the Univer-sity in Madras, had a few questions to ask, which seemed intended to display his own acuteness, rather than to draw out the truth.—

Our heathen neighbors are at present very busy with their annual festival at the temple opposite our Church. – It continues 10. or 12. days. – They have two principal performances each day – one commencing about 11. A.M. & continuing two hours – the other in the evening from about 9 o.c. to 11. o.c. – Minor services are also held soon after daylight in the A.M. & at about 7. o.c. in the evening Music & dancing girls, &, in the evening torch-light processions around the temple, are the principal attractions. – On one fearfully hot day, a man visited the temple, rolling the distance of two miles or more, over the hard road in the dust, in the performance of a vow. – Attendants – frequently poured water over him, to refresh him, as he proceeded wearily along. – Many, on the last day – the great day of the festival – roll around the temple, behind the huge car upon which the idol is drawn. It seems strange, that the people, with all their intelligence & knowledge of truth,

should not only sustain such degrading ceremonies, but take delight in them.

This festival is the first of five or six similar festivals - each continuing from 10. to 20 days - which are held one after the other in as many temples within the limits of this parish. - They are sustained by some families who lay the highest claim to respectability. -

During the continuance of these festivals, many are disposed to dispute - to revile the Christian religion & to speak evil of those professing it. - It is sad to see this people, so willingly blind to their own best & spiritual interests - & so fully set upon their idolatrous practices. - There seems to be very little evidence of sincere attachment to Hinduism as a religious system. - Indeed, I doubt, whether many are able to give an intelligible statement of their belief. - Many have very little religion even in form - others though they go through certain ceremonies with some vague idea of some benefit to be

obtained by them, would be troublesome to tell definitely upon what they were resting their hopes for the future. — Multitudes attend these annual festivals but it is apparently, more for amusement & love of excitement, than to satisfy any religious aspirations, or convictions of duty. — Their whole manner, when returning from a festival, is that of a people returning from some place of amusement. — Year by year, more expense & display are demanded to make these occasions attractive. —

Our little church here, though it does not increase rapidly in membership, is increasing some, I hope, in influence & power. — Still it is far from being that bright light in the land which we desire to see it. — Some sad apostasies in times past, have done much to destroy the confidence of the people in the sincerity of Christians. — The close union of some Christians with their heathen relations also, has had its effects not only upon

their own Churches, but also upon the Churches as a whole.— Christianity Exemplified in the lives of those professing it would do more to remove false impressions & prejudices, than our preaching.—

In reference to Tillipally Station which is still under my Care, I have very little to Communicate.— About two months since, Mr Cornelius, was attacked with the small pox, & was for a month or more in the hospital near Jaffnatown.— Before he returned a Son was Carried there with the same disease.— & since his release from the hospital, he has been Confined at home with the Care of three daughters & a servant girl, all of whom have been afflicted with the same disease.— I have heard of no other Cases in Tillipally Except those in his family.— In Consequence of his sickness the work at the Station has been much broken up.— Services on the Sabbath have been held in the

small chapel - a little distance from the Mission premises, which has been conducted by the Catechist. - He has done as much as he was able to do. but much has been necessarily neglected. Mr Cornelius's family are now all nearly well, & I hear of no new cases, so that there is a prospect that he will soon be able to resume his labors -

Cholera has prevailed to some extent in another locality within the limits of that station & several have died. -

Yours respectfully & truly
C. R. Hastings.

Manepy, April 4. 1864.

Rec'd June 18.

Ack'd Nov. 4, 1864

Maneja. April 23d 1864.

Revd R. Anderson. D.D.
Cor. Sec. A.B.C.F.M.

Revd & Dear Sir
I give that I have not acknowledged the receipt of the following letters - viz -
Mr Tient's of Sept 30th 1863:
Appropriations for — 1864.
Your letter of Nov. 12th 1863. &
" " " Dec. 28th "

I wrote you Feb. 9th 1864. enclosing a statement of the Expenditures & Receipts of our Mission for 1863. — Feb. 22nd enclosing the "Tabular View" & March 25th enclosing the Annual Report for 1863. —

At our Quarterly meeting held April 7th the Sec. having stated that Mrs Nind had expressed the very strong desire to remain for a time longer in the field, it was resolved that in view of Mrs Nind's feelings

Monopoy, April 28, 1864.
Rec'd June 18.
Ans. June 22.

the Mission does not think it advisable longer his immediate return to America.

Independent of Mrs Maud's feelings on the subject, I think there is no difference of opinion in regard to the desirableness of her return.

Mr Pagden of the Church Mission leaves the Island, to day, to return to England with his family. We lose in him a valuable & much esteemed Missionary. – My Kilima of the Wesleyan Mission has just started from his family in Madras, they having embarked for England. Last night the only native Minister of the Wesleyan Mission (Revd John Philips) died very suddenly. – His associate Revd R. Nelson – died a few days since.

The members of our Mission are in usual health.

Yours respectfully & truly — E. R. Hastings
Sec. & Treas.

Jaffna Ceylon.
May. 24th 1864.—

Revd R. Anderson. D.D.
For. Secy. A.B.C.F.M.

Revd & Dear Sir.—

I enclose the Estimates of our Mission for 1865.— amounting to £3095-12-0.— In reference to some of the items, a few words of explanation may be needed.—

1st.— Missionaries Salaries.— Under this head we have included Mrs Ward's salary for 1865.— She thinks she has yet a work to do here & seems to be making her arrangements to remain.— The opinion of the Mission is, that it is best for her to return to America.— Having expressed that opinion then & also having informed her of the views of the Com. as expressed in your letter of Feby. 23d.— the Mission thought it not expedient to take any further action on the subject.— The question of asking for an addition of £15. each to our Salaries was considered in our meeting.— but in view of the present circumstances of your Country & the consequent increased

Expenses of the Board, it was decided to defer the matter. – It is but just to ourselves, however, to state, that we all find it very difficult to get through the year, without debt, on our present salaries. The price of almost all necessaries has increased, & cotton goods which we use almost exclusively for clothing, have advanced from 50. to 100 per cent since the war in America commenced.

Native Pastors. – We have made no provision for new Pastors, though we hope one or two will be added to our list. – As the persons who are likely to be set apart to that office, are now engaged in other departments of work their salaries can be transferred. – We have added £2.8.0. to bring the salaries of Messrs Hunt & Asbury up to £2. each per mo. – We have not thought it best at present, to add to Mr Cornelius's salary. –

Native Assistants. – We have appropriated this year £453. & add to that for increase of salaries & for the employment of new Agents £25. – Total £480. –

Education. – £5. is added to the usual grant for Univil. Fem. Boarding School.

£70. to the "Theo & Tr. Institution" & £50. to Village Vernacular Schools - making an increase under this head of £125. - The Estimate for Village Schools is only £13. above the amount appropriated this year. - The increase for T. & T. Institution is with the view of bringing in some young School teachers & perhaps some others - for a short course of study - or for an advanced Class if that shd be practicable. - We shall probably have occasion to write you hereafter in reference to increasing our efforts for educating the females of the land. - We propose to add but little now, to the Expenditure in the Boarding School. -

Publications. - £15. is added to the usual Estimate for School books. - This is with reference to printing some works for us in the Theo. & Tr. Institution. - We have also added under this head £10. for Sundries. - We have for two or three years past published a Pastoral letter - for distribution especially among our Church members & we have thought it might be well to print a Sermon in Tamil occasionally - on some practical or doctrinal subject. - The £10. asked for, is for such objects. -

Repairs. – Under this head, we are obliged to ask for an increase in the grant. Though we pay nothing now for the ordinary repairs of Church buildings or dwelling houses & other buildings, as they become old require more expense to keep them in repair – The cost of all materials used in repairs – as well as the price of labor, has increased. – The £50. for extra repairs is for the Printing Office & Depository. – The roofs of both buildings require thorough repairing.

Other items in our Estimates, are the same as usual – except the Medical Dept. which is £10. less than last year. –

Your letter of Feb.y 23.d is received & is now under consideration. – All the members of our Mission are in usual health. – The Wesleyan Mission has received an addition of two new Missionaries – Their only remaining Native Minister died a few weeks since – Mr Pargiter of the Church Mission has been obliged to return to England on account of the failure of health. – They have but two men now on the ground & one Native Pastor.

Yours very respectfully & truly

C. R. Hastings. Sec. A. H. M.

13365

Foochow, May 24. 1864.
Rec'd July 21.
Estimates, &c
Medical Dept. 1864

Mauepy Jaffna
June 10th 1864.

Revd. R. Anderson D.D.
For. Secy. A.B.C.F.M.

Revd & Dear Sir.—

Yours of April 9th 13 & 14.
are just received.— We have thought it prudent to keep sails well trimmed in these days of trouble, so that if we economise other more, it must be by reducing our work — or other agencies.— We have issued a Circular with an Abstract from Report for 1863. which we hope to get responses.— As the Wesleyans celebrate their Jubilee this year — they are making great efforts to raise funds. This, probably, will interfere with our plans somewhat.— I attended their Jubilee meeting last Evening in Jaffna, & thought that if earnest pleading for funds, was essential to success in collecting, they have quite the advantage over us! — Their subscriptions this year amount to about £100. collected in this Province.

We shall do what we can both to

Manchester, June 10. 1864.

Rec'd Aug. 6.

Ack'd Nov. 4, 1864

Respectfully yours
C. R. Wadsworth
Sec'y

Rev. R. Anderson D.D.
For Sec. A.B.C.F.M.
Boston

Will you kindly inform us of the 200 orphans in Syrian schools on our hands, & our ability under the Government to carry them forward in the work? Shall we send them to Beirut, Tripoli, Abeih, Broumana, & Cairo? Shall we send them to Beirut?

486
420
1505

Oct. 7th 1864.

Rev. R. Anderson D.D.
For. Sec^y. A.B.C.F.M.

Rev & Dear Sir,

On reviewing the labors of the past six months, I find some things of interest connected with my work at this Station which I will briefly notice

About the middle of April a Bible meeting of considerable interest was held in the large village of Pantelipay. This is a village which belongs in part to this Station and in part to Panditeripo and borders upon Uduvil. In former years many from this village were educated in the Batticotta Sem^y. and several in Oodooville Fem. Boarding School and much Missionary labor was bestowed upon the place. Of late it has been greatly neglected principally because of its locality being where the limits of three Stations meet. A place for the meeting was provided by a Native Christian who owns a house in the neighborhood and he and his wife were very active in collecting the people. There were 200 or more people present of whom 25 or 30 were women. Addresses were made by Mr. Buswell of the Chh. Mission — Messrs. Spaulding & Howland of our Mission and by a Native Christian.

Subsequently a similar meeting was held in another part of the village attended by Mr. Spaulding and myself. The meeting was held in a large temporary booth erected by the people and there was a very respectable attendance of both men and women. These meetings are designed particularly to present the claims of the Bible as the Book of God, its claims upon all, especially upon those who have been instructed in its truths. A Bible Colporteur spent some days preceeding and following the meetings in visiting the people at their houses with portions of the Scriptures in his hands and reading & conversing with them personally in reference to the teachings of the Bible. I have been impressed with the importance of doing more for that part of our field that ~~labors~~ the labors of the past years may not be altogether lost.

Since the middle of May a Bible woman has been

at work at this Station. The plan of employing women to visit the females at their houses for the purpose of reading the Bible to them and conversing with them about the interest of their souls was first commenced here a year or two since by one of the Church Missionaries. One of the Wesleyan Missionaries entered upon a similar work at the commencement of the present year. The reports of those brethren respecting the usefulness of this new agency were very encouraging and it was thought best to make ~~it~~ a trial of the plan in our field if a suitable agent could be found. In conversation one day with a member of the Navaly church a woman of age and experience and of good report as a christian I mentioned my wish to employ some one to go from house to house and read the Bible and talk to the women and asked her if she would not be willing to ~~be~~ enter upon the work. Knowing the feeling of the country in reference to females engaging in such work I hardly expected that she would consent. But she seemed to receive the proposition favorably and said she would consider the matter and give me an answer soon. A few days after she signified her willingness to commence the work and since that time she has been laboring with a good deal of interest and I ~~think~~ trust with some profit as a Bible ~~women~~ reader. As she has very few domestic cares, her children being grown, and with the exception of one settled in life, and was for many years the teacher of a girl School in her village she seems a very suitable person for the work. Thus far her labors have been confined principally to her own neighborhood but I hope she may be induced gradually to extend her visits into the neighboring villages. Some such agency is very much needed in order to gain access to the females in their own houses, where they are more free to converse and ready to hear. One engaging in this work, though she ~~would~~ will have many trials to meet if actuated by the right Spirit may hope to do much good. Some will oppose - others will ridicule and a few perhaps go so far as to insult her but earnest prayerful effort I believe will be productive of good results. I hope we may see the number of Bible women of earnest piety and with love ~~of~~ for souls greatly increased. There is certainly abundant room for such an agency & comparatively little ~~done~~ can be done for the females by any other agencies.

A few months since we commenced a Bible reading meeting on Sabbath P.M. at the house of a headman about two miles from the Station. With some interruptions it has been kept up, to the present time and I think has rather increased in interest. The person at whose house the meeting is held was formerly educated in the Seminary and is very friendly to us. He professes to have no confidence in Hinduism though unwilling to declare himself a nominal christian. We commenced our reading with the book of Genesis intending after finishing the first few chapters to turn over to the Moral Law and then to the Gospels. From 10 to 15 adults are usually present. Each one present reads a verse in order, after which explanation is given and questions answered. Thus far our meetings have been very pleasent and I think profitable

In June Mr. Sanders and I with Pastor Hant and three other Native Assistants made a tour in the Eastern Province. We went as the agents of the local Bible Soc^y. particularly to distribute portions of Scripture and to commend the Bible to the people by personal conversations. We were absent three weeks and visited Batticaloa and Trincomalie Districts in each of which the Wesleyans have a Station. We had very pleasent interviews with the Missionary brethren Messrs Talbot & Stornby of Batticaloa & Messrs Scott & Stott of Trincomalie and found a fine field for labor especially at Batticaloa. It is expected that a full report of the tour will be forwarded to you & I will only add that we enjoyed the tour exceedingly and returned much refreshed and encouraged feeling that occasional visitations of the kind to other fields are very profitable & desirable

On our return we found Messrs Taylor and Ford of the Madura Mission in Jaffna. They made a short visit at each of our Stations. It was Mr Taylor's first visit to our Mission after about 20 years of labor in Madura and it was a privilege to interchange views with him upon various topics connected with the Missionary work. I think it would be mutually profitable if we could interchange visits more frequently than has been the case during the few years past.

The ordinary routine of work at this Station has been continued as usual. We have a few cases

of individuals desiring admission to the Church.

The School teachers with one exception all spent six weeks at Batticotta in Augt. & Sept. and seemed to have been benefitted by the training they received. Three of the Schools were broken up during their absence and one has not been resumed for the want of funds. Though there was a temporary loss to the Schools, I hope it will be more than made up by the increased efficiency of the teachers.

Tillipally

Since Pastor Cornelius' recovery from the Small pox he has been much interrupted in his labors at Tillipally by the sickness of his wife. He has now been absent from the Station with his family four or five weeks. The work has been sustained as well as could be expected in the absence of the Native Minister and with only occasional visits from the Missionary. Compared however with the wants of the field very little is done for Tillipally and we seem rather to be losing ground there. There is perhaps no Station of our Mission where more preparatory work has been done and where there is more need of earnest faithful labor.

Four of the School teachers were absent from their schools six weeks connected with the teachers' class at Batticotta. With one exception their Schools were continued one being taught by the catechist and the other two by monitor boys.

Yours respectfully & truly

E. R. Hastings. –

Rev. Dr. Anderson
Rec. 2 June 1864

Madras Jaffna
Jan. 10th 1865.

Revd & Dear Sir —

I receive a letter from Parker Cornelius now laboring at Tillipally. He has been acting Pastor of the Church nearly two years since I have had charge of the Station — but has not been regularly settled over the Church.

The Station of Tillipally has been transferred to Mr Quick's care for the present year. & I take charge of Chavagachery Station again. Mr Sanders left us on the 18th of last month & reached Madras on the 25th. The "Ione Warden" on which he has engaged passage, expects to leave about the 18th of February. Mr intends to go up to Madras with our Children, as soon after the 15th as we can get passage. Mr Sanders work has been divided principally between Mr Stoddard & myself. — Mr Stoddard takes charge of the Educ. & Tr. Dept. & the "Morning Star" & business connected with receiving & transmitting Mails, devolves upon me. —

We receive abundant prosperity which has attended the Board during the past year & are encouraged to hope, that the

men & means for carrying on the work in our General Missions will be provided. — We have read the report after meeting of the Board with great interest —

All the members of our Mission are in usual health. — The past week was observed as a week of prayer at all our stations — but there has been no special movement among our people.

Very respectfully & truly Yours

E. R. Abbeel

Recd. June 8.
Rec'd. Mar. 8.

Jaffna Ceylon
Jan.y 18.th 1865.

Revd R. Hudson D.D.
For. Secy C.M.S.B.C.F.M.

Revd & Dear Sir

I enclose a Memo. of the receipts & expenditure of our Mission for 1864. Our expenditure, as a whole, has been less than the Appropriation of the Com. by £261. 14. 5.

The excess of expenditure for Village Schools was anticipated, & an appeal was made to our friends in the Island for aid to meet it. – The donations received (amounting to £34. 12. 7) were a little more than sufficient to meet – the additional expenditure for Village Schools & for the Tho.l & Fr. School. – The receipts in donations have been less than we expected.

The increased expenditure in the Tho.l & Fr. School was owing principally to receiving a teacher's class.

The Medical Dept. has expended over £45. more than the Appropriation of the Com. The receipts however in

Jan. 18. 1865.

this Dept. was about £10. more than the Expenditure –

The receipts – credited to the Treas. of the Bond amount to – £173. 8. 9 – to the Lillipally building fund £134 11. 9. making a total of £308. 0. 6.

Your letter of Nov 4. enclosing the Appropriation for 1865. was received Jany 11th – We have deferred action upon the Appropriation until the return of Mr Smith & myself from Madras. – We expect to embark homeward from Madras with our children. The ship upon which they are to go to England is advertised to leave early in February. – Mrs Ward expects to accompany us. She still has a strong desire to go overland but the Mission cannot recommend it. Your letter to her has been received, as also the copy sent to the Mission. –

Yours very respectfully

E. R. Hastings

Foreign Corr. Rec'd. Mission
Ahmednagar Dec 9.
March 22

Manepy Jaffna
April 3. 1865.-

Revd R. Anderson. D.D.
For. Sec. A.B.C.F.M.

Revd & Dear Sir.

Since sending my last report, I have been absent from my station, with my family, on a visit to Madras.- Our object was to make arrangements for sending our two elder children to America with Mr & Mrs Sanders. We left on the 19th of January in company with Mrs Bond & Mr Smith & his daughter Mary; & after two months absence returned to our station again on the 18th of March.- We sailed from here on a Native Lascar-rigged vessel, bound for Negapatam.- Mr & Mrs Talbot of the Wesleyan Mission, who were about to return to England, were fellow passengers with us.- We were four days beating up to Negapatam, against a head wind - a distance easily accomplished, with a fair wind, in 12. or 14. hours. During the whole time, we were all obliged to remain on deck, as the little

Stern Cabin, in addition to being very close & hot, was fully inhabited. - We suffered from sea sickness - some of us during the whole passage. - We went on shore at Negapatam, thankful to get relief from the discomforts & wretchedness which we had experienced during the four days of our voyage.

We were delayed a day at Negapatam, & then took passage for Madras on the steamer India, of the British & India line. - With excellent accommodations we had a very agreeable voyage of only 16 hours to Madras - quite a contrast to the first part of our journey. - Though the first cost of travelling by steam is much greater, the saving in time & risk more than compensates for the difference. - In a native vessel, a voyage is always uncertain - the risks & exposure great, & the discomforts many. - We were obliged to take with us all necessary provisions for the ~~way~~ journey - cooking utensils, & crockery. & experience not a little ingenuity & skill in disposing of dishes & their contents, if indeed able to take food at all. - Our experience on this journey forced us to the conclusion, that a man

saving of expense would not justify a Missionary in this country, in travelling by native vessels on the sea — or by native vehicles on the land — when transit by steam is available.

On our arrival at Madras on the 25th of January, we found Mr Landers family occupying the Mission Home at Chintadripettah — so long the residence of the late Dr Miller. — Our party added four adults & five children to the family. — And when Mr Rendal of the Madura Mission, with his two daughters joined us, our family numbered 19 persons, & the home was well filled.

The sailing of the "Lord Warden" was deferred from time to time, giving us ample opportunity of seeing things of interest in Madras. —

The 28th of February was finally set as the day for sailing & we all went on board on the 27th to complete the arrangement of cabins &c. We found the "Lord Warden" a large first class vessel, possessing excellent accommodations for passengers, & we left our friends on board, with the feeling, that everything which could reasonably be asked was provided for their comfort on their long voyage.

In addition to the 19 Missionaries & Missionary Children from Madras & Jaffna, there were several other passengers in the Cabins, among whom was the Revd Mr Bilderbeck & family of the Church Mission in Madras. There were several Military Officers, also, ~~with~~ in charge of a large number of Soldiers returning to England.

After our friends had sailed we were detained ten days in Madras, waiting for an opportunity to return to Jaffna. We finally obtained passage on a small steamer called the "Jaffna" which plies between Madras & Colombo, touching at intermediate places. Though she had no accommodation for passengers, we were very comfortably provided for on the quarter deck. On our return voyage, we spent a day & a half on shore, at Negapatam & reached Kayts in about 3½ days from the time of leaving Madras.

While in Madras, it was our privilege to meet Missionary brethren from different parts of the Continent. Three of the members of the Arcot Mission — Messrs Rendal, Burnell & Chester of the Madura Mission — Several

of the Missionaries from the Country
Stations of the London Missionary Society
— two Missionaries from among the
Telugus — & one from the German Mission
on the Nilghiry Hills, visited Madras,
while we were there, all of whom we
met. — Our interviews with these
brethren were very pleasant & we felt
that it was a great privilege & very
profitable, to converse with them in
reference to the progress of our Redeemer's
Kingdom in their respective fields of
labor. — We met with no one who
seemed the discouraged in his work.
The impression we received was, that
there is progress in all the Missions,
though in some localities very slow —
At the same time, it is evident, that
in connection with the Educational
operations of Scot. — their public works
— & the increase of talent, powerful
influence, determined & the progress
of Truth, are rapidly gaining the ascen-
dancy, & that all the Missions on the
Continent, need & be most liberally
sustained & efficiently worked, until
the native Church has arrived at
that stage of progress in respect to
numbers & strength, which will enable
it to stem the fearful tide of worldliness

& wickedness, now setting in. — I do not seem to see, that the time has yet come, at least in that part of India, when foreign forces may be safely decreased & the work left more entirely in native hands. —

In regard to Madras, I was painfully impressed with the amount of Missionary strength given to the English work. — I do not know but the state of things in Madras is such, that it cannot be otherwise. — At the same time I could but wish, that the sustaining of English preaching, & of English Schools, might be handed over to some other agency & Missionaries be left more fully devoted to Missionary labor among the people.

It was my privilege to attend services on the Sabbath, in connection with 13. Congregations, of several denominations, in 11. different places of worship. — Most of the Congregations were composed of English residents & East Indians & the services were entirely in English. — Only three of the services that I attended, were conducted in Tamil; & the attendance upon them was small. — Several other places, where services in Tamil are regularly conducted, I was not able

to attend. — Looking at the English Congregations, it seemed to me, that there must be Christian power & influence there, & properly developed, quite sufficient to meet all the demands of the English speaking population, without draining upon Missionary time & strength. — I am aware, however, that the area which I obtained, must necessarily be a very superficial one, & that there may be difficulties & obstacles, which only those who have long resided in Madras, can appreciate. —

I had the pleasure of meeting 3. Native Ministers in Madras — two of them connected with the Free Scotch Mission & the other with the Church Mission. They are highly educated men — using the English language with almost as much freedom & correctness as persons born in England. — They are very much European in their habits & mode of living. Two of them have charge of Tamil Congregations & the other is at the head of a large English School. — They are very intelligent men & it was a great pleasure to converse with them. So far as education — ability & social position is concerned they possess great advantages for usefulness.

While at Madras, I made some special inquiries in reference to the educated young men from Jaffna, now residing there & in other places on the Continent. — Many of them who professes Christianity, do very clearly, do not sustain a good reputation as Christians. Some of them take a high position as Scholars, & as such are a credit to Jaffna. Many are in lucrative situations, under Government & ambitious of gain & position. They are in the midst of great temptations, & have not that Christian Counsel & sympathy which they need. The fault, is perhaps in a great measure their own, as they too often keep aloof from Missionaries & Native Christians. It seemed to me, that much might be done for their spiritual good, by seeking them out & trying to bring them, by kind words & counsel, into closer sympathy with the Christian Community in Madras. — I conversed with some of the Missionaries & Native Ministers in reference to them, but the feeling against Jaffna Christians, seemed to be so strong that I saw little prospect of anything being done for their spiritual interests.

In this connection, I can but feel deeply regret that the Mission of our

Board in Madras, is to be abandoned. And though by no means favorably impressed with Chintadripettah as a Missionary Station, I was sorry to see it pass into other hands, especially as the Disposal of that Station, seems to indicate an entire abandonment of Madras by our Board, at no distant day. — Madras needs a first Tamil Missionary, well manned by experienced Missionaries

Since my return, on reviewing the impressions received of the Missionary work in Madras & other places on the Continent, I feel that we, in Jaffna have no reason to be discouraged — or to depreciate the results of Missionary labor in this field — but on the contrary have much cause for gratitude for what has already been accomplished & abundant reason to take courage & press on in our work —

During my absence, the work at this station was left almost entirely in Native hands. — The congregation on the Sabbath, decreased somewhat, but in other respects, the affairs of the Station were carried on as well as could be expected. — I was sorry to find on my return, an unpleasant state of feeling among some of the Native

Assistants, but Church harmony will soon be restored.

I have been necessarily much occupied since my return, with secular matters, & have not been able to give as much attention to the Station work as was desirable.

The Annual festival at the Pullian temple, opposite our Church, has just been celebrated with the usual noise & show. On the last day especially, a large crowd assembled to witness the drawing of the car. During the proper of the ceremonies a fight occurred, which resulted in several being bruised & slightly wounded. A native of this place, now connected with a Bank in Kandy, was prominent in sustaining the festival. & on the last day supplied, at considerable expense, cards, for those taking part in the performances of the day. For two years past, workmen have been engaged in completing the temple & repairing the walls about the enclosure & a large amount has been expended. Judging from external appearances one would suppose that Hindoism is gaining in strength & influence. The number of those who attended the yearly

festivals does not appear to diminish & the amount of money expended in conducting them, is much greater than formerly. - These things, however, do not indicate any increase of devotion to Christianism. - It is not religious feeling that brings the people together in such crowds - but the pomp & show & the music & dancing, attendant upon these occasions. -

I have visited Chavagachery but once since my return. - The work seems to be going on with interest at that station. - One of the catechists in his quarterly report, says - "I meet both with encouragements & discouragements in my work. - When I see how the people listen to the word of God & approve the doctrines of the Gospel, I am convinced that the minds of many are inclined to Christianity - but fear of being considered outcastes & of being excluded from their circle of friends, prevents their embracing it. - Two, who seemed to be serious inquirers & publicly expressed their desire to be come Christians, but being opposed by their wives & relatives became discouraged, & turned back. Three other inquirers continue to show much interest. & I visit them weekly. -

One seems an earnest seeker after the truth & expresses much concern for his soul. He comes to the Station, a distance of four miles, to attend service on the Sabbath." —

The Native Pastor speaks very hopefully of other inquirers, & mentions two or three whom he regards as suitable candidates for admission to the Church.

One of the Catechists has been for some time absent from the Station, on account of the sickness of his wife & his own ill-health. — His wife has recently died, & his ~~youngest~~ children have been sent to live with their married sister. He has returned to his field, with somewhat improved health. —

Respectfully & truly Yours,

E. R. Hastings

Received at Rec'd Jan. 31st 1865

Jan. 3, 1865.

Jaffna. Ceylon
May. 9th 1865.

Revd R. Anderson D.D.

Revd & Dear Sir

Enclosed are the Estimates for our Mission for 1866. as adopted by the Mission. — The total amount is £3117. 10. 0.

Under the 1st head of Missionaries Salaries we have added 10. p.c. to their former allowances. — In connection with our Estimates for 1865. the question of asking for an increase of salary was considered but we then decided, in view of the circumstances of our country & the increased expenses of the Board to defer the matter. Another year's experience has only confirmed us in the view then taken, of the difficulty, even with close economy, of keeping free from debt on our present salaries. We therefore, feel obliged to ask for an increase of 10. p. ct. believing this to be the least that will meet the case. —

You will observe that the name of Mr Cornelius is omitted from the list

of Native Pastors and provision is made in our Estimates for his salary.— The reasons for the omission will be given in another letter.

In our Estimates for Native Asst. we have added £18. for another Catechist at Tillipally.— We shall need a man then to supply the place of Mr Cornelius.— We hope it will not be necessary to add very much to the salaries of our Native Assistants next year, as most of them have received an increase this year.

For "Publication" & "Travelling Expenses" we have reduced our Estimates £35., as compared with the Estimates for 1865.—

The reduction in the appropriation of the Com. for "Repairs" this year, has made it necessary to defer many repairs which, if we had the funds, we should think it important to attend to.— The roof of the Printing Office is now propped up, but is hardly safe.— The roof of the Book Depository is in a bad condition & requires attention.— We hope it will not be necessary, in the appropriation of the Com. for 1866., to reduce our Estimates for repairs.

Yours very respectfully E. R. Hastings

Jaffna, May 31st 1865.
Rec'd. July 3rd
Estimates 1866
Rec'd Aug 25 1865

Jaffna. Ceylon.
May. 9th 1865.—

Revd. R. Anderson. D.D.—
For. Secy. A.B.C.F.M.—

Revd. & Dear Sir.

Mr Cornelius—acting pastor at Tillipally—sent in his resignation at the end of last month, & is no longer connected with our Mission.—He was advised by the Mission to take this step.—Reports detrimental to his moral character had been repeatedly circulated, & it became evident that his usefulness was very much impaired.—Though we have obtained no reliable evidence of actual guilt on his part, there were evidences of indiscretion which, to say the least, have left an unpleasant impression upon our minds.—After due consideration of the matter, we felt that it would be better for him & his family—as well as for the Cause of Christ, that he should resign his place & seek employment elsewhere.—

I wrote you early in 1863., of his leaving his Church at Caradine, & being placed a temporary supply over the Church at Tillipally.—There was then a story in circulation in the Island & in

other parts of the Province, attributing immoral conduct to him. — An inquiry however, into the matter, which it showed that he had been very indiscreet, furnished no reliable evidence of actual immorality. — When Mr Cornelius removed to Dillipally, he entered upon his work there, with a good deal of earnestness & seemed to gain the confidence & esteem both of the Church & people. — At the end of his first year of his residence there, I consulted with some of the members of the Church (as I was then in charge of the Station) in reference to giving him a Call to become their Pastor & found that they were much inclined to do so. But soon after, some imprudent conduct towards a female member of the Church, gave rise to suspicions of evil intention — which very much injured his influence among the people & impaired the confidence of the Church in him. — We had a hope, that learning wisdom from experience, he would in time regain his influence & therefore did not remove him from that Station. — Early this year another report, attributing immorality to him was circulated & it became evident that he could no longer labor in our field with a prospect of usefulness. —

In sending in his resignation he also gave up his certificate of ordination & was advised to make no use of the fact of his having been ordained, in seeking other employment.—

It is a matter of grief to us, that the first Native Pastor ordained should have turned out so unsatisfactorily.— What the effect will be, on the Native Churches, we cannot say.— One of the chief difficulties we have to encounter is, a want of confidence in one another. This case may tend to strengthen that feeling, & to increase the difficulty of raising up a Native Ministry.— Our present prospects are not certainly very encouraging.—

Next year is the "Jubilee year" of our Mission.— We propose to take some notice of the fact, & have appointed a Com. to prepare a plan, for observing the year.—

All the members of our Mission are in their usual health.

Yours respectfully
C. R. Hastings
Sec. A. B. C. F. M.

Jaffna May 4. 1865.

Rec'd July 3.

Ack'd Aug 3, 1865

Training of Burmese boys,
& first native Pastor

Jaffna. Aug. 23d. 1865.

Revd R. Anderson D.D.
For. Secy. of A.B.C.F.M.

Revd & Dear Sir

A few days since we received a letter from Mr Murdoch, Secy. of the Vn. Vrn. Edn. Soc. for India, on the subject of the disposal of the Press in Madras. We consider Mr Murdoch's opinion valuable, as he has occasion to travel over all parts of India & has the best opportunities of obtaining information in respect to the Missionary work. I have copied the greater part of his letter & enclose it, that you may know the opinion of others, besides members of our own Mission. In respect to the Press here, I think Mr Murdoch says all that can be said - viz "that it has worked moderately well. Were it not still on Mission premises & under our close supervision, I fear it would be almost worthless as a Xn influence in the land. One of the partners in each department - printing & binding - has died & their heirs, who are at best

but Nominal Xns, refuse to sell their shares, so that we need to keep a close watch of the Establishments, to secure their influence on the side of Truth. — The desire for gain, is a most potent influence here. — The giving up the Press in Madras, I think, would be universally deplored. —

Mr Woods letter of June 8th is received. — We are concerned to learn of your illness & trust that you have ere this recovered your usual health & strength. —

I wrote you May 9th in reference to Mr Cornelius' resignation. — He is now in Colombo, employed in some capacity I learn, by the Church Missn. Though we have no positive proof of his guilt in respect to the Charge against him — or rather the common report — of the violation of the Seventh Commandment, we fear there is too much reason to believe that it is true. — Recent developements seem to indicate it. —

At a recent meeting of the Missn it was decided to request three of our young men, to prepare themselves for licensure as preachers of the

Gospel. – The three are Mr B. de Rieu of the Theo & Ex. Inst. – Mr A Bryant – Catechist at Sangamy (Batticotta) & Mr A. Anketell, Catechist at Chavagacherry. – They are among our best Candidates for the Ministry. –

The Bishop of Colombo, has just made a visit to this Province. – While here he ordained one native as priest (Mr Stevenson of Copay) & three as deacons. – Two of the latter were graduates from our Batticotta Sem.y & formerly in our employment. – About 90 persons, I am told, were confirmed by the Bishop. –

One of the Church Missionaries (Mr Bushell) has been obliged to leave on account of failing of health. He is now in Madras, & feels encouraged to hope that a residence on the Hills for a few months, may so restore him as to make it unnecessary for him to go to England. – The Church Missionary has but one Missionary (Mr McArthur) now on the ground.

There is little of special interest in our work to report. – Mr Bardslee I presume, has written you that a

new Class of 18 Lads, has been received
by the Thos. & Fr. Inst. & also that a Select
Class of seven has been received. Some
of the members of the Select Class are
promising young men. —

At our last Communion at this
Station three were received by the Church
on profession of faith & at Chowagan-
Cheung, one was received. — The work
at that Station is very encouraging.
There are several, who are regarded as candidates for admission by the
Church. —

We anxiously look for the
tidings, that at least one young man
has been appointed as a Missionary
to my field. — We hope the Com. do
not lose sight of our need of a man.
Our good father Spaulding is now
74 years of age — past the three score
& ten all other work — & we cannot
expect, in the natural course of events
that he will be spared to labor many
years longer. — Others of our number are
not strong — We ought to have a young
man, as soon as practicable — preparing
himself for the work. —

Yours respectfully & truly
E. R. Hastings. —

Foochow, China, Aug. 23. 1863
Rec'd Oct. 20.
Ans'd Nov. 7.

Maupy. Oct. 16. 1865.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.

My dear Sir,

Since my last report of the work at this Station, it has been my privilege to receive three to the communion of the church, on profession of faith & five by letter. — Of those received on profession, one is an old man, who has been frequently employed about the Mission premises as a day laborer, almost from the commencement of this Station. — He is poor in this world's goods, & though he has often heard the truth, is very ignorant, having never learned to read. — He has been a member of the Church for several years & seems to have been very earnest in his prayers & efforts for the conversion of his father. — Some months ago as we sat at dinner, the old man came & without speaking, seated himself upon a mat in the door way. — As he is able to earn very little by his labor, we supposed that he had come to ask for assistance. — After sitting awhile in silence, he spoke as follows. — "Sir I am an old man & have not many more

Recd. Aug. 23. 1865

days to live. I wish to be baptized & be received to the Church. My trust is in Jesus Christ alone. I have left off all heathen practices & have no confidence in the idols. I am a sinner & want to be saved through Jesus. This is all I have to say." I was not less surprised than rejoiced to hear such words from the old man. He seemed to be sincere & in earnest. I had sometimes spoken to him of the need of seeking the salvation of his soul without delay & we had often held prayer meetings in his house. but hitherto I had supposed that very little impression had been made upon his mind. On this occasion I had some conversation with him, but could get from him, very little more than he had already expressed viz. that he was a sinner, that his trust was in Jesus, & that he wished to be saved through Him. At first we had some hesitation in reference to receiving him to the Church, on account of his ignorance, but the members of the Church, after conversing with him & observing his conduct were generally satisfied of his sincerity & saw no sufficient reason

for desiring to admit him into privileges of the Church. - He was, therefore, received at our Communion in June. - Strongly inclined to mock, on account of deafness, he is very regular in his attendance at the Services of the Sabbath. At home he meets with ridicule & ill-treatment from his wife, but he bears it meekly. -

The other two received on profession are young men. - One was married to an Eurasian Christian wife about a year since. - He had been for some time previously, a candidate for admission into Church. - Since his marriage he has taken a more decided stand as a Christian, & his wife has been a great help in developing his Christian character. -

The other young man is a student in the Wesleyan School in Jaffna. - He first became interested during the week of prayer in January, two or three years ago, while connected with an English School there. - In consequence of the opposition of his father, he hesitated for some time, to make a public profession of his faith in Christ, though regarding himself as a Christian. His father seeing that his son,

continued firm in his determination not to practice heathenism & in his desire to live as a Christian finally cleared his opposition, & though expressing his regret that his son should unite with the Church, said he would leave him to act according to his own wishes. As he is yet unmarried, we feel some solicitude for him, lest he should be entrapped by his heathen relations & like so many others who began well be led to form a marriage alliance with the heathen. — Many poor young men have heathen wives. —

Our Congregation on the Sabbath continues about the same as heretofore. An Executive man in Govt. Service who had long neglected the Sabbath & the Sanctuary, has been quite regular in his attendance, since the commencement of the year, & another in Govt. Service, occasionally attends. — Both reject Hinduism & profess a full belief in Christianity. — At the home of the latter, a meeting is held every Sabbath P.M. for the purpose of reading the Bible commenting upon it & answering such questions as may be proposed.

from five to seven adults & fifteen lads from an English School usually attend. The person, at whose home the meeting is held is almost always present, & frequently expresses his cordial belief of the truths of the Bible. - His office & position however, subject him to many temptations & hindrances, & he finds it exceedingly difficult to follow his convictions.

These two individuals, may be regarded as representatives of a considerable class in the community, who are convicted & decidedly in favor of Christianity, but who are so involved in the cares & business of the world, as to neglect the interests of their souls. - Some of them do not even the external badge of heathenism - nor visit the temples, but their practices in other respects are very far from those which Christianity enjoins. - As they have resisted so many good influences & so long hardened their hearts against the truth, there is, perhaps, a tendency to regard them as a hopeless class, & to neglect to labor for their salvation. - I think, however, that we see evidence that some of this class are not at ease in their minds, & often wish that they had strength & courage to break away

from the influences by which they are surrounded & identify themselves with Christians.—

Our evening meetings in the villages continue to be well sustained the average attendance of adults being from 25. to 30.—

The Girls schools at this station, continue according to the list at the last Monthly examination, 130 boys & 59. girls of whom 150. were present at the examination.. Most of the schools are in a better state, than they were last year at this time, though still not what we should be glad to see them.—

Chavagachery.—

The work at Chavagachery continues encouraging.—Pastor Abbott's report will give the principal facts of interest, as well as the Catechists, feel much encouraged in their labors, & seem to be expecting to see results.— It is a hopeful feature of the work there, that some of the, who have no connection necessarily with the Mission, voluntarily engage in efforts for the conversion of others.— I always enjoy my visits

Wheat Station, & return, with the feeling that it is one of the most interesting and encouraging fields in our Mission. — Bro Quick & myself, as a delegation from the Jaffna Aux. Bible Soc. visited the Chavagachery District in July, & held nine meetings in different localities. — The meetings were generally well attended. —

This month, our Mission enters upon its 50th year. — Forty-nine years ago, on the 3rd of October, it seems from the Records, the first meeting of the Mission was held in Jaffna. — Mr Warren was chosen President, — Mr Meigs, Corresponding & Recording Secy & Mr Richard's Treasurer. — Since that time not less than 32 Missionaries with their wives & three Assistant unmarried Missionaries have joined the Mission, of whom only six Missionaries with their wives, & one Asst. Missionary, are now in the field. Two, who have seen nearly 46 years of service in this Mission, & who entered upon the work, before some of us were born, are still laboring with us. — As we review the past & consider what has been accomplished — what progress has been made — we feel that labor

has by no means been expended in vain — & that we can truly say — "Hitherto hath the Lord helped us" — As we look forward, we are impressed with the greatness of the work yet to be done before Christianity with its institutions is fully established among this people. & with the necessity of girding ourselves anew for the work & entering upon it with more faith & earnest prayer. — In view of the work before us, we may well exclaim — "Who is sufficient for these things?" — but in view of God's promises & faithfulness, we have every reason to take courage, & engage in our work with new hope. —

Very truly Yours

E. D. Hastings

Manchester, Oct. 16. 1855.

Received Dec. 14

Ans. 28

Jaffna. Ceylon.—
Feb.: 22nd. 1866.—

Revd. R. Anderson, D.D.,
For. Secy. A. B. C. F. M.

Revd. & Dear Sir.

I enclose an account of the Expenditure & Receipts of our Mission for 1865.— The total expenditure was £105. + less than the appropriations of the Com.— The excess of Expenditure in the Fem. Boarding Sch. was owing to the high price of cloth & rice.— The cost of repairs of buildings &c. was considerably more than the allowance.— The new repairs at Manepay were on the Printing Office. The building has been reduced in length a room having been cut off at each end.— The building still is quite large enough for the accommodations of both the printing & binding establishments.

The total receipts for the year were £246. 4. 8. Of this sum £152. 10. 8. was credited to the Treas.: of the Board in Acct. The remainder — £93. 14. 0 — was placed to the credit of the Tillipally building fund. That amount reserved for that fund in three years, is £362-5-11. of which £156-17.-5 has already been expended.

Manepay, Oct.: 16. 1866.

We have received your letters of Aug: 3d — Nov. 7. (enclosing Appropriations for 1866.) — Nov 29. — & Dec. 25 (enclosing a copy of your letter to the Madura Mission.) —

Mr Quick, with his family, left us the last of January, for a visit to the Pulney Hills. — Mrs Quick had been failing for some months, & it was thought best that they should try the effect of such a change as the Hills afford. — During their absence, the care of Dillipally & Panditeripo Stations devolves upon me, while Mr Smith takes charge of Chavagachery Station. —

Bro Spaulding had an ill turn in January, which for a time caused a good deal of anxiety. — He is now nearly well as usual. — He & Mrs Spaulding have spent a few weeks by the sea-side at Valavatty. — They are deeply afflicted by the death of their only son. —

Mr & Mrs Walton of the Wesleyan Mission have been obliged to leave the field on account of the failure of his health. — That Mission has now only two Missionaries on the ground — both young unmarried men. —

Yours very sincerely

E. P. Hastings Sec. A.B.C.F.M.

Rec'd. April 16.
Ans. May 20.

Jaffna Ceylon
Feb.y 23d. 1866.

Rev.d R. Anderson D.D.
For. Sec.y A.B.C.F.M.

Rev.d & Dear Sir.

I enclose the "Annual Tabular View" of our Mission for 1865. It shows a gain in the membership of our Churches, of only six during the year. There has been a small increase in the attendance on our Sabbath services, as also in the number of pupils under instruction in our Village Schools.

While we find nothing in the present aspect of our work to dishearten us, we are painfully impressed with the fact that the apparent results of our labors during the past year, have been very small. We have not been permitted to witness any special manifestations of the presence of the Holy Spirit in our midst, & though there have been individual cases of interest, the great mass of those about us, have seemed entirely indifferent to their soul's concerns. We feel deeply our need of an outpouring of the Spirit, that our own hearts may be revived & that we may see many around us anxiously inquiring, what they shall do to be saved.—

The Circular letter of the Com. on this subject, reached us during the week of prayer. It was an encouragement to us to know that our Christian friends in America felt, as we deeply feel, the importance of seeking with earnest prayer & supplication the special blessing of God upon our Missions. The week of prayer was observed at all of our Stations. There was some increase of interest at the time & our meetings were generally well attended. The time for holding the meetings is unfavorable for us, as the people are very much engaged in preparations for their harvest. We have found that though some interest has been awakened during the meetings it has soon subsided.

We earnestly desire that a new impulse may be given to our Mission, in this Jubilee year & that our Jubilee may be signalized by some special tokens of the Divine favor. May we not hope that our Mission will be made a special object of prayer by Christians in America - that we may begin to reap more abundantly the fruits of past labors.

Yours respectfully & sincerely
C. R. Hastings
Sec. A. C. M.

Received April 23. Read April 16.

Manepy Jaffna
April 10th 1866.–

Revd R. Anderson. D.D.
For. Secy. A.B.C.F.M

Revd & Dear Sir..

In January Bro Quick left us, with his family, for a visit to the Pulney Hills.– Since he left the superintendence of his two stations, Panditeripo & Tillipally, has devolved upon me, Bro Smith having taken charge of the Chavagacherry station.– I have visited these two stations nearly every week since Bro Quick left, but I find that I am able to do little more, than exercise a very general supervision of the work.–

Panditeripo is comparatively well supplied with Native Agents, who are efficient & seem to labor faithfully.– They report cases of interest in their respective fields.

Tillipally has but one Catechist & he lives nearly two miles from the station.– He labors at a great disadvantage, especially in his efforts to keep up the meetings at the Station &

in visiting the Church members. The work at Tillipally, suffers, for the want of another Efficient Native Agent & a Closer Missionary supervision. The unhappy termination of the labors of the Native Minister there, has had a sad influence upon the work, from which, I fear, it will not soon recover.

The demolishing of the immense Dutch Church at Tillipally & the erection of a smaller & more convenient one on a part of the old foundations, is progressing. The foundations of our new home have been laid & a study nearly completed. — At the present time, the Congregation on the Sabbath meets in the School house, which is very small & inconvenient —

At Manepay our work goes on, as in Martha's part. — The good seed is sown & though great results are not witnessed, we feel encouraged to labor on, fully expecting that the time of harvest will come. — The season of festivals in the heathen temples about us, has commenced, & heathenism is more openly & painfully exhibited, than at other

times. — On these occasions the great adversary of God & Man, seems to direct things, all his own way. —

I learn lately, in looking over our files, been impressed anew, with three things — viz.

1st. That the work contemplated, in the Establishment of this Mission, is very far from being completed. —

2d. — That there never has been greater need, than now of judicious — persevering & earnest labor in this field

3d. — That there has been no time in the history of this Mission, when there has been more urgent need of an out-pouring of the Holy Spirit, than at the present time. —

If any have an idea that the time is near at hand, when foreign Agents may be wisely withdrawn & the work left entirely to the Native Churches — they labor under a great mistake. — Much has been done during the last half-century — but much still remains to be done. — In respect to well-qualified Native Agents — to facilities for teaching the people with Christian truth — & other readiness with which that truth

may be communicated, so as to be understood, there has been immense progress. - There has also been great improvement in the character of professed Christians & in their ability, will & willingness to co-operate with us in laboring for the salvation of the heathen. But as a power in the land, the church is still weak. - While the heathen about us, are still very much under the debasing influence of superstition & an system of religion, which appeals in many ways to the depraved passions & appetites & constantly presents sights & sounds exceedingly attractive to the eye & ear. -

If God should touch some how the special manifestations of the Spirit, we might expect to see great results. - Many of the obstacles which now seem formidable, would be easily surmounted & many problems which we now find it so difficult to solve, would be made clear. - In the meantime we labor on in hope. -

Respectfully & truly Yours

C. R. Hastings.

Rec'd & Filed 13.

Mauepy. April 24th 1866.

Revd. R. Anderson. D.D.

Revd. & Dear Sir.—

Yours of Jany. 3rd, announcing your intention to retire, after a few months, from the post which you have so long filled in the Department of Foreign Correspondence, was received a few weeks since.—Though, in the natural course of Events, such changes, are to be anticipated, we were hardly prepared for the announcement so soon.—We feel that it is a matter which calls for special thanksgiving to God, that you have been enabled for so long a time, to direct the cares & responsibilities of the Office & have enjoyed such rare opportunities of obtaining, not only by Correspondence but also by personal visitation of many of the Missions of the Board—much important information & an amount of Experience which cannot fail to be of very great value to the Cause of Missions. Though handing over to other hands the special work of Correspondence, we trust your life & strength will be continued to accomplish yet a great work for the

Cause.—

We cordially welcome Dr Clark to the most important & responsible work, to which he has been appointed & pray that he may have wisdom & strength to discipline for every necessity & that his connection with the Mission of the Board, may prove mutually pleasant & profitable.—

We deeply sympathize with Mrs Anderson & yourself, in the great affliction through which, in the Providence of God, you have recently been called to pass. As the ties of earth are thus one by one severed, may those drawing heavenward be strengthened & new & richer experiences be granted you, of the love of the Father.—

On the 19th inst our Semi Annual Communion Service was held at Nanpy. There was a large attendance from all the Stations & the day was one of great interest & profit.— Mr. Parsons of the Madura Mission, after an absence of ten years from this field, was with us, & preached on the occasion.

On the 20th.— we held our Quarterly Meeting with the Native Pastors at

Dodoovie. The Chief Brethren before us was the Examination of three Candidates for licensure to preach the Gospel. They were Messrs. B. & K. Rice ~~[illegible]~~ teachers in the Theo. & Train. School – A. Bryant – Catechist in the Batticotta field & A. Ketelle – a Catechist in the Chavagachery field. The Examination was well sustained & the occasion one of very great interest. The vote to grant them a license as preachers of the Gospel was unanimous. All were much satisfied with the appearance of the Candidates & with the result of the protracted Examination.

A more definite organization of our body was also effected by the adoption of a Constitution. – Three Delegates from the several Churches are also to be admitted as members. –

The case of Mr Cornelius was considered & it was voted that he no longer be regarded as a member of our body – or be recognized as a minister of the Gospel. – He had been cited to appear before us, to answer to the charges made, but declined so to do.

I first that I have failed to acknowledge your letter of Nov. 29th 1865 informing us of the special grant from

the "Crisis Fund". — We expended at the discretion of the Mission. — The grant was very opportune, & will be of much service here at the present time. — We have decided to appropriate a portion of it to certain schools for girls which have been established by Mr Buckingham & have been in operation several months. The students there with a view to obtaining a Govt. grant for their support. The failure in his application — other teachers but for our aid, would have received nothing for their labor. We deem it of sufficient importance to employ in them, & in observing cases, to pay a small salary to the teachers for four months of this year. & also to arrange, if possible, to continue the wh. provisionally we taught.

Received from Rev. C. R. Hastings $13.

The heat with us has been much greater this year than I have ever known it. Since I have been connected with the Mission. — We have had no rain for several months. — Cholera is prevailing in some localities, but does not seem to spread. —

Yours respectfully

C. R. Hastings

Jaffna Ceylon
June 11th 1866.

Revd. J. G. Clark D.D.
Sec.y A.B.C.F.M.

Revd & Dear Sir,

I enclose an Estimate for 1867, as adopted by the Mission two or three items only, seem to require Explanation.

Under "Native Assistants" we have added to our usual Estimate £25. for "Extension work". This was a separate particular, but we object to class it in our School & Train.g Institution. We wish to keep it distinct that they should be taken into Employment, when they leave the Institution with the view of filling the places of older men who may fail, as well as occupying new fields which may open. Our staff of Native Assistants has been gradually reduced, during the past few years, so that now we have not enough men to meet the demands of our work.

Under Education £50. for girls schools is added. The importance of doing much more than we now accomplish, for the Education of girls is deeply felt by all the members of the Mission. There was a hope, that a plan proposed last year by our Female Education Committee men, to

Monkey, sport
Oct. 24, 1866

obtain funds from Govt. for this object would succeed. But after giving some encouragement to respect that the proposition would be accepted, the School Commission declined to appropriate the necessary sum & we were obliged to take on our list some ten schools which had been started & were promising, rather than leave them to be disbanded.—

This whole subject will probably be presented in a Communication from the Mission, after our Semi Annual meeting in July.—

Under "Travelling Expenses" we have added £20. for "Tour for business" — In view of Mr Adams's leaving Madras, it seemed clearly it might be necessary to send some one of our Members to Madras — once in this year, at least, until other arrangements can be made. — The change in our Mode of doing business also, will see suppose involve some expense, not now incurred.—

These I believe are the only unusual items in our Estimates.—

Your letters of Mar. 12th & 16th have been received. The general subjects touched upon in these letters will receive attention in a future Circular communication from the Mission.

On the 24th of May — the Queen's birthday — we had a very interesting "Jubilee" Meeting at Batticotta. — Previously, by a printed Circular, invitations had been sent

-bers who had been educated in the Batticotta Seminary & other schools of the Mission. Members on that day. - It being a Govt. holiday most of them connected with Govt. were able to be present. The large Church at Batticotta was well filled - it was estimated that there were not less than 500. present. The large proportion educated men. - The Speaking President - gave a sketch of the Mission. In 50. years, had been read in Tamil & English addresses were given by Natives & Missionaries, some in Tamil & some in English. The meeting was continued nearly five hours without intermission, & yet no one seemed to be weary. - Many expressed themselves as very much gratified, & the impression was general that made - we have never seen such a meeting held in Jaffna. The addresses generally were excellent - perhaps two only - complained of the course of the Mission in giving up the Batticotta Seminary. At the close, it was proposed by a native that subscriptions be raised for Female Education. & papers were circulated - Some proposed to subscribe for the general purposes of the Mission, others for a specific object. - About £63. were subscribed on the spot. - Previously letters from others who were not able to be present were received enclosing money or pledges - to the amount of nearly £20. - making over £80 in all from natives. Two subscribers £10.

Each & two at 5. Each. while others put down smaller sums. — The letters from those abroad not able, whatever, were many of them very interesting — expressing their gratitude for the benefit received through the Mission & their interest in the progress of the work of the Mission. —

— We have prepared a letter in Tamil to be sent to each Education in our Village Schools. & also one in English for the Students of our late Seminary — in which they are reminded of the blessings they have received — & of their obligations — & urged to accept of the free offer of salvation before it is too late. —

The members of our Mission are in their usual health. — Mr & Mrs Quick with their children are still upon the Pulney Hills. — Mrs Quick seems to be gaining in health

Yours very sincerely

E. R. Hastings

Sec. M. Mdm

Dindigul Aug. 11

Jaffna. Ceylon.
July. 6th. 1866.

Revd. A. G. Clark. D.D.,
Secy. A. B. C. F. M.

My dear Sir.

I wrote to you June 11th enclosing a copy of our Estimates for 1867. In that letter I stated that the subjects referred to in your letters of March. 12th & 16th would, probably, be considered at our Quarterly Business Meeting in July. The Meeting was held yesterday at Batticotta. On the subject of "female Education", there was a free expression of opinion & I was directed to communicate to you the results of our deliberations.

In my account that the instruction of females, has ever been regarded by the Mission since its commencement as of very great importance, & has received much attention. The history of the efforts of the Mission, & the expedients adopted, to secure girls for instruction are briefly stated in the reports on "Village Schools" & the "Dordovoit Fem. Boarding School" prepared when the Deputation were with us in 1855. At that time we hoped to be able to gather in more girls from Station & Village Schools, &

Keep them sufficiently long under instruction, to teach them, at least, reading & writing. — We have not, however, accomplished as much as we then hoped. We find great difficulty in obtaining & keeping girls — except the daughters of Christians — sufficiently long to teach them broad, & the evil influences to which they are exposed in heathen families & neighborhoods while out of School, counteract to a very great extent the moral & religious training they receive while in School. —

The experience of the last ten years has modified our views somewhat in relation to the importance of Boarding Schools in the present state of the Country. And in accordance with this change of views, we have gradually increased the number of pupils in Odowie School to 50. instead of keeping it down to 35. as formerly contemplated. —

It is the unanimous opinion of the Brethren now on the ground, that female education would be promoted by starting another small Boarding School at Mompitty — 15 miles from Odowie in the Northern part of our District. The parishes of Mompitty, Varney & Chavagachery, under our care are large & populous — & we obtain very

few girls from that quarter for our Boarding School at Dodovoil – The number too under instruction in the Village Schools is small compared with other Stations. – The population of that District is nearly 65,000 (i.e. of that part of the District in Charge of our Mission) – The whole number of girls nominally in our Village Schools at these Stations, last year, was 139. of which probably, less than 100. were regular in their attendance. – It is thought that a Boarding School at Umpitty, will have a favorable influence upon the Village Schools & do much to promote the education of girls. –

I am directed, therefore, by the Mission to request of the Prudential Comm. an appropriation for a Boarding School for girls at Umpitty. – The Estimated Cost of buildings – is £200. – The expense of sustaining & instructing – say 12 or 15 girls the first year £80. – The expense after the 1st year will vary with the number of pupils.

I am also directed to request that a young lady may be sent out with Mr & Sister Sanders – either, to take charge of such a School should it be established or to teach in Dodovoil School, as may be thought best. – A young lady in charge of a small boarding School at Umpitty, would have an excellent

opportunity of studying Tamil, while gaining experience, & we know not how soon his services might be required at Bodinaiyil.—

Yours very truly,

E. R. Hastings
Sec.y A.M.M.

Jaffna, July 6. 1886.
Rec.d Sept. 6.
Ans.d Sept. 10.

New Brunswick
Fancy Work
Pub. Qr.
Parents Sec.

Manepy Jaffna.
Jan.y 23.d 1867.–

Rev.d N. G. Clark, D.D.–
For. Sec.y A.B.C.F.M.–

My dear Sir

Some time has elapsed since I have written to you.– In connection with Mr Hunt's visit & the subsequent re-arrangements of the Printing Office, my time & thoughts were fully occupied & I was obliged to defer correspondence.– We have received your letters of April 20th.– May 19th.– July 11th.– & Nov. 8th 1866.–

The request in your Circular letter of May 19th was attended to, but I fear the books will not reach you in season for the "Paris Exposition"– I put up a small box of duplicate copies of all our books & sent to Madras for forwarding by the Overland route, but Mr Hunt found that the expense of sending by that route was so great, that he kept the box to go by a sailing vessel via the Cape.–

Our heartfelt thanks are due to the Pard. Com. for acceeding to our request for funds for a Gram. & Boarding School at Uduppitty.– The foundations of the

Jaffna Jubilee 1866.

necessary buildings are nearly finished & Mr Smith will press forward the work of building as fast as practicable. We hope the Com. will be able to send out a young lady teacher for the School soon. - We have no one in view for the place, but have requested Rev Sanders to endeavor to enlist some suitable person for the work. - It will be an effort filled of usefulness for any one whose heart is in the work. - It may be well to try the plan which you suggest, of making an engagement for a term of years. - It would, perhaps, somewhat relieve the objections made by friends at home. & if care is exercised in the selection of a person - we should hope that there would be no desire to abandon the work, at the expiration of the time, should she be adapted to it & enjoy good health. - I believe the English Wesleyan Society have adopted such a plan, but I do not know how it works - The Soc. then make engagements for 3. years with young ladies, who come out as teachers for their Schools. They generally return to England, when their time expires. -

Our appropriations reached us in good time. - We can meet tomorrow to arrange our work for the year. - We are glad to find that the Com. have not reduced our Estimates. - With present high

prices we shall be obliged to use economy, to keep within the appropriation.

Your request in reference to reports of Village Schools will receive attention. — Bro Smith, who is our Com. on Schools, has been requested to supply from time to time the information wh. you require. —

Bro Stump may have written to you respecting his visit to Jaffna, & the condition in which he found our Printing Establishment. — I requested him to do so, & with the expectation that he would give you his impressions, I have delayed reporting the action of the Mission on the subject. — The Mission had been for sometime, very much dissatisfied with the printing done & with the manner of doing it, but we had not sufficient practical knowledge of the business, to point out all the defects & show how they could be remedied. — Mr Stump's visit was very opportune & he rendered us good service while here. He found that the Printing Presses had been very much neglected & were nearly worn out. — He had them thoroughly cleaned & put in good order — & recommended that the Printers should obtain a pair of new matched presses as soon as practicable. — He will procure them when he reaches America. —

Mr Stunt found the type very much worn & in confusion. - The cases were re-arranged under his direction & at his recommendation a quantity of new type has been obtained. -

He also gave the Printers many useful hints - in reference to the cleaning of their type - the making of their ink rollers - the preservation of their materials &c. - One of the principal difficulties in the way of the Sat's factory working of the Establishment, has been the want of a qualified superintendent & proof-reader. - After the death of Mr Ripley early in 1865. his eldest son became the immediate superintendent. - He had very little knowledge of the business & was in no respect qualified for the post. - It seemed necessary therefore in re-arranging the Establishment to effect, if possible, a change in the firm, in order to secure more efficient superintendence & a more decided Christian control. - About the time of Mr Stunt's visit, young Ripley married into an influential heathen family, & this made his connection with the Press, still more undesirable & afforded the Mission an additional reason for insisting upon a dissolution of the partnership between Ripley & Strong. -

This was effected with some difficulty & delay, & a new firm has been formed with Mr N. Strong (one of the old firm) & his son-in-law Robt. A. D. Asbury (the only son of Pastor Asbury) as partners. Asbury is a young man of good abilities & we think will readily qualify himself to superintend the Establishment & attend to proof-reading.

In making this change in the firm it became necessary to purchase the share owned by Mr Ripley's family & to carry out Mr Hunt's recommendation to advance a considerable sum of money to purchase new type. The new firm could not meet this outlay without the aid of the Mission or some other party. We could not, of course, consent to any other party coming in to exert a controlling influence, while the Establishment remained on Mission premises. The Mission, then, decided to advance for the Painters £350 to be paid in three annual instalments, with interest at 10 per cent per annum (2 per cent less than the legal interest in the Islands.) The money has been paid & new type procured - the new firm having given their bond with security for the payment of the debt. - Since this

arrangement has been completed, the Establishment has been conducted much more efficiently & satisfactorily in every respect, than it has been for 2. or 3 years past, & the prospect for the future is encouraging.— In consideration of the aid received, the present firm have pledged themselves in writing, to conduct the Establishment upon Christian principles & in accordance with the wishes of the Mission.

I have thought it proper & desirable to enter into these details, that the Board may understand fully the arrangements which the Mission have made & the reasons for advancing so large a sum of money.— We submit the expression of his approval of the course we have pursued.—

The Cholera is still prevailing at nearly all ~~our~~ our Stations, & our Mission work is very much broken up. # Nearly all ~~our~~ the Schools are disbanded & our usual village labors are very much curtailed. A great number have died & still many die daily of the fearful disease. # Sixteen of the members of our Churches have died & several baptized children. ## It is painful to see how little effect their judgments seem to have upon the heathen about us. # They only cling still closer to their idols & vain ceremonies" # Nitis on reverse

Rec'd Mar. 25, 1854
Ans. Mar. 28.

E R Hastings Sec.

Manepy. Jaffna
March. 8th. 1867

Revd. N. S. Clark. D.D.
Sec. Lee. A.B.C.F.M.

My dear Sir.

I have the pleasure to enclose a particular account of the Expenditure & receipts of our Mission for 1866.

The expenditure under the head of "Family Department" exceeded the sum of the appropriations of the Com. by £22. which was the allowance for Mr Hastings twin children for 8. months. It should be stated, that according to our rule the 4th child should receive but £10. annually but I was authorized by the Mission to charge for the 4th child at the rate of £15. per annum, the same as for the other children. It is the opinion of the Mission that, in consequence of the greatly increased expense of living, there is not now the same reason, as when the rule was adopted, for making a distinction in respect to allowance between the fourth & the other children of a family. & it is recommended that the rule be so changed as

to place all the children on a family on the same footing, with no limitation as to number.—

Our expenditure under the head of "Native Assistants" for the year was about £25. less than the allowance for "Village Schools", about £6. less, & for the Educ. & Ex. Dept. £19. less.—

On the other hand about £40. more than the allowance, was expended for the Gen. Board. Sch. at Oodooveil.—The increase of the expenditure was principally in the Boarding Dept. & owing in a great measure to the high price of all provisions.

The cost of the "Morning Star" periodical above receipts—was about £14. in excess of the allowance.— There were hundreds uncollected subscriptions, at the close of the year, amounting to nearly £58. Of this sum, about £19. was for 1866.—

Other items of expenditure, vary little from the appropriations of the Board.

In the aggregate it appears that our expenditure exceeded the allowance of the Com. to the amount of nearly £50. We aim to keep within our Appropriations but this year have not been able to do so. We have a balance of about £48:, of the "Crisis Fund" — which can be returned to the Treasurer of the Board, if thought best.

to meet an excess of Expenditure. We shall however be glad to retain it for Contingencies this year.

Our receipts from all sources have been about £30. less than last year.

I am glad to be able to report that the Cholera has considerably abated. It still lingers however in some localities. In 15 days of February from the 9th to the 23rd there were 735 deaths reported from all parts of the Province. The whole number of deaths by Cholera in the Province up to the 23rd of Feby. was 9,167. The disease has prevailed in more than two thirds of the villages of the Province, & the ratio of mortality has been 3 per cent. on the population of those villages. Of the members of our Churches about 25 have died, and quite a number of baptized children & youth have also died. During the 20 years that I have been connected with the Mission I have never known our work to be so broken up as during the few months past. Our Village schools are now commencing again, but many of the former pupils have died. We have great reason for gratitude that all the members of our Mission families have been preserved from the pestilence."

Our new Missionary for the Church Mission & two for the Wesleyan Mission have recently arrived & Mr & Mrs Kilner of the Wesleyan Mission who have been absent two years in England are expected in a few days. We are glad to see our Mission reinforced, though not permitted to welcome new Missionaries for our own field. & We have arrived at that point of progress in our work when it seems very important that the Missions should be well manned. We are now, I fear, losing ground for want of more Missionary strength. Can you not send us two young men with Mr Saunders?"

With Christian regards
Yours very truly
E. R. Hastings

I am much pleased with the appearance of the Sun. Herald.

Monday March 3.
Recd. May 4
Ans. 18 Oct.

Manepay Jaffna Apr. 3rd 1869

Revd. A. G. Clark D.D.
For. Secy. M.B.C.F.M.

My dear Sir.

The work at this Station, as in many other places in the Province has been for several months very much broken up, by the prevalence of Cholera. Our five Village Schools were dismissed in November, & remained disbanded four months. During that period 49. of the pupils died. The Village meetings, both on Monday Evenings & Sabbath Afternoons, were entirely discontinued — the people not being disposed to assemble. Even in them there were no cases of Cholera in the Village. The Sab. Morning Service in the Station Church has been kept up regularly. but as some of the pupils of the Parish or English Schools attended, our Congregation was very small for several Sabbaths & composed mostly of adults. Two members of this Church have died of Cholera & one baptized child. — According to Govt. returns there have been about 10.000. deaths by the Province, by this disease. At this Station some hundreds have died, but I have not been able to ascertain the exact number. — Twenty five. of the Communicants

connected with the Churches in our Mission & a larger number of the baptized children are numbered with the dead. – Churches connected with the other Missions in the Province have suffered still more severely. But one European – the Revd. Mr Mitchell of the Wesleyan Mission – has died. At present the Epidemic does not prevail in any of the Villages belonging to this Station & it has abated very much in other parts of the Province. A "Sanitary Commission" consisting of five gentlemen appointed by Government, is now on a visit to the Province, making inquiries, & inspecting localities, with a view to ascertain if possible, the causes of the prevalence of the Cholera in this part of the Island, & whether any measures can be adopted to prevent its return or mitigate its severity.

Our Schools, are all again in operation, though not containing as many pupils as before the sickness. The Congregation on the Sabbath is increasing in numbers & we have commenced again our meetings in the Villages on Sab. Afternoon. We hope soon to resume our moonlight Evening meetings. – Many will be missed from these Evening meetings who were formerly among the most regular attendants. – They Revd. held the way of Salvation through Christ, & some admitted their obligation to accept of that Salvation freely offered, but it is a sad reflection that the greater number of those who have been removed during this visitation of

cholera, left no reasonable ground for hope that they were prepared for death. - Now and put the thought, that during these few months 10. or 12. souls from our midst, have finished their probation & passed into eternity with no hope in Christ!

Last Sab. we received 10 this Church, one person on profession of faith. She is a lad about 17. years of age - a child of Christian parents. - There were two other candidates presented for admission, but it was deemed best to defer receiving them for a time longer, has recently been cut off from this Church.

Respecting the multitudes of other heathen about us, I have little to say that is encouraging. # It is surprising how completely this people are in bondage to their superstitions & how they cling to their vain & foolish ceremonies. # We can account for it on no other ground than that they love darkness rather than light, because their deeds are evil. # Yesterday, having occasion to go up into the tower of our Church, I looked down upon the heathen temple opposite & saw men, # women & children engaging in their senseless performances, & very heartily pained at the sight. # A wooden God, fastened upon the back of a wooden image of a bull, # with a large red umbrella spread over it, was carried accompanied with music, about the temple, within the enclosure, by men

who claim to be intelligent. — Following it, were more than ~~two~~ a hundred men & boys, prostrate upon the ground, each with his feet crossed & hands extended over the head clasping a cocoanut, & rolling, with great difficulty on the hard ground, under a broiling sun at midday; while as many women were making the circuit of the temple, prostrate themselves, to the ground at each step as they advanced! And these performances are repeated for 10. or 12. days in succession with other ceremonies equally senseless. These ceremonies are performed generally in fulfilment of vows made in times of sickness & trouble. The number of those who are thus fulfilling vows, is apparently much larger this year, than usual. Several have visited the temple, walking upon spiked sandals, bearing their offerings. It is difficult to understand, how it is that this system of heathenism, so degrading to humanity & so dishonorable to God, retains so strong a hold upon the minds of the people, after 50. years of missionary labor ~~when~~. If it was sustained only by the rude & ignorant, who dwell in places remote from Christian influences, it would excite little surprise. But ~~there are~~ many ~~of those~~ who are educated, ~~who~~ at least countenance these heathen practices by their presence, & contribute to sustain them. Few intelligent men, women, probably, attempt

to defend them; & Many acknowledge the folly, while doing nothing to prevent them.

Much has been expended, during this visitation of Cholera, for extra ceremonies at the heathen temples & for ceremonies for the dead. & I have heard a native estimate the expenditure as high as £12.000 (£60.000 ?) the thought, that not less than half a former sterling had been expended, on an average, in ceremonies for each of the 10.000 dead, & that this amount with the cost of goats & foods sacrificed & of other ceremonies performed to appease the goddess, who is supposed to be the author of this & other diseases, would nearly or quite make up the sum. This estimate seems very high. but if an accurate account could be taken, I believe we should be greatly surprised to find how much has been expended by the heathen in connection with the prevalence of Cholera during the past six months.—

The week of prayer in Jany. was observed by the Church here & daily meetings held. Some of the Christians were prevented from attending by the sickness of themselves or their families — Our meetings were pleasant & profitable. but the week passed without any special indications of the presence of the Holy Spirit. — There is not that harmony of feeling among the Church members, I am sorry to say — & that earnest piety & activity. which I desire to see. & which would encourage me to hope for better

tions. Much better effect of our labors is neutralized by the want of harmony among Christians & by the inconsistencies of some who still stand connected with the Church.

Yours with Christian regard

E. P. Hastings

Recd June 3.
Ans June 16/67
No. Herald

Jaffna. Ceylon.—
May. 24th. 1867.—

Revd. N. G. Clark. D.D.
For. Secy. A.B.C.F.M.—

My dear Sir.—

I enclose our Estimates for 1868. as adopted by the Mission. They have been made out with care & with due regard to economy.—We hope the Com. will be able to grant us the whole amt.—

In 1863. the Prud. Com. at our request, authorized us to expend in re-building the Home & Church at Tillipally the receipts of the Mission for rents & interest for 3 years—viz. for 1863-4 & 5.—The whole amount realized was nearly £375.—We hoped to complete the work with that amount, but the price of labor & materials & the expense of demolishing the old Dutch buildings have considerably exceeded our Estimate & we find our funds nearly exhausted & the work yet unfinished.—The Mission have directed me, therefore, to request that the avails of rents this year (1867.) & next year if needed, may be applied to complete the buildings.—

Jaffna, Ceylon. 24 May 1867.

You will probably receive by this Mail, from Mr Moorland, some account of the ordination of Mr Benj. H. Rice & his installation as Pastor of the Church at Batticotta, on the 16th inst. — It was an occasion of very great interest. — The Church have agreed, apparently with much cordiality & unanimity, to pay in full his salary, of £2-10-0. a month. — This is a step in advance — & the whole action of the Church in this matter, has been exceedingly gratifying to us. We hope to see much good resulting from it.

In view of the expected return of Mr & Mrs Sanders to the Mission, in the Autumn, the question of the expediency of his coming via England & the Red Sea — or the Overland route, as it is called — has suggested itself to us, & I have been directed to write to you on the subject. We are aware that the uniform practice of the Board has been to send their Missionaries via the Cape, in sailing vessels, both as a matter of economy & of expediency. — It seems to us, however that there are in this case, some special reasons for departing from the Rule.

In the first place — a long sea-voyage, in Mr Sanders case, is very unfavorable to health. — He suffers

much during the voyage & does not soon recover from the effects of it - especially in this climate. - At least, this was his experience on this first voyage out.

In the second place - much time will be consumed on a long voyage via the Cape, with little profit, which would be of great value to the Mission if saved for work here. - The average length of voyage from Boston to Madras - via the Cape, in a sailing vessel - is about 120. days. In several instances it has been prolonged to 140. or 145. days. - Then the detention in Madras & the voyage to Jaffna in a Native vessel consumes at least another month - so that we need to allow full 5. months for the passage from Boston to Jaffna. - Sometimes it has taken nearly six months - We have just received goods shipped per "Benmington" Oct 23d. which reached Jaffna in 186. days.

If Mr & Mrs Sanders come via England & the Red Sea, we might expect to see them here in 60. to 75. days from their leaving Boston. The risks & expense would be far less than by the other route. As we have now a steamer running around the Island every month, there need be but little delay, after reaching

the Island, in coming on to Suppose the saving of 2½ months, in the present weak state of our Mission is a matter of considerable importance.

Again we very much need Mr Sanders help, as soon as we can receive it. Mr Hardland is barely able to keep at his post, by exercising the greatest care. Mr Spalding is advanced in age & ought not to take upon himself extra care & labor. Dr Green's health is very poor. Some others are not over strong. Mrs Sanders would be prepared to enter upon work immediately on his arrival, as she has both experience & knowledge of the language.

For these & similar reasons, it is the unanimous opinion of the brethren that it is desirable that Mr & Mrs Sanders should come out via England & the Red Sea, as soon as they are prepared to leave America. We think that the increased expense of coming by that route, would be fully counterbalanced, by the saving in time & the relief they would afford us by an earlier arrival.

We held our Semi-Annual Communion yesterday at Panditeipo. There was a good attendance of

Christians from the various stations & it was an occasion of considerable interest. – Pastor Asbury gave us a very good sermon from John. 19:37 "They shall look on him whom they pierced." – These semi annual gatherings of the Christian families from the various stations are very pleasant & we think, profitable. They tend to bring them into closer sympathy & union as individuals & churches. – & they present to the heathen in striking contrast to their annual public religious festivals – the Christian idea of public religious worship. –

We are glad to learn that there is now a better prospect of obtaining new Missionaries to re-inforce the decimated Missions & we hope that when the Missions which stand in most pressing need of help are supplied, our wants will be considered. It is desirable that we should have two young men on the ground, preparing themselves for the work, as soon as practicable.

Yours sincerely –

C. P. Hastings

Sec. A. M. M.

Jaffna, May 24. 1867.

Recd. July 15.

P.C.

Jaffna, Ceylon
July. 24th. 1867

Revd. N. G. Clark, D.D.
For. Secy. A.B.C.F.M.

My dear Sir.

There is a movement among educated natives here, at the present time, on the subject of English Education. — Those formerly educated in the old Seminary at Batticotta are very desirous of having a similar Institution now, in which a good education for their sons, in the English language, may be obtained. — To secure this it has been proposed to raise £5000. & deposit it in the Bank — the interest of which shall be used to pay the salaries of Native teachers, & meet the current expenses of the Institution. — Should this plan succeed, it is contemplated, to request the Mission to supply a man, to take charge of the Institution as Principal, his salary being paid by the Board or by funds raised in America. — Some of the natives are very sanguine in reference to raising the money. — Their plan is evidently

grounded upon an expectation that the Mission will co-operate so far as to provide an Instructor, though the Mission has taken no action on the subject.

In case that such an application should be made here - it is desirable that we should be able to give them at once, a definite answer, & we therefore wish to know the views of the Prudential Com. on the subject. Would the Com. advise us to encourage the enterprise? - On condition that all the expenses of the Institution are met by the natives - except the salary of the Principal - would the Com. engage to supply one man from America to take charge of the Institution? It is evident here, that the Christians generally will obtain an English education for their sons, in some way. - The desire for such an education does not decrease. But rather the contrary. - The present Institution at Battieattee (Mr Buchanan's High School) is valuable & is doing a good work. but it does not seem to satisfy the educated community in respect to the extent & thoroughness of the education given. - The Wesleyan Mission & the Church Mission have each a large English school - but many do not seem to be satisfied with them. - There is still an

desire for something better. I may mention that some weeks ago an educated native Christian, now engaged in business in Colombo, wrote to me, ~~assuming~~ that a native gentleman had offered to give £200 if the Mission would open a school bearing the old Bat. name & attach his name to it. I replied to him that whatever the Mission might be disposed to do, I did not think they would open an Institution to be called by his name. Nor would they consent to any conditions which would interfere in any way with the work to accomplish which the Mission was established. I mention this to show that there is a disposition among those who have the means to give for the object, though it may not be with the best of motives.

We are not disposed as a Mission to abandon our present plan of educating in the Vernacular. Nor would we relax our efforts, but it is a question whether, while carrying out our present plan of operations, we should not also endeavor to exercise a controlling influence over the schools wh. are sent for the teaching of English, & what shall be the nature & extent of that influence. There is a difference of opinion in the Mission as to the expediency of our being again connected with education in English. I think no one desires to return

to the old system of things which prevailed previous to 1855. - But if our aim should be sought by the Natives under favorable circumstances, it is a question whether it would be expedient to decline altogether to co-operate with them. - We should be glad of your counsel & that of the Com. on the subject. - We can take no action of consequence, without the sanction of the Com. -

The members of our Mission are in their usual health. -

Respectfully & sincerely
Yours.
C. P. Hastings.
Sec. A. B. M.

Rec'd Oct. 15 -

P. S. — By an unanimous vote of the Mission - I was directed to represent this matter to the Prud. Com. for advice. -
C. P. H.

Maunpy. Oct. 8th 1869.

Revd. N. G. Clark D.D.
For. Secy. A.B.C.F.M.

Dear Sir

Various means have been employed during the past six months to make Known to the people about us, the Gospel & urge it upon their attention. Stated meetings on the Sabbath – evening meetings – visitations from house to house – conversations in the schools & the distribution of tracts & portions of Scripture, have all been continued, as in times past. – Besides the Native Pastor at Maraly, one Catechist has been constantly engaged in these labors. – She is generally kindly received but there is still great indifference to the truths presented. – It is often a subject of thought & earnest inquiry, with us, as to what can yet be done, to awaken the people from this indifference & induce them seriously to examine the truths & claims of Christianity. –

Our Sabbath services are generally well-attended by the Christian families,

the children of our Schools & a few others who are well-disposed towards Christ. Those decidedly & openly heathen rarely attend. Good numbers are present at our Evening meetings in the Villages, when specially invited, & they generally listen with attention.

One person has been received to the Church here, since my last report. - He is a young, unmarried man - a nephew of the first person received into Church, at this Station, in 1823. - During the intervening 44 years, no others from that family circle, 2 believe, have become Christians. -

We have had, at this Station two or a series of Bible Meetings appointed by the local Bible Society to be held in different parts of the Province. - One was held in the Church & was largely attended. - Mr Kilner of the Wesleyan Mission Mr Good of the Church Mission & Mr Spaulding of our Mission addressed those assembled, presenting the merits & claims of the Bible & urging them to examine it for themselves. - The other meeting was held in the Chapel at Navely & was not so well attended. - Addresses were made by Mr Spaulding - Mr Leach & Mr Noyes of the Madura Mission who was then here on a visit. -

Open Bible meetings are held on moonlight evenings during five or six months after Xmas — one or more being appointed for each Station in all the three Missions. — They are generally attended by representatives of the several Missions in the Province, & their object is, simply to present the Bible as the Book of God, given to all men as the only guide to Heaven — & to enforce upon all their obligation to receive it. — These meetings are valued, not only for the amount of important truth communicated, but also as illustrating the Union which exists among the different bodies of Christians. — They afford an excellent opportunity for co-operating & aiding each other in our work. —

The five Schools at this Station are in a satisfactory state as respects the number of pupils in attendance, & their progress in study is also encouraging. — There are 119 boys & 69 girls now connected with the Schools.

It is worthy of mention, as indicating one of the tendencies of the times, that a small book in Tamil, has recently been published, at a heathen press in Madras, which attempts to set forth the superiority of Divinism to Deity.

The writer is said to be a young man from Jaffna — a son of Christian parents — educated at our former Seminary at Batticotta, & now in Govt. service in Madras. — He is one of the first two who from this place who received the degree of B. A. at the University in Madras. — He seems to have become familiar with Colenso's objections to the Bible & has re-produced them in Tamil in his Book. Several copies have been sent to Missionaries — Native Pastors — & others here. — There are many who will read it & rejoice to find in it objections to Christianity, but I think it will do very little harm. — If it should stir up Christians to examine into the grounds of their hope, so as to be ready always to give an answer to every man that asketh a reason of the hope that is in them, it would do good. —

I have been much interested in reading your thoughts on the mode of conducting Missions, later, as presented in your recent letter to Br Smith. — In some respects our field is a peculiar one, unlike others on the Continent of India, & there are difficulties here, in fully carrying out the plan you suggest, which do not exist on the Continent of India. — In the first place I do not see

how we could profitably be more Con-
-centrated than we now are. — Our field
is very Compact & the distances between
our stations are not great. Taking this
station — Manepy — as a Centre, the follow-
-ing are the distances of other stations from
this —

Batticotta — is about 4. miles west in a
direct line & 5½ by the road —

Panditeripo — is about the same
distance in a N. Westerly direction —

Vadduvilla is 1½ miles East &

Tillipally only 4½ miles further on
in a N. Easterly direction. —

Chavagachery & Udupitty, the most
distant stations are respectively 13 & 16.
miles from Manepy. —

The remotest parts of our field —
excluding the Islands, are less than
30. miles apart. — There are now excellent
roads in every direction, so that travelling
from one station to another, is easy. — Three
of our stations have Boarding Schools, viz
Batticotta & Udupitty at the extremes &
Vadduvilla near the Centre — These will
require constant supervision & of course
the residence of a Missionary. — It is a
question whether we should gain by being
more Concentrated than we now are. —
I would have all our stations occupied

& with our corps of Native Assistants work to the extremities of our field.—

Our field does not afford much room for touring, in the sense that the term is generally understood.— The people here are not scattered, as in India in little villages with here & there a large town, seperated by considerable distances of fields or jungle. Our whole Province is thickly inhabited, one garden joining on to another, with small patches of fields here & there, seperating by short distances one collection of gardens from another.— For example this Station has a population of over 12.000. souls, all residing within a circle the radius of which is not more than 1½. miles.— Batticotta Station including a little larger surface, has a population of over 22.000., excluding the Islands. Tillipally Station embracing a surface a little more extensive than Batticotta has a population of over 25.000.— Uduvil Station has a population of about 25.000. on a surface equal to Tillipally.— Oodooville which is more compact than Manepy, & only 1½ miles distant has a population of not less than 10.000.— Chavagacheri which embraces much the most extensive district has a

population of about 45.000. - Excluding the Islands & the Changachang District our field does not afford a very large surface for touring with a tent. Indeed no Missionary could pitch a tent in his field, more than 5. miles from a Mission House, & some of us, should we go to the extreme limits of our fields would be within three miles of our dwellings, with good roads, generally leading from one to the other. - But two of the Islands connected with Batticotta Station are difficult of access in some seasons of the year - but with them excepted. Pro Abraham has within his field about 50.000. people whom he can easily reach. - And so Pro Smith in connection with the two Stations in his charge has 35.000 people easy of access & Pro Smith 25.000. -

The Southern part of the Province which is not occupied with Mission Stations, affords extensive touring ground. - The population, however, is sparse - scattered over a large district which in some seasons of the year is very unhealthy. - This region ought to be visited at least once a year. -

It seems to me very desirable that we should adopt some plan for

pervadeing our field more thoroughly, & as suggested in your letter, for continuing our labors for a longer time in a given locality. I believe it would do us good & also our Native Assistants, more frequently to get out of our regular routine of labor & spend a few days in visiting the people at their homes, & holding meetings, daily with such as could be induced to come together. To do this efficiently, however, we need more Missionary strength & a more equable division of labor.

In reference to locating our Catechists in practice differs somewhat at different Stations. At Batticcatta only the Native Pastor & one Native Preacher (Mr. Miles) reside at the Station. - Five Catechists are stationed at as many points in the field. from 1½ to 3. miles from the Mission Home. The two Catechists at Panditeripo reside at the Mission premises. At Lillipally a licensed preacher resides at the Station & a Catechist. about 2 miles distant in his own garden. At Uruppitty our Native Pastor resides at the Station & two Catechists are stationed two & 4½ miles distant. - And so at other Stations while a few reside in Compounds adjoining the Mission premises, others are living among the people: It has been our policy to give such a distinct

portion of the field to cultivate & is practicable fix his residence within the limits of his field. –

It is a question worthy of consideration, whether more would not be gained to our whole field, by adopting some plan of rotation for our Ecclesiastical force, which would prevent their becoming stationary until called to take charge of Churches which may be formed.

The organizing of Churches & the settlement of Pastors to be supported by the people, is a subject in which we all feel a deep interest. It is however, beset with many difficulties, some of which, perhaps, are peculiar to our field. – We have had Churches in existence 35 years or more & but one of the first five organized has a Native Pastor & that is the only one which is now self-sustaining. – Only two of the Churches subsequently formed, have Native Pastors & these Churches pay scarcely a tithe of their Pastor's salaries. – Seven Churches, already organized have no Native Pastors. – However much we may deplore this state of things, it is not strange that it is so. – Much light

& experience have been gained by these years of Missionary labor & if Missions were to commence anew, with the experience gained, no doubt, in some things, a different course would be pursued. In judging our present position on this subject, the original Constitution & the past history of the Church should be borne in mind. — The first native received to the Church, were two Native Assistants of the Mission who were admitted in 1819. — Others were added from time to time, who, with the Missionaries, constituted, until 1831, <u>one</u> Church. — There were then, at all the Stations 192. Native members. — In 1831. the Church, was divided & five separate Churches organized, one at each of the Stations then occupied. — Of the 192. connected with these Churches at that time a large proportion were employed in the service of the Mission. & in Missionary families or were immediately connected with those thus employed. — Until within a few years, all the expense of building Churches — repairing them & supplying them with Mats &c. was met by the Mission & many of the poor members received aid from the Missionaries. Nothing was given by the Churches for the

stated preaching of the Gospel at our Stations for many years & little for other object. – A native Evang. Soc.ty was organized in 1832. to the funds of which the Native members contributed & in 1848. they took the entire management of its finances. – This Soc.ty has until within a few years absorbed to a great extent the contributions of the Churches. To this Soc. they have given & still continue to give, with considerable liberality. – It is but a few years since the older Churches, took upon themselves the care of their houses of worship & the care of their poor. – As other Churches were formed, very much the same course was pursued with them. – The Mission supplied the preaching & assumed the greater part of the expenses of the Church. – Thus organized & trained from the beginning to depend upon the Mission it is not a strange thing that now the Churches feel that it is a burden to take upon themselves their own support & are reluctant to assume this responsibility. The habit of self-dependence has not been formed & the importance of each Church doing its utmost to support itself is not felt. – In consequence of this it is much more difficult now

blowing up our Churches to the point of self-support, then it would have been if the habit had been early formed. Missionaries have acted as Pastors to these Churches so long, that it is not a matter for wonder, that the Native Christians prefer that they should continue to act in that capacity. Especially as their confidence in one another is still very weak. I think, however, that we are making progress in this matter & that gradually our desires will be realized.

I notice in your letter of July 16th the following remark — "the Com. feel strongly that it is unwise to expend money for Church buildings, which are above the means of the people. Plain, simple structures — cheap too — such as the people can build are far better for them — & will earlier help them to undertake the support of their own religious institutions." I do not feel disposed to dissent from this as a general principle, though I do not feel certain that it would be wise to apply it to all cases. I suppose many a feeble Church at the West, would die out but for the aid it receives from the Churches at the East. Our Churches here are mostly large & wealthy — & the Cost

of building, from the growing scarcity of timber & the increased price of labor, is far greater than it was a few years ago.—

We labor also under the disadvantage here, of having inherited from the Dutch the ruins of several large & expensive churches, built generally of cut coral stone.— The first churches occupied & for many years the only ones, were then during repairing & covered in. At nearly all our stations our congregations have worshipped in these churches from the beginning & these are the only models they have had, until recently. When new churches are built, though the native Christians do not aspire to so large or substantially constructed buildings, as they have hitherto been accustomed to, it is natural, that they should desire to have something more convenient & attractive than a mere open shed — or even a mud-walled structure. — The late Dr. Poor was much interested in this matter & some years ago raised a fund for aiding in building village churches. — His plan was to give £15. from the fund — when an equal sum should be raised by the people, estimating the cost of a suitable building at that time, at about £30. The first church built on this plan, however cost more than double the estimated sum & the three or four churches built since

aided from that fund have not cost less. — The Church in Navaly, has for several years, since its organization — worshipped in a very plain building, with half walls around, & a mud floor, but now they feel the need of putting up a more permanent, attractive & convenient building. — They have commenced the work & have nearly half completed it — but not without help from others. — The pastor, obtained donations from some natives not connected with his Church & from Englishmen. — They will not be able to finish their building without considerable more help. They seemed to need the building now — as the old bungalo is too small for their congregation & if still occupied would require a considerable expenditure for repairs. — Their new structure will be no larger than is required for the present congregation & all unnecessary expense in building will be avoided. —

In two instances the old Dutch Churches have been partially demolished & new ones built on the same site, with the materials of the old. — The Church now completed at Lillipally is one of them. It is only about one third the size of the former Church & is constructed almost entirely of materials taken from that. It is quite large enough for the present congregation & can be taken care of with much

less expense. — Scarcely a question however, after the cost of demolishing the old Church & putting up the new, could have been met by the Congregation itself. — I think it a gain. Where the immense old Church cost either way — & a smaller one, better suited to the Congregation — & more attractive erected in its place. — Probably a thorough repair of the old Church, which was needed would have cost, nearly as much as the new one. —

In a country where buildings go down so rapidly, as they do here, it is not always good Economy to put up a cheap, unsubstantial building, which will require more expense to keep it in repair, than a better & more substantial building. — My own view of the matter is, that when new Churches are formed, ~~that~~ cheap open buildings, should at first be erected, the expense being borne as far as possible by the Congregations — & that after a few years, if the enterprise proves successful, & the Church is likely to be permanent — a more substantial & elegant building should be erected — the former place of worship being given up for the use of a School. — It can hardly be expected, however, that our Churches, will be able for some years to come — unless there should be much more rapid growth than hitherto — to meet

even such plain buildings without some aid. — I would seek this aid in the Country rather than in America & not use the funds of the Board, in erecting new buildings any further than seems absolutely necessary. I think some of the funds of the Board have been used towards building the six new Churches which have been erected within about 15. years. —

On Thursday the 3rd of October we held our Annual Convocation at Batticotta. We were not aware of the change in the time of the meeting of the Board, until after our arrangements were made. — It has been our practice to hold the meeting on the same day, that the Board, have their Communion Service. — The attendance at the meeting was large. & the exercises were interesting. — Addresses were made by two Natives & two Missionaries & after a short intermission, the Sacrament of the Lord's Supper was administered Mr Quick & Mr Rice Pastor of Batt. Church conducting the Service.

Yours very sincerely

C. R. Hastings. —

See Sec. 4.

உதயதாரகை அநுபந்தம்.

ம் புத்தகம்.) யாழ்ப்பாணம் ௪௮௩௭ ம் ௵. கார்த்திகை ௴. ௨௧௯. வியாழக்கிழமை. (சங்கியை ௨௨.

EDUCATION.

We have much pleasure in giving insertion to the following account of a meeting held at Batticotta on the 9th inst. for the purpose of considering the subject of Education in the Northern Province. It is a movement in the right direction; and we hail it as an indication that our educated men, begin to appreciate, in some measure as they ought, the Christian Education they have received and are disposed *to do some thing themselves* to provide such an education for their children. It is quite time that the people of Jaffna should cease to depend upon foreign funds for the education of their children. They are abundantly able to sustain their own Institutions and we see no good reason why they should not do it. If men of property residing in Jaffna—and those natives of Jaffna who are now residing in other parts of the Island and on the Continent—will take hold of this matter as they are able to do, the proposed sum can be easily raised and the Institution endowed. And such an Institution as an evidence of self-reliance on their part, and as a token of gratitude for benefits received through a Christian education, will be an honor to Jaffna.

There are some perhaps who will be disposed to wait and see what Government will do for them—preferring to be the recipients of Government bounty, rather than expend their own property for so worthy an object. As for ourselves, we have very little respect for a man who is disposed to live upon others, when he is abundantly able to provide for himself. Government can profitably expend all its funds, available for the purpose, in promoting the *general* education of youth of both sexes throughout the Island. Let its funds be thus employed until every boy and girl in the land is taught to read and write and obtains sufficient knowledge of other branches to free them from the gross degrading superstitions of the land and fit them intelligently to engage in the ordinary occupations of life. There is here a field broad enough—and important enough to demand all that the Government ought to be expected to do. It is reasonable that the higher education, which is designed to prepare the *few* for lucrative positions, should be mainly supplied by the people themselves. We feel sure that those who have the means will make a most profitable investment of their property, should they give liberally to this object.

We have only one suggestion to make—and that is that no one should subscribe to this fund, who does not fully intend *promptly*, to pay his subscription. It is easy to talk eloquently of the benefits of education—it is easy to promise to give—but this is not enough. No good cause succeeds by mere talk and promises—*Action* is needed. Let each do what he can do—and the thing will be accomplished.

The account of the meeting, as given by one present, is as follows:—

According to appointment a Meeting to consider the subject of Education was held at Batticotta on the 9th of Nov. last. When all, who were expected, had arrived, the meeting elected J. Barr, Esq. to preside on the occasion. Taking the chair he made some appropriate remarks and requested that the 1st and a part of the 2nd Chapter of Nehemiah should be read and then called upon Rev. Levi Spaulding, D.D. who was present, to invoke the blessing of God. The chairman then read a letter from Mr. S. Merwin and another from S. Ampalavanar, Esq. expressing their regret in not being able to attend the meeting and promising their sympathy and co-operation with whatever might be planned to be done. The following resolutions were then introduced one by one and after some discussion were unanimously adopted.

1st. In view of the desire that exists in Jaffna for a liberal education, the necessarily limited nature of the existing institutions of learning and the fact that many of the Jaffna youths, for the sake of a more thorough education, go to distant places where they are exposed to many severe temptations,—*It is resolved* that it is the opinion of this meeting that there should be in the province an educational institution of a high order to be called the Jaffna College and that it should be conducted upon the principles of Protestant Christianity under the management of Christian instructors and trustees.

Moved by Mr. W. Nevins.
Seconded by Rev. B. H. Rice.

Resolved 2ndly That to secure this end an effort be made to raise the sum of £5000, the interest of which shall be available to pay the salaries of four native instructors and that the American Board through its Mission in Ceylon be solicited to supply a Principal to the institution, furnishing the means for his support.

Moved by Rev. T. P. Hunt.
Seconded by Mr. W. Volk.

Resolved 3rdly That the said sum of £5000 be divided into *ten pound shares* and that the educated men of Jaffna with their friends and benefactors in Ceylon, India and elsewhere, be requested to take as many shares as their means will allow until the whole amount shall be raised.

Moved by Rev. J. Hensman.
Seconded by Rev. S. Niles.

Resolved 4thly That whoever shall contribute the sum of £1000 or more, shall have his name attached to a professorship in the Institution.

Moved by Mr. J. Christmas.
Seconded by M. Tampoo, Esq.

Resolved 5thly That the following persons be appointed to solicit funds for the College.

Moved by Mr. J. P. Cooke.
Seconded by Mr. R. Breckenridge.

Jaffna Town.—Dr. J. Cleaveland.
" J. Toussaint, Esq.
" Mr. A. Lyman.
Chundiculy.—Rev. E. Hoole.
" Mr. Solomon Johnpully.
Nellore.—Rev. T. P. Handy.
" S. Manigavasagar, Mudeliar.
Vannarponne.—Mr. E. Ramalingam.
" Mr. V. Cootytamby.
Batticotta.—Mr. R. Breckenridge.
" " C. Aroonasalem.
Caradive.—Mr. A. Barnabas.
Valany.—Mr. J. Christmas.
Pandateripo.—Mr. J. S. Tappan.
" " Superamanier, Odiar.
Manipay.—Mr. J. Fitch.
" " R. O. D. Asbury.
" " S. Saravanamottoo, Shroff.
Oodooville.—Mr. J. Page.
" T. C. Sangarapilly, Esq.
Tillipalle.—J. Barr, Esq.
" Mr. A. Anketell.
Copay.—Mr. Comarasooriar.
" " J. Niles.
Chavagacherry.—Rev. T. P. Hunt.
" Mr. P. Elangayar, Inter.
Varany.—Mr. J. B. Lawrence.
" " A. Joseph.
Patchilapally.—Dr. J. Evarts.
" Mr. J. Porter.
Point Pedro.—Mr. S. Strong, Medical Practi.
" " S. Supramaniar.
Oodoopitty.—Rev. D. Stickney.
" S. Vaitilingam, Mudeliar.
Mullative.—J. Dudley, Esq.
Anurajapuram.—Mr. J. H. Town, Med. Prac.
Manaar.—Mr. T. Fry.
" " M. Aroolampalam, Mudeliar.
Colombo.—Mr. J. Homer.
" " E. Sinnatamby.
" S. Thampiah, Esq.
Kandy.—M. Sherman, Esq.
" Mr. N. Aroolampalam, Shroff.
" John Philips, Esq.
Happotelle.—Mr. C. McIntyre, Med. Practi.
" F. Armstrong, Esq.
Badulla.—J. P. Harward, Esq. Com. Officer.
Ballangodde.—M. Valupilly, Mudeliar, Esq. Commanding Officer.
Trincomalie.—Rev. J. Benjamin.
" Mr. Canakaretna Mudeliar.
Batticaloa.—Rev. D. Somanather.
" J. Crowther, Esq.
Kurunagalla.—Dr. Ira Gould.
Ramnad.—Dr. Anthony, N.S.
" " W. Paul.
Nagapatam.—Mr. W. Cornelius.
Tranqubar.—M. Murugasapully, Esq.
" Mr. C. H. Thampupully.
Tanjore.—C. Murugasapully, Esq, B.A.
Madura.—H. F. Muttukistna, Esq., B.L.L.
" C. Philips, Esq.
Nelakotta, Madura District.—S. Devapryampully, Esq. Sub-Magistrate.
Tinnevaly.—D. C. Vesuvanathapully Esq. B.A.
Madras.—Mr. J. Vesuvanathapully.
" S. Nevins, Esq., B.A.
" G. P. Soundranayagampully, Esq., B.A.
Aleppe.—T. Sellappa, Esq. B.A. and B.L.
Nellore.—Mr. S. Valaidapully.
Cochin.—D. H. Clark, Esq.

Resolved 6thly That the following persons, namely; Mr. Asa Lyman, N. G. Gould, Esq. Mr. R. Breckenridge, Mr. J. P. Cooke and T. P. Hunt be appointed General Agents to icit funds for the College both in the Island out of it, either in person or by communic and as a Committee to correspond with the erican Board through its Mission in Ceyle to attend to other preliminary arrangements for the establishment of the College.

Moved by Mr. J. Page
Seconded by Rev. G. Champion.

Resolved 7thly That the Treasurer of the American Ceylon Mission be requested to receive and deposit the sums that may be collected, in the Oriental Bank in behalf of the Jaffna College.

Moved by J. Barr, Esq.
Seconded by Mr. J. Niles.

Resolved 8thly That in view of the interest the American Ceylon Mission have ever fested in the education of the natives of the vince and the efforts they have put forth, as as the assistance expected from its Board America, the members of that Mission be reque ed to act as a Board of Trustees to the instit tion, with power to associate with them an equa number of native gentleman.

Moved by Mr. N. Strong.
Seconded by Mr. A. Backus.

Resolved 9thly That the above resolutions be sent to the Morning Star to be printed both in English and Tamil, on an additional half sheet at the expence of the meeting.

Moved by Mr. N. Niles.
Seconded by Rev. T. P. Hunt.

The above resolutions having been adopted a collection was taken to defray incidental expences. Rev. Messrs L. Spaulding and W. W. Howland, who had been sitting as mere spectators during the meeting, now arose, and commended the project in warm terms, to the patronage of all present. At the request of the chairman Rev. Levi Spaulding, D.D. pronounced benediction and dismissed the meeting.

உதயதாரகை அநுபந்தம்.

கலாவிஷயம்.— Education.— யாழ்ப்பாணத்திற்கு ஒரு கல்லூரி அதி அவசியமெனபதின்பேரி பேசவும் யோசிக்கவும், இவ்வவசியம் ஒழிதற்கடுத்த பிரயத்தனஞ்செய்யவும் வட்டுக்கோட்டையிலொரு கூட்டம் வைக்க இருக்கிறார்களென்று முன் நாம் தெரிவித்திருந்த பிரகாரம் இந்தமாதம் கூ ந்திகதி அக்கூட்டம் கூடிற்று. காத்திருந்த பிரகாரம் பட்டினம் வண்ணார்பண்ணைப் பகுதிகளிலிருந்து அநேகர் வராதிருந்தும் மற்றும் பகுதிகளிலிருந்து அநேகர் வந்துகூடினார்கள். அமரிக்கன் மிஷனரிமாரில் ஸபோல்டிங் ஐயரும், அவுலந்து ஐயரும் அத்தருணம் வந்தார்கள். மல்லாகம் போலீஸ்கோட்டுத் துவிபாஷிகரும் சக்கிறுத்தாருமாகிய மெஸ். பார் (Mr. Barr) என்பவரே அக்கிராசனராயிருந்து கூட்டத்தை நடத்தினார். அவ்விடம் நடந்த வரலாறுகள் அனுபந்தத்தில் இங்கிலிஷிற் தோற்றுவதால நாம் அக்கூட்ட வரலாற்றின்மேல் அதிகம் பேசாது நிறுத்தினோம். அவ்விடம் பேசப்பட்ட நிண்ணயங்கள மாத்திரம் ஒருவரனுப்பியபடி இதன்கீழ்த் தருகிறோம். தொடங்கிய தொடக்கத்திற்குத் தடைபல நேரிடுகினும் ஈற்றிற் சித்திபெறுமென்றும் சித்தி பெறவேண்டுமென்றுங் காத்திருக்கிறோம்.

க வது. நன்றாய்ப் படிப்பித்துக் கொள்வதற்கு யாழ்ப்பாணத்தவர்கள் கொண்டிருக்கும் விருப்பத்தையும், தற்காலம் யாழ்ப்பாணத்திலிருக்கும் பள்ளிக்கூடங்களில் அதைப் பெற்றுக்கொள்ளக்கூடாமலிருப்பதையும், இவ்விடத்து வாலிபர் பலர் அதிகமாய்ப் படிக்கவிரும்பிப் பிதாமாதாவின் காவலுக்கெட்டாத தூரதேசங்களுக்குப்போய் அங்கே பலசோதனைகளுக்கிடமாயிருப்பதையுங் காண்பதினால் உயர்ந்த சகல கல்விகளையும் பயிற்றக்கூடிய ஓர் வித்தியாசாலை யாழ்ப்பாணத்திலிருப்பது அவசியமென்றும், அது யாழ்ப்பாண வித்தியாசாலையென நாமஞ்சூட்டப்படுவதும், புரோத்தெஸ்தன்சமயநெறிப்படி கிறிஸ்த ஆசிரியருடையவும்பொறுப்பாளிகளுடையவும் பராமரிப்பின்கீழாய் நடத்தப்படுவதும் தகுதியென்றும் நிர்ணயிக்கப்பட்டது.

உ வது. இந்நோக்கத்திற்காய் வட்டியினால் நாலு சுதேச ஆசிரியர்களைத் தாபரிக்கும்பொருட்டு ஐயாயிரம் பவுண் முதற்கட்ட எத்தனிப்போமென்றும், வித்தியாசாலைக்கு ஒரு தலைவரையும் அனுப்பி அவர்செலவையும் பொறுத்துவரும்படி அமரிக்கன் இலங்கைமிஷியோன் வழியாய் அமரிக்கன்போட்சங்கத்தைக் கேட்டுக் கொள்ளுவோமென்றும் நிர்ணயிக்கப்பட்டது.

ங வது. குறித்த ஐயாயிரம்பவுணையும் பத்துப்பவுண் பங்குகளாய்ப்பிரித்து இலங்கை இந்தியாமுதலியவிடங்களிலிருக்கும் படித்த யாழ்ப்பாணத்தவர்களையும் அவர்கள் உறவர் உபகாரிகளான மற்றவர்களையும் தகுதிக்குத்தக்கதாய் ஒன்றாவது பலவாவது கொடுக்கக் கேட்டுக்கொள்ளுகிறோமென்று நிர்ணயிக்கப்பட்டது

ச வது. ஆயிரம்பவுண் அல்லது அதிகம் கொடுப்பவருடைய நாமம் வித்தியாசாலையின் ஓர் ஆசிரித்துவத்தோடு இணைக்கப்படுமென்று நிர்ணயிக்கப்பட்டது.

ரு வது. வித்தியாசாலைக்காக இன்னார் இன்னார் இன்னவிடத்திற் பணஞ்சேகரிக்கக் காரியஸ்தராய் நியமிக்கப்படுகிறார்களென்று நிர்ணயிக்கப்பட்டது. அவர்கள் நாமங்களை இங்கிலீஷபுறத்திற்காண்க.

சு வது. எ. ஸமன் உவாத்தியாயரும், என். சி. கூல்டு அப்புக்காத்தும், ற. விறெக்கனிறிச்சு உவாத்தியாயரும், சே. பி. குக். உவாத்தியாயரும், றி. பி. அன்றுபோதகரும், யாழ்ப்பாணத்திலும் பிறவிடங்களிலும் முகாமுகமாயாவது நிருபமூலமாயாவது பணஉதவி கேட்கும்படிக்கும் அமரிக்கன் இலங்கை மிஷியோன்வழியாய் அமரிக்கன் போட்டுக்கு இச்கூட்டத்தின் கருத்தைத் தெரிவிக்கும்படிக்கும் இன்னும் யாழ்ப்பாண வித்தியாசாலையின் ஸ்தாபனத்துக்கான பிறவெத்தனங்களைச் செய்யும்படிக்கும் பொதுக்காரியஸ்த்தராய் நியமிக்கப்படுகிறார்களென்று நிர்ணயிக்கப்பட்டது.

எ வது. அனுப்பப்படும் பணங்களை ஏற்று யாழ்ப்பாண வித்தியாசாலைக்கென்று ஒறியென்றல் வங்குச்சாலைக்கு அனுப்பும்படி அமரிக்கன் இலங்கை மிஷியோன் பொக்கிஷகாறனைக் கேட்டுக்கொள்ளுகிறோமென்றும் நிர்ணயிக்கப்பட்டது.

அ வது அமரிக்கன் இலங்கைமிஷியோன் இம்மாகாணத்தவர்களின் கல்விவிருத்தியிற்கொண்ட பிரியத்தினிமித்தமும் அதற்காகச்செய்த பிரயத்தனங்களினிமித்தமும் அவர்கள் தாய்ச்சங்கத்தவர்களிடத்தில் நாம் கேட்டுக்கொள்ளுகிற உதவியினிமித்தமும் அம்மிஷியோனரிமார்களே அவ்வித்தியாசாலைக்குப் பொறுப்பாளிகளாயிருக்கவும் தங்களளவு தொகைகொண்ட சுதேசபிரபுகளைத் தங்களுடன் சேர்த்துக்கொள்ள அதிகாரிகளாய் இருக்கவும் நிர்ணயிக்கப்பட்டது.

கூ வது. மேற்குறித்த நிர்ணயங்களை இக்கூட்டத்தவர்களின் செலவால் இங்கிலீஷிலுந் தமிழிலும் அச்சடித்துப் பிரசுரஞ்செய்யும்படி அவைகளை உதயதாரகைக்கு அனுப்பும்படி நிர்ணயிக்கப்பட்டது.

Printed at the Press of STRONG & ASBURY.
Manepay, Jaffna, Ceylon.

Jaffna, Ceylon.—
Nov. 23rd. 1867.—

Revd. N. G. Clark D.D.
For. Secy. A.B.C.F.M.—

My dear Sir.

I wrote to you in July in reference to a movement among natives on the subject of Education.— On the 9th inst. a meeting was convened at Batticotta for the discussion of the subject & the adoption of some plan.— I enclose a printed report of the meeting.— It was composed almost entirely of Christian men.— Connected with the three Missions in the Province.— Invitations were extensively given & preparations made for a large meeting.— I before the day arrived, however, a counter movement was started by a few natives in Govt. employ with a view to putting off action, until it should be seen what Govt. would do. The whole subject of Education in the Island is soon to come before the Legislative Council for discussion, some important modifications in the present system, having been proposed.— In consequence of this movement in Jaffna— all connected with Govt.— & those under their influence stayed away from the meeting.— It was perhaps quite as well, that they did so,

as the proceedings were more thoroughly Christian in their character & there was more unanimity, than there would probably have been, had the Govt. officials & others been present. — Some of the Native Christians are very sanguine that this project will succeed — others seem to have very little faith. — The first effort will be to raise a sum for proposed — If they succeed in this. Some definite proposal will be made to us as a Mission. — Meanwhile we wait to see what will be the result. — The movement is interesting as showing the waking up of Native Mind & as indicating their own views of their ability to provide for themselves. —

All the members of the Mission are in usual health. —

Respectfully & sincerely Yours

E. P. Hastings. —

Jaffna, Nov. 25. 1866.
Received Jan. 15.
Ans. 30/

Manepy Jaffna
Dec. 23d. 1867.

Revd. N. G. Clark. D.D.
Sec. Secy. A.B.C.F.M.

My dear Sir

At a recent meeting of our Mission, the question of asking for an increase of our Salaries was considered & I was directed to write to you on the subject. – You are aware that some of our number have become considerably involved in debt. – Others manage to live on their salaries. – All find it necessary to practice rather close economy. – With the present cost of living, it is exceedingly difficult to keep our expenses within our salaries. – We are not anxious to lay up for the future, but only desire to be able to give ourselves to our work without undue anxiety in reference to the present & at the same time set an example of liberality to the Native Churches under our care. –

The brethren after due consideration of the matter concluded to request the Prud. Com. to grant an increase to our allowance, beginning with 1868. –

It has been suggested that an

allowance of £20. annually be made for conveyance to each one who desires to keep a horse & that those who prefer to do without a horse be permitted to charge their actual expenses for travel within the limit of £20 for each family. Some, however, feel an objection to such extra allowances & think it would be better simply to add a reasonable sum to the salary of each Missionary.

Our salaries now stand as follows.

Salary of Married Missionaries,	Each.	£176.
" " Unmarried "	Each	" 88.
Allowance for three Children	Each.	" 16.10
" " the fourth, fifth & sixth Children	Each	" 11. 0.

It is proposed that beginning with 1868. – the salary of a Married Missionary be £200

The salary of an Unmarried " " £100

& that the allowance for each Child without reference to number be – £17. 0d

We are sorry to be under the necessity of presenting this matter to the Com. but the experience of the past year, now drawing to a close, constrains us to do so –

I am happy to be able to report the safe arrival of Mr & Mrs Sanders & Miss Lorenshund. – They left the

Steamer at Galle, when they arrived on the 5th & reached Jaffna, via Colombo on the 18th. They are all in good health though feeling somewhat the fatigues of the journey. Mr Sanders Superintendent will report himself by next Mail.

Yours very truly
E. R. Hastings
Sec. A. C. M.

P. S. Yours of Oct. 16th is received. At our Annual Meeting, probably, some definite proposals will be made on the subject of English Education. We shall then write to you more definitely in reference to the Native Movement.

Rev. N. G. Clark, D.D.
Gen. Sec. A.B.C.F.M.
33. Pemberton Sq.
Boston. —

Montreal, Dec. 23, 1867.
Rec'd Jan. 14, 1868.
Ans'd, June 6, 1868
P. C.
Interesting Letter.

Jaffna. Feby. 11th. 1868.

Revd. N. G. Clark D.D.
For Secy. A.B.C.F.M.

My dear Sir..

At a meeting of our Mission, held on the 7th inst. I was directed to write to you requesting that another young unmarried lady may be sent out to this Mission, to engage in the work of teaching in one of our Boarding Schools.. Though there is no vacancy now in either of the Boarding Schools for girls, it was thought that it would be well for one to be on the ground preparing herself in Tamil for the work.. Should her services not be immediately required in one of the girls' Boarding Schools, she could make herself very useful in some other position. We should be glad to have her on the ground as soon as practicable.. If she is a good singer, all the better.. This is a very desirable qualification.. We hope to hear soon that Mr De Reimer is preparing for sea.

Mr & Mrs Spaulding have both been very poorly, but are now better.

Mr & Mrs Stoddard are to remove to Tillipally to take charge of that Station & Mr Landon will superintend Batt. Station in addition to his care of the Theo & Jr. Institution. In view of Mr Stoddard's health it was thought

advisable that he should have less care for a time & a change of work. It seemed desirable too, that Dillipally should be again occupied by a resident Missionary. It seems too a better distribution of our Missionary strength in reference to the superintendence of the work. We hope the move will result in good.

Miss Townshend is pleasantly settled at Mudipilly & is giving her time to the study of the language. The school will probably open about the 1st of April.

Yours very truly

E. P. Austin

Sec. A. & F. M.

Rev. A. G. Clackdall

Jaffna, Oct. 16. 1860.

Rec'd Jan. 1st

Answ'd

Entered

Jaffna 19th Feb. 1868.

Revd. N. G. Clark D.D.
For Secy. A.B.C.F.M.

My dear Sir

I enclose a report of the Expenditure & Receipts of our Mission for 1867.— In the "Family Department" the Expenditure has exceeded the Appropriation of the Com. by £27.+ — Two Children were added to our number within the year & Mr & Mrs Sanders & Miss Townshend reached us a few days before the close of the year.

Revd. D. Stickney is included, in this report, under "Native Pastors" — Properly he should not be — as he has never been installed pastor of the Church at Moripitty. In the Reasons Sect. he is reckoned with the Native Assistants — So also in the Tabular View. — Our Expenditure for Native Pastors & Assistants was £35. 13. 6. less than your Appropriation —

For "Vernacular Schools" we have expended £35 — 16 — 8. less than the appropriation including Extra Grant for Girls —

For "Theo. Inst." £5 — 10 — 4 less, & for Oodooville Fem. Board Sch. £11 — 19 — 3 less than the Appropriation. Deducting £44.+ received in donations & for the board of pupils, who were admitted to the School on condition of paying their board, the

Cost of the School has been £56 + less than the Appropriation of the Com. –

The Cost of building for Wompitty Boarding School for girls, has greatly Exceeded our original Estimate. – This has been owing in part to the increased Expense of building & in part to the fact that much better buildings have been Constructed, than was at first contemplated. – At the end of 1867 – £339-4-10 had been Expended, of which — 48.-19.-1. was collected here – leaving — 10.-5.-9. Expended above the whole appropriation (£280) for the School for 1867. – It is estimated that about £35. more will be required for a well – furniture – hedges & some out-buildings. The buildings are very Convenient & substantial. – I have been directed by the Mission to propose to the Native Com. appointed to Train a "Jubilee Fund", to apply £35. of the £65-6-10 already Collected, to this object. – We shall make an Effort to complete the accommodations for the School, without drawing further upon the funds of the Board. –

We have considerably over-run our allowance for repairs – Chiefly on Extra repairs. £22 + has been expended in completing the repairs of the Printing Office buildings & the Book Depository for which a grant was made in 1866. of £100. –

In the "Medical Dept" £72. has been

Expended on the Appropriation. The receipts for Medicine sold, amount to about half that sum.

In the aggregate our Expenditures have been £79 + less than the Appropriations of the Conn.—

The receipts for rents & interest in 1867. amounting to £83-12-3, have been appropriated to the buildings at Tillipally. Up to the end of the year £392 had been Expended & £66. were in hand. This will not be sufficient to complete the work. The rents & interest money of the current year will be needed & perhaps more. The work of demolishing the immense walls of the old Dutch buildings & removing the rubbish, has been much greater than we anticipated. Besides the building* has been carried on at a great disadvantage from their being no Missionary at the Station to superintend it. Now that the Station is to be occupied, we hope the work will progress more rapidly & economically. Mr Hoolsma will have straitened accommodations, until, at least a portion of the house is completed.

We have taken the liberty to appropriate the amount received by Dr Green for attendance on the late Govt. Agent (£25) & for superintendence of Jaffna Hospital (£.75. less his travelling expenses) to putting up additional rooms for the accommodation of his Medical Class & Dispensary. There seemed no better way to provide

the needed accommodations there by making some additions to the building now occupied as a Dispensary & the Mission thought it better to appropriate the receipts for professional services to that object. Rather than to apply for a special grant from the Board.

I enclose the "Annual Tabular View" which I think, requires no explanation

Your letters of Dec. 14. &c. to several individuals, were received by last Mail

I shall have occasion to write to you by next Mail, on other topics &c.

All well

Yours very truly

E. R. Hastings.

Sec. A.B.C.F.M.

Rec'd. Aug. 20

Prudential Com.

April 15.

Jaffna Ceylon
Mar. 4th 1868.

Revd. N. G. Clark, D.D.
For. Secy. A.B.C.F.M.—

My dear Sir.—

Last July, & again in Novr. I wrote to you, respecting a movement among the educated natives of this Province on the subject of Education in English.— In the last letter I enclosed a printed report of a public meeting held at Batticotta early in Novr.— Yours of Oct 16th in reply to my first communication was recd. near the close of the year.— About the same time we received a communication from a Com. appointed at the meeting referred to, of which the following is a copy.—

"To the Secy. of the Am. Ceyl. Missn.

Revd. & Dear Sir.—

You are aware, we presume, of the Educational movement that has been going on, among the natives of this Province since the commencement of this year, & of the meeting lately held at Batticotta to consult upon the subject.— Enclosed is an account of the meeting, as it appeared in the Supplement to the "Morning Star" of November 21st. 1867.— Among the nine resolutions passed on the occasion, we invite your special

attention to the first, second, seventh & eighth resolutions which have reference to your Mission & the American Board.

In accordance with the above resolutions we, as Com. appointed on the occasion, submit the matter for the consideration of the Mission, & beg to know —

1st Whether the Mission will kindly assent on earnest solicitation for a Principal for the intended "Jaffna College" to your Board in America, to which we are already indebted more than to any men or association of men on Earth, & in due time to favor us with their reply —

2d — Whether the Treasurer of your Mission will be kind enough to receive funds for the College, as they are sent, & deposit the same in the Bank in Calcutta &

3d — Whether your good Mission in Ceylon will constitute a Board of Trustees for the proposed College? —

Hoping that you will favor us with a reply for the benefit of the community at large —

We beg to remain Sir

Your Obt. Servants

(An advocate) — N. G. Gordon.
(A. Teacher in High Sch.) R. Breckenridge
(" " " ") J. P. Cooke
(" Native Pastor.) J. P. Arunt. —

Jaffna. 25th Dec. 1867. —

The subject has thus been definitely presented to us as a Mission. In reply we promised to present their request to the Prud. Com. of the Board, & consented to the Treasurer receiving & depositing their funds for the present, until other arrangements can be made, & advised that the 3d question in reference to the Trustees of the Institution be left for future consideration.

We have done nothing to encourage this movement, & have sought in no way to connect it with our Mission. The proposition that we should take the supervision of such an Institution, comes wholly from the Natives & seems to be a sincere expression of their preference. Without attempting to advocate their cause, I will only state two or three facts which are worthy of consideration.

One is, that there is a strong & increasing desire for an English Education among all classes. We cannot ignore it & it is beyond our power to control it. Though it is now 12 years, since we abandoned the teaching of English in our Schools, & our efforts have been confined to the Vernacular, there has been no diminution of the desire for English but it has rather, steadily increased. With scarcely an exception, the sons of Christians are studying English, & to our increasing extent the heathen are seeking an English Education for their sons. Even those in our utmost circumstances, who have no thought

of English themselves are anxious that their sons should acquire it.—

Another fact is — The existing English Schools do not satisfy the people.— They valued the old Batticotta Seminary & now that they are deprived of it they remember it with great interest, & wish another institution similar to it.— Mr Breckenridge's High School is good as far as it goes.— It receives aid from Govt.— & is examined by the Inspector, once a year.— His reports of the School are not flattering.— It is perhaps, as good a School as, could be expected with a Native head. Some of the best students go to Madras to complete their studies & those that remain have little or no desire to engage in Missionary work.— The Church Missn School is about on a par with Mr. B's School.— The Wesleyan Inst. has a large grant from Govt. & a Missionary's full time is devoted to it.— Since it does not offer advantages much superior to those of the other Schools.— Those educated in the Batticotta Seminary feel that the instruction given in these schools is far below, that which they received & which they desire for their sons.—

Again — there seems to be a strong feeling in the Community, that a Collegiate Inst. of a higher grade is a necessity.— Most of the Christians sympathize with this feeling, & there seems

a determination to persevere in efforts to obtain such an institution for their Children. Most prefer that it should be under Missionary supervision & control. It is not strange that they should look first to our Mission for aid. For the greater part they were educated, in connection with our institutions in former years. They see to that the members of our Mission remain, as a rule, longer in the field & changes are less frequent.

Another fact, of some importance, is that the most active men in the movement are Christians. The greater part of them are connected with our Churches. They agree that it should be a Christian institution. & the opinion of some is that it should have no connection with Govt. & not be affiliated to the Lower Universities.

As to the question, "whether such a plan as is proposed will not lead to an undervaluing of our Vernacular Schools & better religious instruction given in them" I think, not more than the existing schools do. We value our Training institution. but it is not valued by the Native Christians, nor indeed by others to any extent. It is perhaps rather idolized gaining in the Estimation of the people or little, but there seems little prospect of its ever being prefered even to other pieces

English Schools. —

Mr. McKenzie & his teachers are Scotchmen — & you perceive with the movement — indeed, they have given the finish here according to have an American at the head of their own School & I think once applying to the Board to supply a Principal —

Our Province bears a relation to other parts of the Island & to Southern Quebec similar to that which exists between the smaller New England States & the West. There is not much room for an increase of population — but it sends out its young men in all directions to fill important positions in other places — A score or more of young men, are now in Quebec, who were educated in the Battleville Seminary all of whom have interests there — & many are in the Southern & Central parts of the Island. — All look back to Lappan as their home. — Their funds are sent there — & they expect to return & live here. —

In this matter we wish to state such a course as will be for the best interests of the Church in future. — It seems plain that we cannot turn the current from English to the Vernacular. — And it is evident that however much those who have a knowledge of the Vernacular only may be respected, those educated in English will be the controlling minds in

in the community. — Since the natives seek our aid — shall we not fall in with their plans — even though they conflict somewhat with our own — & endeavor to bring their institution under Christian control & to make it an aid rather than a hindrance to our work. — May not the result be that we shall have a purely Theological institution — composed mainly of those who have completed a Collegiate course & chosen the ministry as their profession. We should rejoice to see such a result.

In the circumstances, will the Prud. Com. accede to the request of our Native friends & engage to provide a Principal for the institution, should the proposed £5000. be contributed? — As yet, but £13. have been sent in — though several hundred have been promised — Some time will elapse probably before the sum is realized. — A favorable answer from the Com. would no doubt expedite matters somewhat. —

We should be glad to hear from you on this subject, as soon as convenient.

With Christian regards

Yours sincerely

C. R. Hastings

Lec: A. B. M.

P. S. — I send by Mail an Essay written by a young Man — the son of one of our Native Pastors — on the subject of Education in Jaffna. It seems to me, I think, the opinions of many other

Rec'd Apr. 23.

Ans'd May 4.

P. C.
Jaffna College

Rev. Dr. Eddy
Sec. Am. B. C. F. M.
Rec'd. Apr. 23.

Jaffna. Ceylon.
July. 20th 1868.

Revd. N. G. Clark D.D.
Sec. Ecc. A.B.C.F.M. –

My dear Sir.

At a recent meeting of our Mission, I asked the opinion of the brethren in regard to the desirableness of my visiting America with my family next year. – They were unanimous in recommending that I should at once apply for permission, & arrange to go as soon as the way seems open.

It will be 15 years since I was in America. We left Boston June 2d 1853. – During this period, we have been absent from our post but once, when in January 1865. we went to Madras to send our two eldest children to America in charge of Mr. & Mrs Sanders. – We have uniformly enjoyed good health & do not now regard ourselves as invalids, though we feel to some extent the effects of so long a residence in a tropical climate. – Both Mrs Hastings & myself feel the need of a change & we believe that we shall derive far more benefit by visiting America soon, than we should if we defered it until health fails; & should we return to the field, as we hope to do, be worth more to the Mission. –

The older children with us, ought for their own good – physically – mentally & morally – to leave the country soon, the eldest – a daughter, especially needs the change to America. She ought not to be kept here many months longer.

Jaffna, March 24th 1868.

With the sanction of the Mission, I then ask request permission to visit America next year, leaving here at such time as the Mission may think advisable. I contemplated making this request, immediately on the return of Mr & Mrs Sanders, but the precarious state of Mrs Quick's health, led me to defer it to the present time. We hope that another Missionary will be on the ground before the time comes for us to leave.

As to my return home, I have no strong preference. I dread a long voyage & this would be saved by taking the Panama route. But in respect to this, as well as the time of leaving, we wish to be guided by the advice of those acquainted with the circumstances of the case.

Yours very truly

C. R. Hastings.

Rec'd. Sept. 10. 1868.

Ans'd 21 —

Foreign Ltr. 20. 1868.

Jaffna, Ceylon:
July. 21st. 1868.

Revd. N. G. Clark, D.D. -
Gen. Secy. A.B.C.F.M. -

My dear Sir. -

I enclose our Estimates for 1869, as adopted by the Mission. We have made no provision for an extension of our work, but only ask for sufficient to carry on our present operations. The Estimates have been made out with Care & I do not see where we can retrench without loss. - We hope the Com, will be able to grant us the whole amount. -

I wrote to Mr Ward, by last mail, in reference to Mr Quick's departure. He left Madras with his family, on the "Alnwick Castle" - the 30th of June. Mrs Quick was quite poorly but we hope the voyage will prove beneficial when. We understand they had pleasant accommodations. -

The members of our Mission are all in usual health.

Yours sincerely
C. R. Hastings. -
Secy. A.B.C.F.M.

Jaffna July 21. 1868.

Rec'd Sep. 10.

Maneply. 5th Oct. 1868.

Revd. A. G. Clark, D.D.
Gen. Sec. A.B.C.F.M.

My dear Sir.

A year has passed since I have reported the work at this Station under my superintendence. During this period, though there have been no very marked changes, the work has gone on steadily & in some measure successfully.

At this Station (Maneply) two have been added to the Church on profession of faith & one by letter, within the year, while eight have been dismissed to unite with other Churches — four out of our connection — & one has been excommunicated. With the exception of one child, none connected with this Church, have been removed by death. —

There is a good attendance of adults on our Sabbath Services, though the number of children has considerably diminished. — The independent English Schools are not as well represented in our Congregation as formerly. — This is owing in a great measure, I think, to the

influence of the teachers. In the largest English School at this Station, only one of the five teachers is a member of the Church, she has never been at all distinguished for action, earnest piety. The attendance at our Sabbath Services of the Children in the Tamil Mission Schools has been very much affected by the prevalence of measles.

Effort has been made to enlist the male members of the Church, in some special labor for the spiritual good of the heathen about them. It was arranged that they should spend a part of Sabbath P.M. in going two by two, to visit the people at their homes, conversing with them & leaving tracts for those who were able to read. Though some interest was manifested in the plan at first, the result has not been as encouraging as I hoped for. Some of those engaged in the work, seemed soon to grow weary, & failing to meet their appointments, discouraged others. We have not yet abandoned the plan, though, I am sorry to say, there is little apparent intent in it. I feel more & more the importance of enlisting every member of the Church in some voluntary effort for the salvation of

the heathen about them. — This practical evidence of love for Christ, is needed to convince the heathen of their sincerity, as well as for their own spiritual good.

In accordance with the recommendation of the Pastor's & Delegates of the Churches, at a meeting held in June, the subject of benevolence was presented to our people in July. — Especially the desirableness of adopting some system of giving — such as devoting one tenth of their income, so far as practicable, to religious & benevolent uses, was urged upon them. — The subject was well received by all, & after consultation among themselves, nearly all agreed to increase their gifts to the treasury of the Lord. — A few resolved to give a tenth of their income. — One promised to pay, one month's salary of the Catechist employed at the Station, besides increasing his gifts to other objects. — Some doubled their former subscriptions. — If they come up to their engagements, the receipts the last half of this year, should considerably exceed those of the first half of the year. — I regard as very indication of progress on the part of the Church, towards self support. —

It is a matter for regret that so little Christian influence is exerted in the English Schools at this Station. There are four such schools within 1½ miles of the Mission House, containing about 175 pupils. — Of the 10 teachers engaged in these schools, only two are members of the Church, & one other may be regarded as a member of our Congregation & well disposed towards Christianity. The influence of the other teachers, if not heathenish, is altogether unfavorable to Christianity. — But few of the pupils now attend our Sabbath services, & there is more apparent indifference to the claims of Christianity among them than I have known since I took charge of this Station in 1858. — I feel that it is very desirable that a more thorough Christian influence should be exerted over these lads, but how it is to be gained is a problem. — It is difficult to reach the pupils, unless the teachers are in sympathy with us & render their aid. —

In the month of August eight days were spent in the special work of Bible distribution at this Station. — Catechists from other Stations came to our help & four Companies were

premises, of two persons each go from village to village & from house to house with Bibles, Testaments & portions of the Bible in hand. - They were instructed to sell the Books as far as practicable, & to give only where there seemed to be a real interest in receiving & an inability to buy. - During the eight days spent in the work 949 homes were visited - five Bibles twelve New Testaments & 250. portions of Scriptures sold & 46. portions given gratuitously. - The sales far exceeded my expectations as this Station has been considered one of the least encouraging parts of the field, for the sale of books. - Probably in very few cases, were the books purchased from a real interest in reading, or from a desire to know more of the truths contained in the Bible. - Still the books are in their possession & we may hope that some will read & perhaps an interest in the truth, may be awakened in some minds where it has not heretofore existed. -

We meet with many hindrances in our work, though there is no direct opposition. - Among these hindrances, I may mention. —

1st. The influence of Apostates from Christianity. - There are many of this class at this Station. - Some were received into Church while engaged as School Masters.

& many while connected with the printing & binding Establishments. — They were outwardly Christians while employed, but when their occupation ceased, they went back to heathenism. — These are often referred to by the people, as examples of the insincerity of Christians & we are told that others now employed, are held by the same bond & would speedily relapse into heathenism, if the bond was broken.

2nd. — There is an influence unfavorable to the progress of Christianity, which comes back to us from Colombo, Galle & other places in the Island; where many of our young men have gone, to engage in business. They go there to make money & generally are not at all scrupulous as to the means used for attaining their object. — Considerable sums of money are sent back to be invested in land & other property & constant communication is kept up. — Habits of drinking are formed & other vices are indulged in, which those who remain at home soon learn to imitate. —

3d. — A third adverse influence is that of certain educated men who hold high positions in connection with Government & the Bench & the Courts. — There are several of this class at this station. — They have no regard for any religion & are thoroughly

worldly men. — The Sabbath is their holyday, which is generally spent in visiting or driving about in their carriages. — Having been educated in Mission Schools, they are supposed by many who well acquainted with the Christian religion, & their rejection of it, is regarded by many as evidence of a want of conviction of its truth. — With money at their command, this class exerts a strong influence in the community & ~~leads~~ many are led astray by them. —

4. — Intemperance is increasing especially among the higher classes & is less secret than formerly. —

As such a diverse influence increases we feel the importance of more vigorous prosecution of our work in every department. — But our Missionary strength is diminished & is quite inadequate to the demands of the work. — Our Native Assistants are a valuable agency & often they are very good in Council, but they lack as a rule, that independence, energy & Executive ability, which would qualify them to become successful leaders. — The devising & arranging of plans — & the directing & superintending of the details of labor rest still to a great extent upon the foreign Missionary. —

— Chavagachery. —

My visits to Chavagachery Station which is 13. miles from Manipy, are ordinarily only once a month, though I have frequent communication with the Assistants there at other times. — Occasionally I go around to the various Out stations — a journey of nearly 50. Miles, going & returning, & see the Catechists & School teachers at their places of abode, but more frequently, all come to the Mission House to meet me. — The whole number of Agents including the Native Pastor & excluding one female teacher is twelve. — They form a very pleasant company when together. — My first business, after reaching the place & taking a general survey of the premises, is to receive the account of sales of Books by the Colporteur employed in that field. — This is sometimes much more of a matter than one would suppose, who has been accustomed to dealing only with those who keep a written account of the transactions of each day. — Our Colporteur understands no English, & his early education did not extend much beyond learning to read & cultivating the memory. — All attempts to induce him to keep a written account of his sales, has hitherto proved a failure & the Missionary is under the necessity of frequently calling

in his books & taking account of stock in hand. If any discrepancy is found between the account as kept in his memory for a month or more & the account as written in the Missionary's Memorandum, it is often no easy task to adjust it to his satisfaction. He is an earnest man & does not mind a walk of a mile or two, if by so doing, he can sell a book. As our books are sold at a very low price, his monthly sales do not amount to a large sum, though a considerable number of books are disposed of. Besides selling books, he talks with them he meets, on religious subjects & sometimes reads to them. With all the drawbacks in superintending his work, I look upon him as an useful agent.

After breakfast, the agents all assemble & each gives a brief report of his work for the month, stating cases of interest, & obstacles & encouragements met with, & presents subjects upon which he may wish advice. The time spent in this meeting is always pleasantly & profitably spent & the facts presented often very cheering. The salaries of the agents are then paid — books given out for the schools & for the Colporteurs — accounts of expenditures on repairs of school houses & Native Assistants' families examined & settled & other items of business attended to, & the Agents then disperse to their several

fields of labor. — These days though very fatiguing, I always enjoy & return encouraged & hopeful for the future. —

On a recent visit to Chavagachery I spent long musing upon the past & comparing the present state of the work there, with its state thirteen years ago, when I first became connected with the Station. —

There were then 32. members of the Church, which had just been placed in charge of a native Pastor — Now there are 50. members — a gain of 18. — Of the 32. members at that time 21. were from other stations residing there on account of their employment by the Mission & only Eleven (11.) properly belonged to the field. — Now, of 50. members. 32 belong to the Chavagachery District & 18 are from abroad. — In 1855. 23. of the 32. members were employed by the Mission. or were the wives of those thus employed. — At the close of last year. 23. of the 50. members were employed or connected with those employed & 27 not employed. —

During the period under review, twenty nine have been received to the Church on profession of faith — one has been excommunicated & ten have died. —

In 1855. the sum of £7. 10. 2. was contributed by the Church & Congregation for

benevolent & religious objects. – Last year their contributions amounted to £11. 12. 4. –

Then the salary of the Native Pastor was £15. a year & the Church paid towards it £1. 2. 8. which was a little less than one thirteenth (1/13) of the sum. Last year the Pastor received £25. 4. 0. & the Church paid of this sum £2. 8. 2. which was a little less than one tenth of the whole. –

In 1855. the Native Agents paid by the Mission at that Station were

1. Native Pastor –
5. Catechists –
1. Secular Agent –
1. Colporteur &
7. School teachers, of whom three were not members of the Church. – The Agents now paid by the Mission are

1. Native Pastor
4. Catechists
1. Colporteur &
7. School teachers, all of whom are Church members. –

Then the amount paid by the Mission annually, for Native Assistants at that Station was _____ £102. 0. 0. –
For School teachers – 43. 16. 0
Total – £. 145. 16. 0

Last year the sum paid for Native Assistants was £97. 9. 0 & for School

teachers £64-18-8 — Total — £162. 7. 8.—

The whole number of children in the Schools, then was 210. boys & 18 girls — Last year there were 205. boys & 53. girls reported as connected with the Schools at that Station.—

Though figures show that there has been a considerable increase in the membership of the Church, there has not been, I think, a corresponding gain in ability to give for the support of the Gospel.— Several of the present members are dependent, almost wholly, upon their daily labor for the support of themselves & their families.— This year they have resolved to give more & have made arrangements to give more systematically.—

There has been but little change in the number of agents employed in the field — but already all of the persons have been changed. Not one teacher is now employed, who was then engaged in the work. & only two of the 5. Catechists employed in 1865. remain — On the whole I think the change has been for the better.— The Christian power in the field & church, is more effective than it was 13. years ago. & the prospect for growth is much better.— With regards

Yours sincerely E. P. Hastings

Rec'd Dec. 5. & ans.

Jaffna. Ceylon.
Nov. 5th. 1868.

Revd. N. G. Clark. D.D.
For. Secy. A.B.C.F.M.

My dear Sir:-

You will be pained to hear that death has entered our Missionary Circle & removed one of our number. - Our dear Sister Sanders has been called from our midst, to join the Company above. // On the night of the 20th of October she was suddenly & severely attacked with pleurisy. - Remedies were used which afforded some relief, & it was hoped that after a few days, she would be restored to her usual health. - But it soon became evident that the case was a complicated one, which the remedies applied failed to reach. - She grew worse from day to day & on Sabbath night Nov. 1st soon after 12. o.c. her spirit entered upon that blessed Sabbath which shall never end. The Master came & called for her & she was prepared, we believe, for the summons. - Her early & sudden removal is loss, a most mysterious & afflictive providence, but we cannot doubt

that it has been ordered in infinite wisdom & love. — The hand of our heavenly Father has directed all & we would submissively bow to his will. — We had hoped, that having so recently returned from Africa with fresh strength & health, she would long be spared to labor for the good of this people. — To human view her prospects for a prolonged life of usefulness were very bright. — She was greatly beloved by all associated with her in the Missionary work, & was highly esteemed by the Native Christians & others."

Our dear Bro. Sanders is deeply afflicted, but sustained & comforted in his sore bereavement, by the unfailing promises & precious assurances of God's word. —

Yours with Christian regard

C. R. Hastings

Sec. A. H. M. —

Mauepy Jaffna
Nov. 10th. 1868.

Revd. N. G. Clark. D.D.
For. Secy. A.B.C.F.M.

My dear Sir -

Your favor of Sept 21st was received Nov. 7th. — 48. days from Date. I feel very grateful both Com. for their Cordial Consent to my request for leave to visit America & to you self for your very kind interest in the matter. I shall ask the advice of the brethren in regard to the time of leaving & the route to take. My present thought is, not to leave here before February of next year. This will give me time to settle up Mission Accts & report them & attend to the transfer of my work to other hands. & I hope our dear brother Mr De Reim will be with us by that time.

I believe I have not acknowledged the receipt of the following letters from you — viz.

May 19th. 1868 — July 10th. 1868. — Aug. 14th. & Aug. 25th. 1868. —

Yours very sincerely
C. P. Hastings.

Rev. N. G. Clark. D.D.
For. Sec. A.B.C.F.M.
33. Pemb. Sqr.
Boston

Rec'd Jan. 1. 1869.

Jaffna. Ceylon.
Nov. 25. 1868.

Revd. N. G. Clark. D.D.
Sec. Sec. A. B. C. F. M.

My dear Sir.

I wrote to you by last mail acknowledging the receipt of yours of Sept. With the advice of the Mission, we purpose to leave here early in February for Madras, with a view to embark from that place, on a sailing vessel around the Cape, about the 1st of March. Mr Saunders has been appointed Secy. of our Mission, to commence the duties of the office on the 1st of Jan.y next. Please direct communications for the Mission to him (Revd N. D. Saunders Jaffna. Ceylon.

We have arranged work for next year on a little different plan from that which has been hitherto pursued.

Mr Smith is to take charge of all the Schools of the Mission - examining the Boarding Schools & Village Schools - paying the teachers of the Vill. Schools - directing the course of study - attending to the instruction of teachers, &c. -

Messrs Spaulding & Hardtmann are to

take charge of Pauritipo, Lillypilly, Dodowil & Hospitality Stations - with the exception of the Schools, superintending the Evangelistic work, & having the oversight of the Churches. -

Mr Lawrence is to have charge of Battiea, Mamupy & Chamjachang in addition to his other duties. - All the settled Native Pastors will be in his field. - In carrying on the Evangelistic work of the Mission it is designed to give all Catechists - who have not a special charge - intinerating work which shall take them away from their homes half of their time. - I hope this will work well. - The brethren will be overburdened with work. But I trust they will have strength given as they need it. - Dr Green will continue the preparation of Medical works - the instruction of his Medical Class, & care of the Dispensary. He will also take a share of the Revision work. - Mr De Riemer, when he arrives, will be able to render some assistance, without interfering with the study of the language which ought to be his chief work for several months. -

With kind regards

Yours sincerely

C. R. Hastings

Jaffna Ceylon.
Feby. 1st. 1869.

Revd. N. G. Clark D.D.
For. Sec: A.B.C.F.M.

My dear Sir

I enclose the Annual Tabular View of our Mission for 1868. - There has been a gain, as you will see, in the number of Communicants in our Churches. & our work in all departments is encouraging. - Though we cannot report large accessions to the Churches, nor great progress towards self-support, yet it has been a year of prosperity. & the present aspect of our work is in many respects very hopeful. - More than £25. has been contributed, towards the support of Native Pastors - Preachers & Catechists - a very gratifying advance on former years.

Your letter of Dec. 8th. is just received this morning. - I fear my Semi-Annual letter of Oct. last, may have given the impression that I was disposed to take a dark view of our work. - I am by no means discouraged, but on the contrary very hopeful in respect to the future. Progress is slow & we have some peculiar difficulties to meet - but on our present plan of working - which aims to throw more responsibility on the Native Christians in many respects, I think, to be greater &

& more satisfactory results, with the divine blessing, than we have seen in years past.

I enclose a Statement of Expenditure & receipts for 1868.— showing £93. 10. to the amount appropriated for Missionaries Salaries to meet the increase allowed by the Parn. Com. after your appropriation was made out.— the whole amount appropriated for the use of our Mission in 1868. was — £3.707. 10. 0.

Our ordinary Expenditure including Extra Repairs amount to — 3.469. 2. 3 which is £238. 7. 9. less than the sum of your Appropriations.—

The Receipts from all sources except the receipts for board & tuition in the Boarding School — which are deducted from the Expenses — amount to — £197. 14. 5. Of this sum — £88. 7. 4 received in Interest & per cent, has been credited to the Lillipally building Acct. & £27. 5. 8. has been appropriated to complete the additions to the Dispensary. The balance of £82. 1. 4. has been credited in Acct to the Treas. of the Board. — £182. 10. 11. has been Expended on the buildings at Lillipally over & above the sum of £88. 7. 4 placed to the Credit of that Acct. — Even including this, our Expenditure are still within the Appropriations.—

The buildings at Lillipally have cost much more than we anticipated when the work was commenced. This

has been owing largely to an increase in the price of materials for building & in the price of labor. — We have found too, that the labor of demolishing & removing the old Dutch walls has been much greater than we expected. — The dwelling house is now nearly completed & will be ready for occupancy before the middle of the year. — Lillipally will then be one of the pleasantest & most healthy stations in

Appropriations for 1869. have been received. —

We are preparing to leave for Madras about the 15th. inst. to Rambuck for England early in March. — If prospered, we shall expect to arrive in America in August. —

Yours sincerely

E. P. Hastings.

Rec'd March 30.

Ack. May 10

Rev. E. P. Hastings 344

ROOMS OF THE

American Board of Commissioners for Foreign Missions,

BIBLE HOUSE, FOURTH AVENUE.

New York, Aug. 26 1869.

Rec'd Aug. 27

Rev. N. G. Clark D.D.

My dear Brother.

Your kind letter of 21st inst was handed me last evening. I am happy in reply to respond myself & family safely arrived & in fair health. I expect to leave here tomorrow evening for Holland Patent where my wife's mother resides & when settled, I have thought it would be advisable for me to visit Boston at once & have a conference with you in reference to our future so far as arrangements

Hastings, Rev. E. P. 1869

for the future bid with
me.. I should be glad
to take my wife with me
if practicable. In the sa
of visiting on the journey
some of the children of
our Mission. especially
those of Bro Lauden &
the sister of Mrs Lauden
in Grantby. returning
via Stuttgart, St Louis
& Sand Lake. where they
have relatives.. Mr Moore
I am sorry to find is out
of town. so that I cannot
consult with him in
reference to these things
As soon as I reach my
stopping place I will
make up my accounts
& expenditures by the
first send on a bri

with me. I shd prefer
sitting Butler before
meeting getting Board
quite as convenient to
you.

Mr Perkins I presume,
I have written to you
respecting himself. He
was very sickly on the
voyage from Liverpool
but improved the last
few days very much.
He had a delightful
missionary company
from England which
rendered the passage as
pleasant as we could
wish.

My address will be
for the present
Holland Patent
Oneida County
New York.

Please direct all letter
that may come for m
to be sent to that place

Very Sincerely
Geo. E. Pa

345

Jaffna, 26th Jan. 1869.

SIR,

You are perhaps already aware of the movement now in progress for founding a College at Jaffna, to supply a want that is daily being felt since the abolition of the Batticotta Seminary. At a public meeting held at Batticotta on the 9th November 1867, it was resolved to open a Fund for the foundation of such a College, the capital sum being fixed at £ 5,000 to be made up by £ 10 shares. The American Board has been requested to supply and support a Principal and the management of the Institution will rest with a Board of Trustees selected from Missionaries, from the principal contributors to the Endowment Fund and others interested in the cause of Education. All moneys now received will be paid to the Treasurer of the American Ceylon Mission, who will deposit, it in the Oriental Bank to the credit of the Endowment Fund and if the £ 5,000 be not raised before the 31st Decr. 1869, Share-holders will be entitled to receive back the amount of their subscriptions with the interest accruing from them

We have been nominated a Central Committee for carrying out the scheme into execution, and by means of local Sub-Committees and Agents throughout this Island and elsewhere to raise the said sum of £ 5,000.

As a friend of Education and Progress and one interested in the present and future well-being of our country we address this letter to you, and beg you will enroll yourself as a shareholder by subscribing for one or more shares.

A few sums have already been received and acknowledged through the "Morning Star," and more sums are promised. All moneys received will be duly acknowledged through the above Paper.

We remain,
Sir,
Your most obedient Servants,
N. G. Gould,
R. Breckenridge,
J. P. Cooke,
S. Johnpulle,
T. P. Hunt, *Secretary to the Central Committi-*

Clinton Oneida Co.
Nov. 9th 1869.

Rev. N. G. Clark D.D.
Gen. Sec. A.B.C.F.M.

My dear Bro. -

We are now
comfortably settled in this place
for the winter. - I have taken
a home belonging to Dr. Pinney
the Colonization Soc. particularly
recommended - at a rent of $25.
a month. for five months. -
This seemed to be the best ar-
rangement I could make. -
As the house is not sold at
the expiration of the 5 months
we may be able to hire it
again if we decide to do so. -
by adding a few articles of
furniture, & a carpet or two.
We shall be able I think to

line very comfortably. - Our
Expenses are up & whether we
shall be able to get through or
the allowance made is doubtful.

Since the meeting of the
Board I have had a portion
of speaking on Missions seven
times - in Aurora Ill. at the
meeting of Synod - in Cincinnati,
in the neighborhood of Rochester
at Stelland Patent - & last Sab-
bath at the Monthly Concert
here. - This A.M. by invitation
I attended morning prayer
Houghton Seminary & spoke
briefly to the young ladies. - I
soon to visit the College & learn
something of the state of things
there as respects for. Missions.

The accounts I receive
I suppose in response to the
letter brethren, are not very
favorable. - The Mission has
not been in so weak a state
since I have been connected

ith it. & I can hardly see
w they will manage the
creased labor thus upon
em, by Bro Saunders leaving
Our native friends are
ging me to advocate their
lan for a College & raise fund
this country for the support
a Principal. - They are
aking vigorous effort to raise
$5000. property for the endow-
ent of the institution. So far
salaries of native teachers &
idental expenses are con-
erned. - Probably $3000. with
tions will be sufficient - Do you
nk it advisable to ask for
nations to make up $5000. the
ount of which shall provide
salary of a Principal sent
from this country? I enclose a
ular wh. they have issued.
anything is done towards
sing funds here it seems
me desirable that the Church

Rev. E. P. Hastings.

have the approval of the
Clinton Nov. 9. 1869.
Secretary of the Board and
Rec'd Nov. 11.
should be glad to hear from
you on the subject —

Yours sincerely
E. P. Hastings

P. 6.

Rev. E. D. Hastings 346

Rec'd Nov. 27.
and Dec. 7 in part
Grant made.

Clinton. Oneida Co. N.Y.
Nov. 25th 1869.

Rev. N. G. Clark. D.D.
Cor. Sec. A.B.C.F.M.—

My dear Bro.—

When I saw you
Boston, you kindly told me
that you would if the allowance
made by the Com. for the
support of my family should
not be sufficient.— I have
been hoping that there would
be no necessity for writing to
you on the subject— but I
find that I have reached a
point in my expenditures
beyond which I cannot
see my way clear with
funds available.— I have

drawn the allowance of
$100. per mensem both for
ogether year. & on reckoning
ups I find that - including
$50. due for rent at the end
Dec. I am indebted to diffe
parties both amount of
$183. & we need to purchase
a few more articles of furn
-iture to meet our necessi
both amount of about $50
more. -

I think if the Board can
allow us an extra grant of
$200. now, we should be
able to commence the ye
free of debt, & hereafter
live on the regular allow
-ance of $100. a month. -
labor under the disadvan
tage of commencing the
-Reaping, without expen

the country. & no doubt
spend more than a family
of the same size worked so
who had never been out
of the country. & Our family
consists of 9 persons. & the
expense of living in this place
is nothing to the great. - Some of
our children are now in
school. & doing well. &
I presume. you have
heard Bro Sanders begin this
work has passed him
the weakness of our
mission. - In view of this
all of which. I am disposed
to think. that it is desirable
that Thos. Smith to Jefferson
down as he is ready to go. -
and he transferred to
Norma at some future
time if it shd be thought

best. I do not know what
Bro Sanders views may
be in reference to the matter
& should be glad if you
would talk with him
about the "Japan Colony"
enterprise. If anything
is done in this country for
that enterprise. I think
care should be taken not to
alienate the educated natives
too much, of burdens which
they ought & can bear.

Yours sincerely
E. R. Hastings.

Clinton. Feb.y 14.th 1870.

Rev.d N. G. Clark. D.D.
For. Sec.y A. B. C. F. M.—

My dear Bro.

The subject of
n return to the Mission field
s occupied our thoughts
ry much for a few weeks
ast & we feel desirous, for
veral reasons, to come to
me decision in reference
the matter soon, that we
ay make our arrangements
ccordingly.— I have
ndeavored to consider the
estion prayerfully & with
e earnest desire for
vine guidance, but do
ot fully satisfy my self
s to the path of duty.— It
as been our prevailing

desire to return to Ceylon
& labor on for another
decade, at least, if the do
should spare our lives.
feel that it is a good wor
& regard it a privilege to
engage in it. - But the
question of providing fo
our children, the young
ones are too old to ta
back with us, & too young
to leave, comes up as a m
serious practical questi
We have been considerin
with all the light we cou
obtain & Mrs Hastings fe
strongly that it would n
be right for us both to lea
them - especially the young
ones - to the care of others.
This feeling seems to gro
stronger as time passes &
do not think it would

ire for her to go back in the
circumstances. Almost
without exception our friends
express their opinion that
it would be wrong for both
us to return, leaving our
children to the care of others.
The question then arises
shall I go back alone & leave
us at. with the children here,
shall we give up the idea
of returning altogether & seek
field of usefulness in this
country. I feel very loth to
adopt the latter course & yet
have some doubts as to the
expediency of returning to
the field alone. I should
like your advice on the
subject. If it is thought
best for me to go back alone
rather than not to go at
all, I should be willing

to do so, with the expectation
that suitable provision would
be made for my family
during our separation. —
Looking at the wants of our
Mission & at the fact that I
have a knowledge of the
language & an experience
in the work which would
valuable to the Cause, I
feel the more willing to go
back alone — trying as it
will be, in many respects
to me personally — than
should be in other circum-
stances. —
My plan, so far as I could
in reference to the settlement
of my family, would be
to purchase a home in the
place, with such helps as
may be able to obtain from
friends & settle Mrs. H. & the

ildren here, before I leave
return.. The advantages
this place are - good
hools - good society - an
quaintance with many
the people.. It is a very
expensive place to live in
nsidering its size - but
robably would be less
expensive than living
elsewhere & being obliged
send the children away
school.. The advantage
purchasing a home, is
aving a permanent
idence for my family
thus avoiding the necessity
frequent removals. -
It is necessary for me
come to some conclusion
after the middle of March
the 1st of April is the
time for removals & we

must vacate the house we are now in - or hire it for another year - unless we purchase one. before the time for renting.--

I should be glad your reply as soon as practicable for the above reason.

Yours sincerely

E. P. Hastings

Rev. E. P. Hastings

Clinton, Feb. 14. 1870.

Rec'd Feb. 15,

Ans'd

P. C.

New York. 14th Mar. 90

Rev. N. G. Clark. D.D.

My dear Bro.–

I am very
reluctant to put in another
request for an additional my
allowance, but see no other
way to get along.– I find
myself an expensive place
in a country village & with
family of nine on my hands
have not been able to make
ends meet.– I have now
paid my allowance for
March which will just about
meet my liabilities for March
leaving me a month behind
in my means of support.

If the Com. can allow me
$100. more - making my whole
allowance for the year $1500
it will relieve me from
present embarrassment &
I hope will enable me to
go on through the year
without calling again.

Dr Woods reply to my
letter asking advice in
reference to my return to
Missionary field. accords
with my own view of the
matter & I am quite satis-
fied with the decision of
the Com. - I trust the path
of duty will be made
plain & I am disposed
to leave the question at

present. & wait to see what
shall be the indications of
Providence. My earnest
desire is to return & I shall
consider it a trial to be
deprived of the privilege of
laboring on Missionary
ground.—

Yours sincerely

E. R. Hastings.

Rev. Jo. P. Hastings.

New York, March 14. '70.

Rec'd March 15.

Clinton. Sept. 24th 1870.

Revd. A. G. Clark D.D.
Cor. Sec. A.B.C.F.M.

Revd & Dear Bro. —

My first year
the Country closed the last of
August & Mr Ward writes me
that it is customary to apply
the Com. annually to provide for
another year. — I find that it
will cost us, with strict economy
little over $4900 to live the
next year. — of which the Com.
have supplied $1650. & the bal.
is been drawn from other
sources. — Some of the principal
items of expense have been
as follows —

practice considerably this past year - but have rec'd but a small sum in two instances.

I should be glad if Mr Ward will send on, as soon as possible, my allowance for October, in the usual form of two checks - as I wish to leave here on Thursday the 29 for New York. The present address of the Board is Lowell for Josephine College

Yours respectfully & paternally

C. R. Hastings.

furnish Premium paid - $230.00
supply Seed 25.00
" Help 50.00
rent of Home & furniture - 300.00
Fuition &c. of Children in Party. 50.00
having no garden & no fruit trees
we are obliged to purchase all
vegetables - as well as obtain
ing at the market prices. -
I do not see how we can
live on less than $1500. the
ensuing year. - The first item
above will be saved this year
I hope to get my fuel some
cheaper - but I do not know
yet in what else we can
retrench. - I shall be glad
to earn something by preaching
possible. but I find that
churches generally are pleased
enough to hear from returned
missionaries. - though not so
ready to pay them. - I have

Rev. E. P. Hastings.

Clinton, Sep. 24. 1870.

Rec'd Sep. 26.

Ans. 27

350

ROOMS OF

American Board of Commissioners for Foreign Missions,

Bible House, Fourth Avenue.

New-York, Oct. 14th 1870.

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.—

My dear Bro.—

I wrote you a
weeks since in reference to
allowance for another year
commencing with Sept. 1st—
rite again, as I have a bro
ht which ought to be paid.
ow $100. for Sept, Oct was in
ht at the end of the month
. a $40.—
While my six children remain
to me, I do not see how we
live within $1500. a year.—
ould be glad to earn a portion
if possible, & perhaps on
y return may find a
ce to preach.— I am now
waiting in New York to
r for our College.

I find no openings for my children yet - but do not like to give place to other things or acquaintance in this country. My strong desire is to go back but do not yet see much light ahead. -

I will only add that I hope may rest assured that we shall live as economically as possible, & not defeat the end for which we are here.

Yours in the Gospel

E. R. Hastings

Rev. L. P. Hastings
New York, Oct. 14. 1870.
Rec'd Oct. 15.
ans'd Oct. 18

Memoranda for
Mr Worcester. —

Return route of Mr & Mrs
Hastings & two children to
Ceylon. — Preference — to
go the Overland route.
Reasons — 1st. Time saved —
Consideration of some
importance in the present
state of the Mission & in
view of the fact that we
are ready to commence
work immediately on our
arrival. —

2d. A long passage has
proved in my experience on
our voyages around the
Cape. not favorable to
health — Suffer much from
sickness

If we return via the

Red Sea - we propose to
leave the latter part of
October - arriving in City
after the rainy season
time for the Annual
meeting of the Mission

2nd - Allowance for repairs
have purchased a pair
Carriage - a few articles
of furniture - Crockery
Cooking utensils &c - all
which are indispensable
& then with the necessary
Clothing will require not
less than $500. I shall
glad if that amount may
be allowed -

3d. – Allowances for the
four Children whom we
leave –

From what time will
allowances commence?
I broke up home Reaping
the 1st of April since
under the necessity of
providing for my daughter
in a Boarding School for
the present. –

Our eldest son was
at the latter part of March. – He
expects to enter College in
the fall. – Will it be consis-
tent with the regulations
of the Board to allow him
$100. for 1871. & the same
for 1872, should he require
it? –

C. R. Hastings.

Memoranda from
Rev. E. P. Hastings.
Recd. May 22. '71.
Answd. May 24. '71

W

Mr Hastings

Holland Patent
May. 26. 1871

y dear Bro.—

Your very kind
tter of May 24. was rec'd
esterday.— I feel much
bliged to the Com. as well
yourself personally, for
e very kind & prompt
tention given to my
uestions & the satisfactory
anner in which they
e answered.— I shall
heerfully abide by the
ecisions of the Com. in
l other matters pertaining
ny work on return to the
ission field.—

We shall long retain
a very pleasant impres-
sion of your delightful
visit to you & Mrs Worcester
have had, the last week of
your stay in Auburndale.
With our regards to Mrs
Worcester & yourself.
I remain yours
Sincerely
E. P. Hastings.

Rev. E. P. Hastings.

Holland Patent

May 26. 1871.

Rec'd May 29.

353 E. P. Hawkins

Cincinnati. 26th Sept. 71

Dear Sir.

A letter from Dr Green just
d. urges that a physician be
t out, as soon as practicable
re prepared to take his place in
Mission. He mentions a
. of Mr Charles Abbat - formerly
Mr Spaulding - as one who is
sidering the question of going
to foreign field. I believe he is
dying medicine in Batavia.
qualified for the position &
pared to go. I think, there are
eral considerations in favor
his being sent to our Mission.
he is not available is there
t some other one, known to
, who could go at early
ate to relieve Dr Green?

I infer from a letter received
from Mr Ward this A.M. that
Dr Clark has returned.. I
he is improved in health.
I am sorry not to be at the
meeting of the Board next
week. Making arrangements for
leaving our Children prevents
my being there. I think you will
have a full & profitable meeting.
Please say to Mr Ward that
his letter of the 23d. inst is received
& that we shall arrange to be
ready for the Steamer of the
Yours Sincerely
E. R. Austin

My dear Bro.–

// I cannot realize that the sad intelligence just recd. is true, that our beloved Bro. Sanders is dead. It comes so suddenly, so unexpectedly, & just at a time when it seemed as if we needed him more than ever before in the Mission. He was one, to whom we looked, to take a large share of the burden of Missionary work. – On the 10th of May I parted from him on board the Steamer in N. York with the expectation of soon following him to that field, where we had so long labored together. – We had talked together of the prospects of our Mission & especially of the College, which had absorbed so much of the thoughts of us both while in this country, & we parted full of hope for the future. To human appearance, he had the prospect before him of many years of usefulness on Missionary ground. – But our Heavenly Father has seen fit to call him from this service on Earth to a higher service

in the midst of his usefulness, & when just guiding himself ~~up, as it were,~~ anew for another term of service, he is called away. His death will be deeply felt by the Mission — by the Church — by the native community.

For 18 years I have been intimately associated with in the Missionary work with Bro Lindisb, & I have always found him a genial companion, & an efficient Co-laborer — always cheerful & ready to take his full share of every burden. On my return, if spared to reach the field, I shall miss him more than I can tell. — To me his death is that of a dear friend — a beloved brother. —

He had characteristics which admirably fitted him for the work in the foreign field — He was always willing to take any position in the Mission assigned to him & to work to the extent of his ability. — He was systematic in his plans, & prompt in meeting appointments. & most persevering in his labors, & ~~he was~~ not too

deterred by obstacles nor easily dis-
-couraged. Whatever he undertook
he pursued with energy & earnestness.
He was very conservative, sometimes
almost too very cautious, but never
averse to change when there was a
prospect of advance in the work, and
When any plan of work was decided upon
adopted
whether it fully met his views or not
he could always be depended upon
for his hearty co-operation.—

"He possessed largely the confidence &
affection of the native Christians & respect
of the heathen with whom he was
brought in contact.— He was judicious
in counsel, & conciliatory in his
treatment of others, in times of
difficulty. The Rhenish how to sympathize
with them in sorrow & trouble was
Rhinehart.— The Training School over
which he presided with great efficiency for many years,
will feel his death deeply."—

This removal is one of those
mysterious providences which we cannot
understand. But then Rhenish it is all well

God can & will carry on his work — & glorify himself in our weakness — We need the lesson perhaps. It leads us to place more our dependence upon Him — the source of all strength & help. —

Yours fraternally
E. P. Hastings.

Rec'd Nov. 18, 1871

London Nov. 14th 1871

Revd A. G. Clark D.D.
Sec. A.B.C.F.M.

My Dear Bro.—

We arrived here yesterday from Liverpool. Our passage across the Atlantic was pleasant — no storms, little sea sickness. Good accommodations & an agreeable company. We were 12 days on the passage reaching Liverpool on Lord's day A.M. We found our friends well & have time to prepare for our second voyage, but find that the vessel is delayed & is ordered direct to sail on the 22nd.

Rec'd Nov. 14. 1871

from Gunasena. I understand
we are to have the Bishop
of Colombo for a fellow pas-
-senger. This so questio
will arise as to which of the
two Bishops is in the regu
line of succession!

We may unexpectedly ha
Mrs Sanders here. She has
just left for Liverpool. I
spit tomorrow. From a
2 hours of the feebleness
the brethren in Jaffna. I fe
they need help & this dr
me the more anxious to g
there.

Please say to Mr Weav
that financial arrangem
seem to be all right at the
Lodge, on my arrival at
Jaffna send him a pe

tatement.

Yours Sincerely

E. R. Hastings.

Rev. E. P. Hastings.

London, Nov. 14. 1871.

Rec'd Nov. 27.

Miss H. A. Hillis. 356

Magnolia, Oct. 30. 1869.

Rec'd Nov. 5.

Ans Nov. 8 –
[illegible] & her request.
N G C.

Magnolia, Iowa
Oct 30th

Rev. Dr. Clark:

Dear Sir,

When at Kittsbu
I understood from you that I could go to
in the Spring if I was not prep
to go this fall. I am exceedingly anx
to get to work as soon as possible, bu
the increasing illness of a sister w
health has been failing for some m
makes my presence at home this
almost necessary, and if you have n
already made arrangements for me
go out this fall, and still feel that i
will be as well for me to go in the
spring, I would rather wait until th
Yours respectfully,
W. A. Wo

Magnolia. Iowa.
Nov. 1 1869.

Dr. Clark.

Dear Sir.

Yours of Oct 22. has just reached me, having been ten days on the way.

The testimonials required by the Board I were sent (I think) on the 19. The delay in sending them was occasioned by the failure of the physician to write the certificate of health. I spoke to him the day I reached home but he had so much to do, that he neglected it nearly a week. I suppose, however, you have received them since you wrote me.

I wrote you two days since, asking if I could remain at home until spring. I did it under the impres-

sion that there was no immediate need of a teacher in Ceylon. But I am ready to go this fall, as you hear that assistance is wanted at once, I prefer to go, though the state of my sister's health caused me to wave for a time.

Yours truly.

W. A. Wil

Miss H. A. Hillis.

Magnolia, Nov. 1. 1869.

Rec'd Nov. 5.

Ans Nov. 8.

Magnolia Iowa.
Nov. 17, 1869.

J. N. Clark D.D.

Dear Sir,

I very much regret the necessity of trespassing upon your time by writing so often, but as I have not yet acknowledged the receipt of the check you sent me, and besides have laid myself open to the charge of fickleness by a seeming change of purpose I shall have to trouble you once more.

It was with great reluctance that I wrote asking permission to remain at home until spring, and not that after there seemed no reason to hope that my sister would recover, if ever, but in less than twenty four hours favorable symptoms appeared, and when I wrote

you on the next day. The phys
as well as my family thought
had better until that I would g
fall. I meant to say, that she w
better, and I would be ready t
at any time, but as I wrote
haste probably failed to ma
myself intelligible.

Yesterday I sent a telegr
to the Missionary House, asking
the ship would sail, hoping that
might still be in port and I co
go yet. If Mr. Rendall and dau
have gone, I should be willing
out alone if there is another sh
going soon, if you think it b
that I should. I am exceedingly
to get off, but will try to wait pa
ly till Spring, if need be.

The ladies in
Grinnell gave me an outfit wo
about twenty five dollars. I did
think it safe to go with so sma

an outfit for so long a time, and as you gave me permission to spend a part of the money you sent in purchasing such articles as I might need, I do have used the greater part of it, reserving only enough after purchasing my ticket for travelling expenses. I can not return the money now, but will, as soon as possible, if I wait till spring, and you wish me to do so. (I bought my ticket the day before I received your last letter unfortunately).

I will hold myself in readiness to go if I receive a telegram soon, if not, will understand that I wait till spring.

Hoping this will find you in improved health, and that you will pardon my having caused so much trouble

I remain

Sincerely yours
H. Hillis

Miss H. A. Hillis

Magnolia, Iowa, Nov. 17. 1869.

Recd Nov. 24.

ackd " 25.

" Dec 7.

Batticotta Jaffna.
Oct-24/1870.

Rev. N. G. Clark.

Dear Sir,

As I have been in Jaffna four months I suppose you will expect to hear from me soon, and perhaps I have done wrong in waiting until now. Everything has been so uncertain in respect to my work this year, that I have delayed writing from week to week, hoping that some definite ~~plan~~ would be determined on.

The semi annual meeting of the mission was held last week, and as it was thought best for me to have no special work for the present except the study of the language, and as the rainy season is beginning, there is no prospect of my being able to do anything for some months

This waiting I have found very trying because it was so unexpected; once here I supposed I could find something to do at once, but I have been grievously disappointed as I deserved to be and certainly much more impatient than I supposed I could be under the most trying circumstances. I have tried again

~~and~~ and again to find a bible woman. but no suitable person was willing to go among the woman, and after I gave up that plan I tried to find some one who could speak sufficient English to go with me as an interpretter, but after trying all round the mission and at last finding one whom the mission thought might do, ~~when~~ we were just ready to begin, her child was taken sick and now I have waited three weeks, and it is very doubtful if she be able to go with me. I have been among the woman a good deal, going alone as I could have no interpretter, but my knowledge of the language is not sufficient to make my visits very useful the only good that can result will be a better acquaintance and more personal interest in them, and I hope the gaining of their love so that they will receive me more willingly when I can go to them hereafter.

During the last three months I have gone to Panditeripu twice a week meeting the children on Friday afternoon, and the woman on the Sabbath. There are two christian woman at that

station who interpret for me, and our meetings have been very interesting, from twelve to twenty heathen woman have usually been present.

But the mission thinks the distance is too great, and that I had better do what I can at this station, there seems no opening here now, and I cannot tell you what my work for the next months will be. I am sorry, very sorry that I can not write you that I am doing more, but there is nothing for me to do but wait I am afraid.

Yours respectfully

H. Hills

Batticotta, Oct. 24, 1876.

Rec'd Dec. 16.

[illegible]

Boston Sep: 3. 1859.

My dear Sir

In reply to your enquiries as to the case of Rev. M H Hitchcock I would state — that I have a full recollection of the case and that I have seen nothing to alter my opinion as expressed to you and to him viz That he can go on his mission during the next month (October). I would briefly state his case and my reason for this opinion, by saying that he had some time since a fever from which he is recovering and indeed has nearly recovered. He would not be at this time able to enter upon the labors of Missionary life, but the voyage and consequent rest which it would afford him would I think put him into a condition to do so on his arrival, much better than if he remained here, where he is likely to be retarded in his recovery by premature exertion. My opinion is strengthened by other circumstances in his case. I think it best for him that he should go. With much regard

Yr. R. Anderson D.D. Yrs. John Jeffries.

Boston Sep. 3. 1857.

Rec'd. Sep. 4.

Ceylon

Mr. Hitchcock's case.

Pmd. Cd.

Boston Sept: 22/59.

My dear Sir

In reply to your question with regard to the health of Miss Rice I am of the opinion that there is nothing in her present state of health that should prevent her going at this time as a Foreign Missionary.

Most truly Yrs

John Jeffries.

Boston Sept. 3. 1859.

Boston, Sept. 22, 1857.

Care of Miss Rice
Mrs. Hitchcock

Ceylon

Rev. Rufus Anderson
Missionary House
Pemberton Square

Winchendon July 29 - 1856

To the Sec^y of the A.B.C.F.M.
Messrs.

At the request of Miss Lucy A. Rice, I take the liberty of addressing to you the following statement in regard to her health &c.
I have been acquainted with her for many years and can say that for the greater part of the time she has enjoyed good health though not possessing what would be termed a firm or robust constitution.
It is my opinion that in a suitable climate (say temperate) she would be able to perform a fair amount of labour.
Her Temperament is Sanguineous perhaps it would be termed Nervo-Sanguineous

She possesses an unblemished
moral character which with
her mental qualities & acqui
admirably fit her for a fie
of Missionary labour
Yours with sentiments of respe
Alvah Goddeling

A. Godding, M. D.

Winchendon July 31. 1

Rec'd Aug. 13

Miss L. A. Rich —
or Mrs. Hitchcock

Ceylon.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Rev. & Dear Sir

During the closing months of last year there was nothing particularly marked in the work at Tillipally. The attendance at meetings, Sabbath Schools & week day schools, did not materially lessen in the rainy season, & there was a degree of permanency, of continued & abiding interest, on the part of many, which was encouraging to me. Among the children there was an increase of interest, & it was very evident that members of the church valued the S. School more than they did in the first months of the year. The candidates for church membership remained steadfast & hopeful so far as I could see. The last week in Dec. the church held its annual meeting. Rev. Mr Hastings, Pastor Hunt, a number of catechists from abroad & some former church members were present. The addresses of our brethren & the administration of the Lords Supper, rendered the occasion a very interesting & I trust profitable one, to us all. Previous to that meeting I had called & conversed with

& conversed with a few of the church members who had been remiss in duty & whose conduct did not give that evidence of life in Xt which I thought desirable. But such was their expression of feeling that I was encouraged to hope that they would do better in future & to postpone disciplinary action which I had intended.

Standing at that point, the close of my first year of missionary labor, with the retrospect & prospect, I felt encouraged: The review was not satisfactory & the anticipation was not flattering. But I felt that I understood somewhat the magnitude of the work & the nature of the difficulties to be encountered. I could understand, as never before, how much labor, real self-denying labor was required in order to meet the responsibilities of the missionary. I could say with a new emphasis. Who is sufficient for this work?. And yet, weak as I was, a poor stammering insufficient creature I longed to grapple anew with the difficulties of the language & station work, that I might help to solve the great problem which now so perplexes Missionaries in India - how to preach the Gospel with success. In this anti-

ipation I was happy. Moreover I scarcely thought of a possibility of not being permitted so to do. But I was to be disappointed, & how sadly you already know. Before we had nearly begun to make preparations for the prosecution of our work in 1861, my dear wife was suddenly struck down down with disease. For a time there was reason to fear the worst possible. But in mercy life was spared. Then came the next worse — to leave our field of labor & see all our cherished hopes, blasted in the very bud. I trust that this severe trial will not have been without its fruits to us; & that henceforth as never before, we shall realize that the Lords will may not be in accordance with our wishes. Mrs Hitchcock was taken sick the 14th of January. Feb. 17th we went to Velivitty to get the benefit of the sea-air. Rev & Mrs Landers & family were there at that time and they kindly gave us room & assistance. March 8th we returned & were kindly taken in at Manepy by Rev & Mrs Hastings We remained there 18 days making arrangements for a homeward voyage. But, failing in securing a ~~passage~~ passage & there being no prospect of getting one at present, we on the 26th of March, came to Battiotta & resumed housekeeping. We are now waiting the indications of the Will of Providence Who knows whether God may not graciously permit us to remain in Jaffna yet. Mrs H's health is now much improved, & although we are not satisfied with respect to the nature of her disease, we do not apprehend any evil

result from remaining here several months, should the pay for going be hedged up.

From the above you will know that I have done little missionary work for the past 3 months. Indeed I have done nothing with the exception of preaching a few times. But as Lillipally was nominally under my care January & February, & one of my catechists was, with his family, sick all the time, comparatively little has been done in that field. It is with the greatest regret that I have left that Station, and more especially as I already see that some of those whom I had hoped to welcome to the fold of the Great Shepherd, are even now turning back to the folly & wickedness of heathenism. Alas! how little we know of mens hearts by the external conduct! But I still hope that if faithfully dealt with they may come back again.

I remain

Affy & truly Yours M. H. Hitchcock

Batticotta. April 7. 1860.

Batticotta April 4. 1860.
Rec'd June 21.
Ans'd March 27. 1861.

Rev Dr Anderson

Beloved Sir. We are still waiting to know what the Lord would have us do. I think however there can be little doubt of our remaining until Sept. Br Hunt writes at a late date that there is no prospect for a vessel. And I think the Mission would not deem it best for us to go now if there was a vessel. And my hopes strengthen, that even in Sept. we may be permitted to remain "onward" Mrs. H. does not take upon her yet the household cares. I relieve her of that as much as possible. But she appears almost as well as she was before being taken sick. My own health is good. I am now laboring, with Br Landers, in the Battiwatta field, according to our private arrangement. You will be surprised that the Annual Letter does not appear. It may be proper for me to say, that I was appointed to write, but did not do much upon it before we began to prepare for going to America. It was then assigned to Br Hastings & I destroyed what little I had done. After we came to B. he returned the Reports &c, not having begun the letter. I am now engaged on it & hope to get it ready by the next mail. This explanation may perhaps answer as an excuse for the delay.

I remain affy Yours

Battiwatta April 21. 1860

M. H. Hitchcock

Batticotta April 21, 1860.

Rec'd June 21,

Ack^d March 7. '61

Madras Aug. 4. 1860

Rev Dr Anderson
Sec. A.B.C.F.M.

Rev & Dear Sir

We left Jaffna on the Evening of the 19th ultimo. Our journey hither was favorable; we reached Br. Hunts about noon of the 23d. Mrs H. bore the fatigue of the voyage much better than I feared she would. She was not very sick.

We have seen Dr Porteous, an experienced Physician of Madras, who encourages us. He thinks there is no disease; — that her extreme prostration is the effect of climate; — that six months residence on the Hills would restore to perfect health; — but, that, as our passage is engaged, & we have come so far on our way, the better plan is to proceed.

We think it is a great pity that our attention had not been directed to-wards the Hills

three months ago; we should have gone by all means. But Dr Brady, & Dr Charsley of Colombo both said that Mrs H. could never live in Ceylon. We think it might have been better to have given it one more trial. But as the matter now stands, we feel that Providence has directed us, and that He will overrule all for His glory.

We have considered the matter of turning aside now to try the Hills; but, as advised by Br Hunt & the Physicians we do not feel authorized to do so. Br Hunt says. "The thing is so plainly in the hand of Providence you should not disturb it."

Our passage is engaged in the "Earl of Hardwick" advertised to sail on the eleventh inst. This is a good ship, & we anticipate a pleasant voyage. She touches at the Cape, & if a good opportunity occurs, we shall go thence direct to the U.S. But as the deduction of passage money will be only £25. we shall not be anxious to stop unless there be a good opportunity.

Madras is in mourning for her Governor Sir Henry George Ward died suddenly

of Cholera on the evg of the 2nd inst. He had been here only about three weeks. The cholera has taken off many natives; but I suppose it is now on the decrease. I am rejoiced to hear that Mr Ward & Mr Smith are probably now on their way hither. Jaffna wails for help. I hope, with all my heart, that Messrs Howland & Bates will follow in the Autumn.

I am looking at Madras, not without profit I trust. There are some very excellent men here. Whatever their manner of working, they will do good. Our Mission here is very very weak. We are anxious to hear the state of the finances of your beloved Board. What a cause of rejoicing & thanksgiving if you come to the Jubilee unburdened with debt.

I remain
Dear Sir
Affy Yours
M. H. Titsworth

P. S. Aug. 13. We embark at day break to-morrow. Mrs Hitchcock is better than when we left Jaffna. — to all appearance Please request Mr Gordon to direct any letters for us, to London. — Messrs Spicer Brothers

I remain
Most truly yours
M. H. Hitchcock

Madras Aug. 14. 1860.
Recd. Oct. 6.
Ans'd. March 7. '61

London. 33 Devonshire St
Bloomsbury
Dec. 21. 1860

Rev. & Dear Sir

We arrived in safety, in London, on Friday evening the 7th inst, after a somewhat long, but pleasant passage from Madras, stopping at the Cape of Good Hope six days.

I am happy to say that Mrs Hitchcock's health has very much improved, & my own is very good indeed.

We have this day engaged our passage in the Screw Steamship, Edinburg, which is advertised to sail from Liverpool, Jan. 2nd for N. Y.

We are staying here a few days longer than was quite necessary, which in our circumstances we hope will be pardonable.

Please excuse seeming neglect in not reporting ourselves sooner.

Mrs H. unites with me in my respectful & affectionate salutations to yourself & Mr Treat.

I beg to remain
Most truly Yours
M. H. Hitchcock

Revd R. Anderson D.D.
Cor. Sy. of A.B.C.F.M.

Rev. M. H. Hitchcock

London Dec. 21. 1860.

Rec'd Jan. 11. 1861.

Ack^d March 7.

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THE

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Z. BARNUM, Pres't, BALTIMORE.

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33 Dated New York 1861.

Rec'd, Boston, Jan 18 1861, o'clock, min. M.

To Jas M Gordon

33 Pemberton Sq.

Send letters for me

to W. W. Rice Worcester

Mass—

M. A. Hitchcock

10/40 Sent by L. S. Ward

Jany 18/61.

Rev. Mr. N. Hitchcock

New York Jan. 18, 1861.

Rec'd Jan. 18.

New York Jan 18. 1861

Rev Dr Anderson

Dear Sir

We arrived last evening both in good health. We propose to leave for Worcester this afternoon & go thence to Winchendon to-morrow.

I wish to see you soon, & if I can see you better to-morrow than early in the week following, I can go direct from Worcester. If you think that best, please send me a telegram

With kindest regards

I beg to remain

Yours &c

M. H. Kittredge

Rev. M. H. Hitchcock

New York Jan. 18. 1861

Rec'd. Jan. 19.

Ans. [illegible]

To the Prudential Committee of the A.B.C.F.M.

In my last semi-annual, and perhaps in one or two previous communications, I stated that Mrs Hitchcock's health had failed, & that in consequence we were preparing to leave our field of labor & return to our native land. The advice of the Physician & the vote of the Mission in accordance therewith, were also communicated.

We left Jaffna July 19th, had a pleasant passage of 3½ days to Madras, remained there until August 14th when we embarked on an English passenger ship, of first class accommodations for London via Cape Town. There we remained 24 days & came thence to New York, taking at Liverpool the steamer Edinburgh, where we arrived on the 17th inst.

Respecting Mrs Hitchcock's health, there was no material change from about the middle of March — the time first appointed for commencing our homeward journey — until we had been four or five weeks at sea.

While at Madras there was a greater degree of prostration than when we left Jaffna. Five minutes walk, or a ride in a carriage to the distance of two or three miles, would exhaust her strength, & sometimes cause great suffering. We attributed this, in great measure, to the excessive heat of

of Madras, as compared with that of Jaffna.
We consulted Dr Portens at Madras; he thought we might have gone to the Hills with advantage, but advised us, as we were on the way, to go home. The two Physicians were agreed that Mrs Hitchcock might enjoy tolerable health in the United States: Dr Brady said she would never live in India; but Dr Portens thought that after six months at the Hills she might return to Jaffna. Neither of them gave any satisfactory opinion with reference to any disease; & to this day we can fix upon nothing in particular, except that there was a general prostration of the System induced by a hostile climate. Now, although greatly improved she has little strength — is delicate

In consequence of Mrs Hitchcock's want of health, we are led to inquire anew, what the Lord would have us do. We devoted ourselves to the Mission work as a life work; we desired to live & die in it. But our Master, in His wisdom & love, saw not as we did, and our desire is to know His will, & follow where He would lead us. That we cannot consistently return to India, soon does not admit of question. Dr S. F. Green of Worcester, says, "Not for years at least" can we return.

In these circumstances we feel that it is our duty to ask for a release from your service.

We need not say that it is with the deepest regret we shall

sever our connection with the Am. Board. And we hope, that while we may labor in another department of our Lords Vineyard, we yet may be permitted to do some little service, according to our talent and station, to the cause of Foreign Missions

Accompanying this application is an account of our necessary expenses since we ceased drawing our salary in Jaffna.

I beg to remain

Sincerely & truly Yours

M. H. Hitchcock

Winchendon Mass.

January 28. 1861

Winchester, Va. Jan. 28, 1861

Rec. Feb. 31/61.

Ans. next 14

Pub. Ad — respect
in relation
to Accounts.

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Winchendon Mass. Jan 29. 1861

Revd Dr Anderson

Dear Sir

Providence permitting, I shall be in Boston Thursday P.M. at 3 o'c. which is the hour the train arrives there

I beg to remain

Sincerely Yours

M. H. Hitchcock

Rev. M. N. Hitchcock.
Winchendon, Jan. 29. 1861.
Rec'd Jan. 30.

Memory

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Winchendon Feb. 23 1861

Rev R. Anderson D.D.
Sec A.B.C.F.M. Boston

Rev & Dear Sir

I received letters on the 19th inst from Brethren Hastings & Sanders; & thinking that a few extracts may contain information which has not been communicated to you I copy the following for your perusal

1st Mr Sanders letter of date Dec. 10. 1860.

~~down all day~~" ..... "yesterday" [the sabbath] "it poured down all day" that is, the rain. "I preached from Matt. 13: 5-8 Attendance fair & attention good. P.M. Sabbath School. I thought I could see evidence of a decrease of feeling on the part of some of the boys in Brechenridge School. In the evening just when the bell rang the rain was very heavy. Only two besides myself & the Training School[1] boys attended. But the Holy Spirit was undoubtedly present. I made it a meeting for conference & prayer. Among the speakers was Moses. At first he dwelt upon the love of Christ. After a while he turned from himself & spoke of his friends. When he came to speak of his father[2] Snell[3] &c he seemed overcome by his feelings & sat down crying like a child. I called upon others to pray &c. Every one who

1. The Meeting is held in the School room. 2. An old heathen 3. Talented but not devoted catechist

who spoke or prayed seemed to be moved by the Spirit. There was sobbing &c in different parts of the room. It was a pentecostal season. Yesterday Kunthun of Tillipally came to me & wished to confess a sin which he committed while you was at T. Said he went to you for a New Testament; that you had no copy of the N.T. but gave him a copy of the Acts.- that he took it, went home, read a few verses in it & laid it up for about a month.- Then he took it again, and going to you said he had read it, & that you gave him another book to read. He seemed to feel quite deeply his sin ..... He has never seemed to me to be really in earnest for X since he came to Batticotta, though he has been teasing to join the Chh! His soul seems to be moved now, but I cannot tell how he will endure temptation.

12th A pleasant meeting this P.M. at 4. in our house About 70 males & a few females present. Buel[2], Henry Knight of B's School, Magoun[3], Moses, Bryant[2], Backus[2], & the little boy who teaches North Araly School, spoke. It did my heart good to hear the earnest experiences of these brethren. The little boy in appears very well- says that he has resolved to live for Jesus & that he is happy in his service.

17th At the P.M. meeting I lectured on Self-Examination

18th A day of fasting & prayer for Batt. Chh. At 10 A.M. a general meeting in the church. Read 51st Ps & remarked upon it & one or two other thoughts or topics not found in the Ps. Then I gave up the time to conference & prayer. Joseph & David of S. School, Crozzett[2], Williams[3], S. Niles[3], Rice, Backus, N. Niles & Bryant spoke. Others wished to but I closed the meeting after we had been

1 Training School. 2. Catechists 3. Brockenridge's teachers

together 3 hours. In the P.M. meetings at the Station, Longany, Moolai, N. Araly & S. Araly. At the Station it was mostly a conference & prayer meeting. Scott, Cooke, Chinnatumby, Chinnapillay, Sinnmoogam, Vagittalingam, Magoun, & Kunthun spoke. In all the remarks of to-day, his own heart has been the principal topic of every speaker. I think it has been a day of much self examination. Many have confessed particular sins, & others have confessed in general. All hearts were moved by Reed's remarks. As he went on talking I could but feel that his prospects for heaven were better than mine. Bryant came to my room after meeting. He says his old mother, who has been a rigged heathen now prays. His heart is full. The rain has poured down all day.

Sunday 16th " Rainy & nothing unusual

" 17th Monday. Rain. A meeting for inquirers at 12½ o.c. was attended by 12. Probably more would have come but several left for their dinner at that hour.

18th Meeting in our house at 4 P.M. 51 men & 1 woman present. Baily, John Valen, Samuel, John Backus, an Eng. b. by P. N. Araly. Chinnatumby of N. Araly school. Reed & Dana spoke. Five of these have not spoken in our meetings before & I was glad to have them speak. Evening. A call from Magoun. He seems very much changed - prays like a renewed man. Oh that it may prove to be so. Much rain in the P.M. 22nd ..... yesterday ..... I allowed Backus 10 minutes to speak, & the rest of the time I talked. Mrs S. was .... detained 1 Sculor agent excellent man. 2 From T. School, 3 Indep. Xns 4. Backslider.

so that she could not attend the first part of the meeting. When we went home the children said 'Mama we wish you could have heard Mr Bachus talk' Bachus really talks like a new man. He had become lukewarm in the service of Christ. Bryants mother of Longany seems to be changed Behold! the prophet .....
I have given you a few daily facts to show you the state of things at B. — I know you will pray for us ....."

1 Bachus is one of the Catechists dismissed for want of funds.

2nd Br Hastings Writes date Dec. 19th 1860

"You will be glad to hear that there is a good deal of interest in Nduwil School & also in the training school. I am not able to report anything of the kind at Nuwepy. There has been a morning prayer meeting for months, & sometimes there has seemed to be a good deal of feeling — but it passes off & we see no fruit. The Xns here do not seem to rise above a certain level. There seems to be some great obstacle in the way of their progress. ... A few weeks since a church was formed at Navalay of 27 members. They have not yet chosen deacons or pastor. It did not seem desirable to choose at once. In fact there is too little heart in the movement to make it go pleasantly & easily."

Mrs H. unites in kind regards to yourself & family

Very Respectfully Yours

M. H. Hitchcock

Wm Hendon, Esq.
Rec'd Feb 26
Ans Feb 28 1861

Rev. M. Hitchcock

373 Winchendon March 16. 1861

Rev. Mr Treat
Sec. A.B.C.F.M.

Dear Sir

I have not thought it best to write to Yarmouth. Nor did I think it best to stay at Worcester for reasons which I cannot now state. I have been watching events in connection with several vacancies in this vicinity & this week have received two invitations to preach as candidate next Sabbath. If I do not see some favorable indications for settlement soon, we shall go west. Mrs H's health seems to improve slowly. Please remember us to Dr. Anderson. I had a letter fr. Br Dwight confirming part accounts from Jaffna & giving some additional interesting particulars about Tillipally.

Very Truly M. H. Hitchcock

M. H. Hitchcock

Rev. W. S. Hancock

Winchendon March 15, '61.

Rec'd March 18.

Rev. Selah B. Treat

Mission Room

Boston

West Boylston Jan. 6. 1861

Rev. Dr Anderson

Cor. Sec. of the A. B. C. F. M.

Dear Sir

Many thanks for the 'Missionary Memorial' which I rec'd a few days since f. the A. B. C. F. M. I had sent for a number of copies for some of the good people here; & had enjoyed the reading of a part of the volume. This we shall be happy to retain as a token from yourself as well as for its intrinsic worth. You will be glad to hear that Mrs H.'s health has improved very much. My own is good. We are busily engaged in our labors here & enjoy them; but I often wish that it might have been the Lord's will to have kept us in the Mission

Service; and I hope the way may yet be open for us to labor in some part of the foreign field, or to go somewhere to preach Xt to the destitute. Central Mass, does not tempt me in the least.

Mrs Stitt joins with kind regards to yourself & family

Most truly Yours
M. H. Stitt

M. H. Hitchcock.

West Boylston, Jan 6

Recd. Jan 7.

✓

Rev. A. Hemenway D.D.
Worcs. Mass.

Mrs. Nancy L. Hodgington.

Rec'd. Aug. 8 1867

373.

Ceylon

Essex, Ct. Aug. 18th 1867

Rev R. Anderson D.D.

My dear Sir

I hope you will excuse our seeming tardiness in filling up and forwarding the inclosed papers. The scattered state of my family for the past few months, has rendered the delay unavoidable. When my son changed his field of labor from Warren to Circleville O. my home was broken up, for time at least. As no suitable house could be obtained in my son & wife were obliged to board through the summer

The first week in June I came on to New York to spend the summer in my daughters family, & when Sarah, who was teaching in Cleveland closed her school for the summer, having no other home to go to she came on to stay with me. Our plan was to remain in the city while Mr Clark, my son in law with his family were absent for their vacation, keeping house by ourselves. Some four weeks ago I was taken severely ill & confined to my bed ten days or more. The doctor urged my going into the country as soon as I should be able to do so. Accordingly my daugh

ter ~~Lalla~~ Sarah & I come here the
week to spend about two weeks,
near the spot where the remains of
my dear husband repose. I now
expect to go west about the first
of Oct. My son has the prospect
of a house before that time.

I should very much like to
see you & dear Mrs Anderson
once more, & talk of the way our
kind Father has led us, through
cloud & sunshine, till the "Shore
Shore" is almost in view. At Pitts-
field I failed to meet Mrs A., being
called home before the meetings
closed by the sickness of my daug-
ter. It would be grateful to
my feelings to communicate
oftener with you and Mrs A. b

have refrained from troubling you
with my own little affairs, knowing
you have a very large family to
look after, many of whom have not
been so well able to walk alone as
myself. A kind providence has sup-
plied my needs. I have a small
income from the sale of my place
that will suffice when all is well.
My youngest daughter who was mar-
ried in April last, has had several
severe fits of sickness within the
last two years. Just before leaving
Warren I paid Physicians and Den-
tists bill to the amount of $75.
and my other expenses this year
must necessarily be greater than
usually. In conversation with
Mr. Wood, I told him that I was

sometimes tempted to ask for a grant of fifty dollars to help me through this year. This sum, while it would not cover the extras, would enable me to breathe freer. He kindly presented my case, & just before I left New-York, he sent me One hundred & fifty dollars! For this new expression of kindness on the part of the Pend. Committee I feel truly grateful. Please express to them my grateful acknowledgement.

God has given me two ministerial sons, for which I thank Him. Both have hearts loving and generous enough to support their mother. But with their meagre support in

these days of high prices, it is too much to expect. Rev. Wm H. Clark who married my daughter, is engaged in Missionary work supported by the Collegiate Dutch Church, 29th St New York.

Richard's removal to a new field of labor is attended with extra expenses, which will embarrass him for a while. Mr Porter who married my youngest daughter has a widowed mother to support. So I look to Him who has been my help hitherto, without anxious thought for the future. He has often raised up friends to help in time of need.

Of this number, gratitude prompts me to mention t

the great kindness of Prof. Salisbury & family of New Haven. They almost adopted Lucy after her father's death. And the aid they have rendered me since that time is not small. But for this I should have been obliged to apply for help elsewhere.

My oldest daughter's health is not good, yet she plods on from year to year, & barely earns her support by teaching, for which she seems to have a particular aptitude. Her history would reveal a rugged path. She has some prospect of a situation in New York for the coming year.

And now begging your pardon for troubling you with this

long history of my own affairs, and assuring you of my deep interest in your past trials, and blessings, believe me as ever with warm Christian love to yourself & Mrs A.

Yours truly
Nancy L Hoisington

P.S. Any communication to me for the next two weeks may be addressed Care of Lyman Pratt Esq, Essex Ct.